

THEOREMATA THEOLOGICA:  
THEOLOGICAL  
TREATISES.

1654

Prefatio pro Theologis :

176

A Foretouch for Divines.

**S**I Medicus crepidam Medicina transiat ultra,  
Parcite Theologi : nil nisi vera cupit.  
If a Phisition beyond his Art aspires,  
Bear with't Divines : he nought but truth desires.

Fusta pro se Vindicatio :

A just Defens of himself.

**D**um velut Echo sonans aliena reverbero verba,  
Fasta nemo potest insimulare probri.  
While I shril Eccho-like others words relat;  
Of wrong none can me justly criminate.

Menda omissa emendanda : The Errats to be emended.

This work hath few faults, and thoſe of no moment ; which every Eye  
can ſoon eſpy, and Pen emend : ſo it ſhall ſav the Author a labor to ſpecify  
them. Who in lieu therof, hath published extempore a pety Pamphlet of  
Chronography (3.d. price at Preſſ) wel worth perusal, which he that  
wil may annex to thiſ Theologic Theory, or buy by it ſelf, or leav as he  
lifts, being both of one Paper and Letter.

Anglica Proſa minus viriſ obnoxia Preli,  
Carmina quam latio ſcripta lepore ſiunt.  
Attamen hocce libro menda evadere minuta :  
Quas lector calamo rectificare poterit.  
English Proſe is to Preſſ-faults leſt inclined,  
Then Verſ's are in Latin phrase inscribed  
Yet in thiſ Book ſom ſmal faults hav p ſid by.  
Which Readers may with Pen ſoon rectify.

Theorematæ Theologica :  
THEOLOGICAL  
TREATISES.

Otio Theses Theologicæ : Eight Theses of Divinity.

1. *Anima Humana Productio*: Production of Mans Soul.
2. *Pura Dei Prædestinatio* : Divine Predestination.
3. *Verum Ecclesiæ regimen* : The tru Church regiment.
4. *Predictiones de Messia* : Predictions of Messias.
5. *Dua Christi Genealogie* : Christs two Genealogies.
6. *Apocalypsis patefacta* : The Revelation reveled.
7. *Christi regnum in Terra* : Christs Millenar reign.
8. *Mundi hujus dissolutio* : The Worlds Dissolution.

Scandala si tuleris. Criticus quicunq; legendo :  
Seria nil nisi me velle mouere sciat.  
If Critics ought in reading shal offend :  
Know that I nought but weighty things intend.

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Compiled or Collected by R O B. VILVAIN.

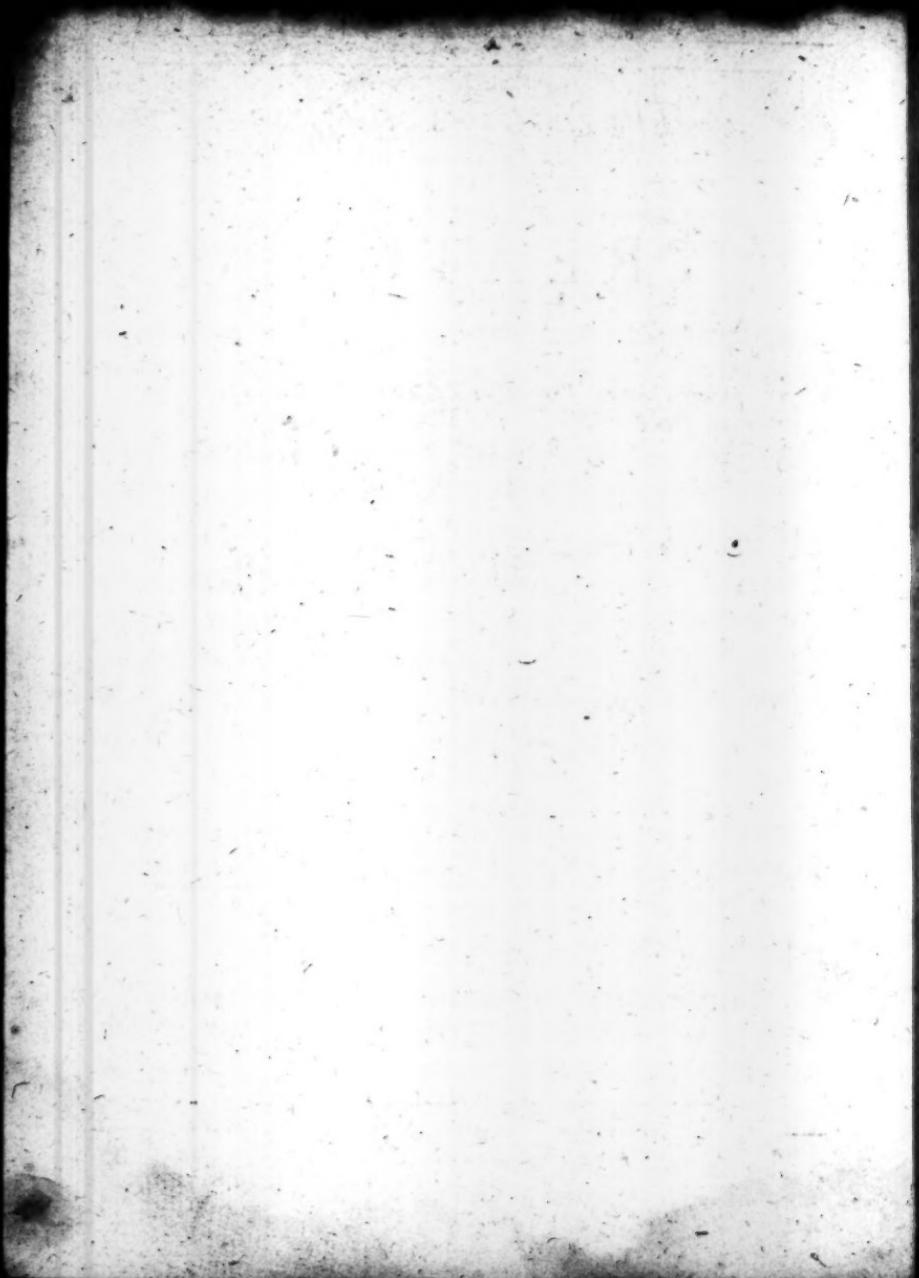
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L O N D O N,

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near Baynards-Castle. A. D. 1654.





## Summa octo Theorematum :

### A Summary of eight Theses.

**O**CTO Theologi sublimia dogmata tradunt :  
Quae tenuc hoc liquido flamine pandit opus.  
Divines of eight high Mysteries doo treat :  
Which this slight work doth with clear stile repeat.

Otto a Theologis Theorematu*s* tradita constans : Aliae.

Ordine que certo scripta sequente libro,

Eight Theories handled by Divines ther are :  
Which in set rank the folowing works declare.

1. *Humana Thesis est Anima Productio prima :*
2. *Qui Deus Adamum praedestinas, alora tangit :*
3. *Tertia qua forma est moderata Ecclesia pandit :*
4. *Quarta Prophecieas de Messia explicat omnes :*
5. *Stemma Genetbiacum describit proxima Christi :*
6. *Maxima sexta aperit mysteria visa Joanni :*
7. *Septima agit Christi de regno mille per annos :*
8. *Extremum mundi excidium postrema remonstrat.*

*Naturale &  
legale.*

Mans Souls Production in first file doth proceed :  
The next shews, How of Adam God decreed :  
The third in what form Church is rul'd, declareth :  
The fourth al Prophecies of Messia explaneth :  
The fifth describes Christ duple Pedigrees :  
The sixth unfolds Johns deepest mysteries : (bate :  
The seventh Christ's thousand yeers reign doth de-  
The last this Worlds destruction doth relate.

*Questiones*

# A Summary of eight Theses.

## Questiones Emergentes :

### Questions on the Theses.

- An.     *Animæ cuiusq; Hominis post Adamum sit ex traduce?*  
          *Prædestination sit ex puro Dei placito & absoluto Decreto?*  
          *Regimen Ecclesiæ sit Monarchicum, Aristocraticum, vel  
            mixtum?*  
          *Proprietate de Messia venturo, prædictæ sint in & per Christū?*  
          *Dua Christi Genealogia in Evangelij, sint vera & per-  
            fecta?*  
          *Apocalypticæ Revelations futurae, sint certo prænoscenda?*  
          *Christus regnabit in terris cum Martyribus per mille annos?*  
          *Mundus hic materialis annihilabitur post ultimum Judicium?*

- Whether     Every Mans Soul since Adams, be generated by the  
                Parents Souls?  
          Predestination proced from Gods pure pleasure and  
                absolut Decree?  
          Church Government be Monarchic, Aristocratic, or  
                mixed of both?  
          All Prophecies of Messiah to come, were fulfilled in  
                and by Christ?  
          Christ's two Genealogies in the Gospel (natural and  
                legal) be perfect?  
          The Apocalyptic Revelations to come, can be cer-  
                tainly foreknown?  
          Christ shal reign on Earth with his Martyrs one  
                thousand yeers?  
          This material World shal be annihilated after the  
                last Judgment?

Epistola

monstrating spiritual an-



*Epistola gratulabunda :*

An Epistle gratulatory.

To the Right worshipful my dearest of Friends John Maj-  
nard Esquire, Serjeant at Law.

Honored Sir,

**D**Presume to prefix your Name before  
this Book, not in expectance of per-  
functory protection (tho you best  
able to plead or patronize a good  
caus, and a bad wil bewray it self  
worf by defending) sith every Au-  
thor must answer for his own faults : but partly as  
a Testimony of my tru gratitud for al former favors;  
and partly that it should try the touch-stone of your  
exact censure : whos intellectualls having attained <sup>so. Yeare</sup>  
the Jubile of your age ; are now arrived to the  
zenith of perfection. Such sublime speculations  
here handled, soar abov the Sphere of your and my  
Profession : yet sith our Theological teachers hav  
tended them to public view, with manifold jarrings  
or janglings among themselfs ; we both may boldly  
like the Bereans take leav to try whether theſe things  
be ſo : ſpecialy ſuch as concern our Souls ſalubrity  
or ſalvical felicity.

I am ſufficiently conſcious by much mutual amity  
and acquaintance, of your rare rational endowments  
(for which you are bound to bleſſ God the givere of

*An Epistle gratulatory.*

al Goodnes) as sharpnes of invention, soundnes of Judgment, suddennes of Apprehension ; fastnes of Memory, firmes of Entelechy, and fluentnes of Expression or Elocution (which I would not enumerat, were they not evidently eminent to every ey) with other strong practic parts fit for your Faculty ; which make you desirable of most men. Howbeit I wil not accumulat Eulogies tho diserved, lest it may render me suspect of flattery, from which I was ever free : but wish you abundance of divine Grace, to dispense his Gifts like a faithful Steward for the general good of this Common-wealth : and even so abruptly conclud with zealous wishes of welfare to you and yours, who wil stil remain ready to serv you with the utmost of my Faculties :

Your most intirely devoted at al Essais

*Rob. Vilvain.*

*Hunc, mihi vir multis titulis Chariſſime ; Librum  
Pro magnis meritis consecro jure tibi.*

*Non patrocinium cupio, non ambio grates :*

*Tantum ego grati animi pendo tributa mei.*

Sir, many wais most Dear ; this Book I t' you  
Devor, for great demerits justly du.

I crav no Patronage, nor seek thanks to find,  
But only tribut pay of grateful mind.

*Non adulatorem simulo, aut mendacia fingo :*

*Sed refero meritis inferiora tuis.*

I play no Parasits part, nor lies invent :

But som things much beneath your merits vent.

*Proloquium*



## Proloquium ad Lectores :

### A Preamble to al Readers.

**H**I S sacred work selected from the learn-ed lucubrations of divers deep Divines, I presun to present as borrowed Feathers from sundry rare Birds : having a fa-culty or facility to abstract and abbreviate Authors, that the owners (muchless o-thers) shal scarce know they are collected from them ; which hath much steaded me in compiling theſ Theological Theo-ries. For I am by Profefſion a Phifition (no Prophet, nor Prophets Son) utterly unfit and unworthy to meddle with ſuch mysterious matters. The firſt Theſis was penned in young yeers, but ſince poſhoned with intent to be published : and laſtly augmented by Mr. Woolnots labors. The next is taken moftly from Mr. Plaifers Appello Evangelium. The third from Dr. Tailor and Mr. Thorndike. The fourth from Mr. Smiths Arrow againſt Atheifts. The fifth from Bishop Cowper of Galoway. The ſixth from Mr. Mede and a German Doctor. The seventh from Mr. Baily a Scot. The laſt from Dr. Hakewils Apology. In al which I can claim but industry in collecting, brevity in compiling, perſpicuity in penning, and fidelity in rendring ecb Authors intenſions : leaving the censure of al to the

## A Preamble to al Readers.

Readers, who are chief Carvers or Comptrolers. I hav gathered almost al the gleanings of every Thesis or Theorem together, which lay scattered in several fields, and brought them into this Barn, that every one may the easier thresh out what grain wil serv his turn.

Haply I shal seeme somewhat saucy to put my sickle into others harvests : but 'tis a time when al Laborers are bid welcom, and I plow with others Heifers. If any dislike the doctrins (as drivers wil distast, what most Men approv, or contrarily) let them blame shof whof Echo I am : but if ought be misrelased, misprised, or malitiously torted, let it be laid to my foye charge. For I wene litle or nothing of mine own, nor dare positively define, or peremptorily decide any point. So if any except against the dogmats or documents, let the authors answer it ; unles I be found a falsarian, which every one may compare, whether it be doon fully, fairly, and faithfully. Som haply wil disgust the first, as dissonant to the general received Tenet of Soul-Creation : yet is it only alternately debated, not actually determined. Many may so lefft Marle at the next decried by Presbyterians : yet is it defended by divers Zelous Protestants. The like virulence wil be spued out against the third, as Demetrius the Silversmith at Athens persecuted St. Paul, becaus the great Goddess Diana was contynned : yet the History only is handled de facto, not de jure. The two next wil pass current among al Christians; but gainsaid by Jews and Infidels, who are of no regard. The sixth cannot be greatly branded tho not generally beleaved. The penultimat may be traduced by Anabaptists and their adherents, who dream of a dry Sunnmer, that Christ shal reign gloriously on Earth 1000. years before or at the Day of Judgment. For the last, som wil like, som dislike according

## A Preamble to al Readers.

cording to their various palats. For partiality like mortali-  
ty reigns over al Mankind, which none can cast off, no  
not with a farr ; so long as we fare in this fleshy fabric :  
yea the soundest sincerest Judgments are so blinded with self  
concept, that they cannot possibly see it in themselfs, yet  
discern it palpably in al Men else. I am very cautious (as  
others are captious) to discuss al points modestly and mode-  
rately, rather relating others opinions then mine own reso-  
lutions : who can be content Men shal censure freely, if  
they leav uncharitable despite and displeasure. For ther is  
no ground in reason or Religion, why one should be angry  
with another for dissenting in opinion : sith ther be so many  
differing fancies and affections, as Fates and Complexions.  
If two cannot see with one ey, let them not scratch out ecb  
others eys, leſt both becom blind as Beetles. Al are wedded  
to their own wils, and overween their self-worth by nature,  
which is tolerable being indeclinable: but to break the bonds  
of chari-y, & contrary to the common rules of Christianity  
and damnable. Listen how the Catholic Moderator checks  
al contenders about Articles of Religion, and givs good  
counſil in theſe metres :

Why for Opinions interkil we thus,  
Whof truth not force, but Reason must discuss ?  
Reaſon, whof chief force in Opinion lies ;  
Reaſon, whof fals gloss oft deceivs the wise.  
God doth in peace, love, concord, <sup>union</sup> dwel :  
Hate, envy, malice confines are to Hel.  
If then Gods Vision thou desire t' attain,  
Shun strife, teen, discord, scorn, and proud disdain.

My chief comfort in this case is, what som censure or con-  
demn,

## A Preamble to al Preamble.

demn, others wil confirm or commend : but Cæsars  
jacta est alea is the best bulwark of a resolut spirit. If  
any be apt to quarrel, he shal fight a Sciomachy with his  
own shadow, and be answered in supine silence : for his tees  
wil be spent on a senseless stock that regards it not, nor wil  
accept his challenge, being superannized to fight combats.  
So many Sects swarm abroad, and also partial to their prin-  
ciples ; that if any shal seem to cross their Tenets, they are  
ready to gnash their teeth, and stone him with bitter cen-  
sures or calumnies (as the Jews served Stephan) which  
is the dismal destiny of al writers : but I hope for better  
things from the godly. For why should Lutherans hate  
Calvinists, or they Lutherans ; Presbyterians Cavaliers  
and Independents, or either of them Presbyterians, only  
upon discordance in points of Religion ? St. John exhorted  
Catechumen Christians, Filioli, dilige invicem : little  
Children, lou one another : for lou is a Christians cogni-  
sance or Character and fulfilling of the Law : yea the chief  
Commandment (next to lou God abov al) in the Gospel  
unity in opinion is to be wished, tho hardly hoped : but a-  
mity in common conversation shoud be embraced, and cha-  
rity in Christian profession cheifly practised : without  
which none shal ever enjoy eternal bliss or beatitud. For  
we have one Creator God the Father, one Redeemer God  
the Son, and one Sanctifier God the holy Ghost ; in which  
three Persons and one God we al beleev with one Faith, one  
Baptism, and one Profession : let us not then hate in heart  
for diversity of opinion. If any can cure Peoples spiritual  
pride or philaute in themselves ; carnal affection or partiality  
toward their Faction ; and Infernal hatred or prejudicacy  
against others (al three or either) be shal be more famous  
then Apollo, AEsculapius, or Hippocrates ; and hav  
far

## A Preamble to al Readers.

far mo Patients for the Vertigo, Cardialgia, and Isterissa,  
(a Cephalical, Cardiacal, and Hepatical malady) then at  
the Emperics, Mouniebanks, or Land-skippers in this  
Land : but I profes my self no Phisition for such deplored  
diseases. Over-weening expectation is a main Enimy to  
al writers ; but factious emulation and previous prejudica-  
tion much more : when men preposterously devov others  
works to Vulcan or Stercutius, yer they see the Sun.  
Preachers may vent what virulences they list in Pulpit, as  
Authors can at Press: but with this difference or dissonance,

Dictio Praeconis tenues cito, transfit in auras :  
Scriptorum at remanent dogmata sepe diu.  
*A Preachers words t' empty Air turn again,  
But Writers works oftentimes doo long remain.*

Al Men are apt to er, but the modest ready to acknowledg  
and amend it, if detected or displeased; as I vow in pre-  
sence of our great God freely to doo, if any shal fairly shew  
it, nor ever wilbe found a Beast perversly to persevere  
therin. I wil serv no Person, Sect or Faction for fear,  
favor or flattery ; but only deliver my privas personal  
Judgment ( how weak or worthless soever ) sincerely, ac-  
cording to verity or verisimility : This, such as know my  
constant resolut disposition, wil easily beleev ; but others  
may take it on trust til they shal hav time to try the contra-  
ry. Al the Theses are too tedious, but ther prolixity con-  
sists more in multitud of matter then words : for I could  
hav made the Work twise so voluminous with half the toil:  
but

## A Preamble to al Readers.

but doo study brevity to spare the Readers Purf and Pains.  
The Speculations are somewhat sublime, but stile facil and  
familiar, fit for vulgar understandings. Let every  
one take or leav, and take al in good part;

Farewel.

Rustica Ruricolæ, Fabriq; Fabrilia tractent:

Tangere nec Medicos dogmata sacra decet.

Let Clowns the Plow, and Smiths their Forge attend:  
Nor should Physicians to things sacred bend.

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Articuli

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## Articuli Fidei Anglicæ:

39 Articles of our Faith.

**A**THE Articles of Religion concluded in Convocation, and confirmed by Act of Parliament under Queen Elizabeth Anno 1562. but ratified or reestablished under King James by the same duple authority Anno 1604. which are here presented to satisfy or gratify al, lest men like Lynces should seem sharp sighted to look into the Confessions of other Reformed Churches abroad ; and Lambs or blind Beetles at home , in being ignorant of our own Principles and Doctrins : the general Catalog of which follows in order.

1 Of Faith in the holy Trinity. 2 Of the Word which was made Man. 3 Of Christs descent into Hell. 4 Of his Resurrection. 5 Of the holy Ghost. 6 Of the Scriptures sufficiency to salvation. 7 Of the old Testament. 8 Of the three Creeds. 9 Of original birth-sin. 10 Of free wil. 11 Of mans justification. 12 Of goodworks. 13 Of works before justification. 14 Of supererogation. 15 Of Christ alone without sin. 16 Of sin after Baptism. 17 Of Predestination and Election. 18 Of obtaining salvation only by Christ. 19 Of the Church. 20 Of the Churches authority. 21 Of general Councils. 22 Of Purgatory. 23 Of ministering in the Congregation. 24 Of speaking ther in an unknown tongue. 25 Of the Sacraments. 26 Of the Ministers unworthiness , which binders not their effects. 27 Of Baptism.

A

28 Of

## Articles of our Church.

28 Of the Lords supper. 29 Of the wicked, who doe not eat Christ's Body and Blood. 30 Of both kinds. 31 Of Christ's Oblation finished on the Cross. 32 Of Priests marriage. 33 Of Excommunicated Persons, how they are to be shunned. 34 Of the Churches Traditions. 35 Of Homilies. 36 Of Consecrating Bishops, &c. 37 Of the Civil Magistrat. 38 Of Christians goods which are not common. 39 Of a Christian mans Oath. The Particulars insu.

### Article 1.

**T**here is but one only tru living God, everlasting, without body, parts or passions, of infinit power, wisdom and goodness : maker and preserver of al things both visible and invisible : in unity of which Godhead ther be three Persons of one substance, power, and eternity ; the Father, Son, and holy Ghost.

2. The Son who is the Word of the Father begot of him from everlasting (the very eternal God of one substance with the Father) took mans Nature in the womb of the blessed virgin of his substance, so that two whol perfect Natures (the Godhead and Manhood) were joined in one Person never to be severed, wherof one Christ consists perfect God and very Man: who suffered, was crucified, dead, and buried to reconcile his Father to us, and be a sacrifice not only for Original guilt, but also for al actual sins of men.

3. As Christ died for us and was buried : so 'tis to be beleaved, that he went down into Hel.

4. Christ truly rose from death and took again his body, with flesh, bones, and al things pertaining to the perfection of Mans Nature : wherwith he ascended into Heaven, and ther sits til he shal return to judg al men at last day.

5. The holy Ghost proceeding from the Father and the Son, is one substance, majesty, and glory with the Father and Son; very eternal God.

Holy Scripture contains al things necessary for Salvation : 6. so that whatever is not read therin, nor may be proved therby; is not required of any man to be beleaved as an Article of Faith, or be thought needful to salvation. By the name of holy Scripture we understand thos Canonical Books of the Old and New Testament, whos authority the Church never doubted of, and the

## Articles of our Church.

2

the other Books (as saint *Jerom* saith) the Church reads for example of life and instruction of maners, but doth not apply them to establish any Doctrin. All the Books of the new Testament, as commonly received, we receiv and reput them Canonical. See their names and number in the holy Bible.

The old Testament is not contrary to the New; for in both everlasting life is offred to mankind by Christ, who is the only Mediator between God and Man, being both God and Man; Therfore they are not to be heard, which fain that the old Fathers looked only for transitory promises, though the Law given of God by *Moses* touching Ceremonies or Rites doo not bind Christians, nor the civil precepts of necessity to be received in any Christian Commonwealth; yet no Christian man whatevver is free from obedience of the Commandements caled moral.

The three Creeds (*Nicen*, *Athanasius*, and that commonly caled the Apostles) ought throughly to be received and beleved: for theſe may be proved by most certain warrants of Scripture.

Original ſin stands not in imitating *Adam* (as the Pelagians vainly talk) but is the fault and corruption of every mans Nature, that is ingendred of *Adams* offspring: wherby man is far gon from original Righteousnes, and inclined to evil: ſo that the flesh lusteth againſt the ſpirit, and therfore in every person born into the world, it defervs Gods wrath and damnation this infection of Nature remains, yea in the Regenerat, wherby the lust of the flesh (caled in Greek *πειραντα οργης*) which ſom expound the wiſdom, ſom the ſenſuality, ſom the affeſion, ſom the deſire of the flesh, is not ſubject to the Law of God, and though ther is no condenmation to them that beleve and are baptizēd, yet the Apostle confeſſeth, that Concupiſcence hath of it ſelf the nature of Sin.

The condition of man after *Adam's* fal is ſuch, as he cannot turn or prepare himſelf by his natural ſtrength and good works to Faith, for we hav no power to doo good or pleaf God, without his grace preventing us: that we may hav a good wil, and working when we hav that wil.

We are accompted righteous before God, only for the me-  
rit of our Lord and Saviour Jelus Christ by Faith, not for our  
own

## Articles of our Church.

own works or deservings : which is a most wholsom doctrin very ful of comfort.

12. Albeit works (which are fruits of Faith, and follow justification) cannot put away our sins, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and doo spring necessarily from a tru lively Faith : insomuch that by them a lively Faith may be so evidently known as a Tree discerned by the fruit.
13. Works doon before the Grace of Christ and justification of his Spirit, are not pleasant to God ; for as much as they spring not from Faith in Jesus Christ, nor doo they make men meet to receiv Grace, or (as School-writers say) deserv Grace of congruity : yea rather becaus they are not doon as God hath willed and commanded to be doon ; we doubt not but they hav the nature of sin.
14. Voluntary works over and abov Gods Commandements (caled works of supererogation) cannot be taught without arrogance and impiety, for by them men declare they doo not only render to God so much as they are bound to doo for themselves ; but doo more for his sake then of duty is required, which shal transcend to sav others : wheras Christ saith plainly, When yee hav doon al which is commanded, say we be unprofitable servants.
15. Christ in truth of our Nature, is made like to us in al things except only sin ; from which he was cleerly void both in Life and Spirit, he is the Lamb without spot, who by sacrifice of himself once made, took away the sins of the World, and no sin (as saint John saith) was in him : but we although baptised and born again, yet offend in many things, and if we say we hav no sin, we deceiv our selfs, and no truth remains in us.
16. Not every deadly sin willingly committed after Baptism, is sin against the holy Ghost, and unpardonable : wherfore the grant of Repentance may not be denied to such as fal into Sin after Baptsim. After we hav received the holly Ghost, we may depart from Grace given and fal into sin, and by Gods grace we may rise again and amend our lifes : therfore they are to be condemned, which say they can sin no more

more so long as they liv here being once justified, or deny place  
of forgivnes to such as truly repent.

Predestination to life is Gods everlasting purpos, wherby 17.  
before the worlds foundation, he constantly decreed by his  
Counsil secret to us, to deliver from curs and damnation  
thos whom he hath chosen in Christ out of mankind; and to  
bring them by Christ to everlasting Salvation, as vessels made  
to honor. Therfore they which are indued with so excellent a  
benefit, be caled according to Gods purpos by his Spirit work-  
ing in du season: they through Grace obey the caling, are ju-  
stified freely, made sons of God by Adoption, like the Image  
of his only begotten Son Jesus Christ, walk Religiously in good  
works, and at length by Gods mercy attain everlasting felicity.  
as the godly consideration of Predestination and Election in  
Christ, is ful of sweet, pleasant, unspeakable comfort to god-  
ly persons, and such as feel the working of Christs Spirit, mor-  
tifying the works of the flesh and their earthly members, and  
drawing up their minds to high Heavenly things: aswel be-  
caus it doth greatly establish and confirm their faith of eternal  
Salvation to be enjoied by Christ, as bicaus it fervently kindles  
their lov toward God: so for curious carnal persons lacking  
his Spirit, to hav the Sentence of Gods Predestination conti-  
nualy before their eys, is a most dangerous downfal, wherby  
the Devil thrulst them into desperation or rechlesnes of most  
unclean living, no les perilous then despair. Furthermore we  
must receiv Gods promises, as they be generaly set forth in ho-  
ly Scripture, and that wil of God is to be folowed in our do-  
ings, which is exprefly declared to us in his word.

They are also to be had accursed, who presum that every 18.  
man shal be saved by the Law or Sect which he professeth, so  
that he be devout and diligent to frame his life according to  
that Law and Light of Nature: for holy Scripture sets out  
unto us only the name of Jesus Christ, wherby we must be  
saved.

Christs visible Church is a congregation of faithful men, in 19.  
which Gods Word is purely preached, and Sacraments duly  
administred according to Christs Ordinance, in al things of  
necessity requisit to the same: As the Church of *Jerusalem*,

## Articles of our Church.

Alexandria, and Antioch hav erred: so hath that of Rome, not only in their living and matter of Ceremonies, but also in many matters of Faith,

20. The Church hath power to decree Rites or Ceremonies, and authority in controversies of Faith: yet is it not lawful for the Church to ordain any thing contrary to Gods Word, nor may it so expound any place of Scripture, that it be repugnant to another; wherfore tho the Church be a witnes and Keeper of holy writ: yet as it may not decree any thing against the same, so ought it not to enforce anything besid it, as an Article to be beleaved for necessity of Salvation.
21. General Councils may not be gathered without command and wil of Princes: when they are gathered (being but an Assembly of men, and al not guided by the Spirit and Word of God) they may er, and som-times hav erred in matters pertaining to God. Wherfore things ordained by them as necessary to Salvation, hav neither strength nor authority, unless it may be declared that they are taken out of holy Scripture.
22. The Romish Doctrins touching Purgatory, Pardons, Worshipping both Images and Reliques, and Invocation of Saints, is a fond thing vainly invented and grounded on no warranty of Scripture, but rather repugnant to Gods word,
23. It is not lawfull for any man to undertake the office of public Preaching, or ministring the Sacraments before he be lawfully caled and sent to execut the same: such we ought to judg lawfully caled and sent, which be chosen or caled to this work by men that hav public authority given them in the Congregation, to cal and send ministers or laborers into the Lord's Vineyard.
24. 'Tis flatly repugnant to Gods word and primitiv Churches practis, to hav public Praier or Sacraments ministred in a young not understood of the People.
25. Sacraments ordained by Christ, be not only badges or tokens of Christian mens profession; but rather sure witnesses and effectual signs of Grace and Gods good will toward us, by which he works invisibly in us: and not only quicken, but also strengthen and confirm our faith in him. There be two Sacraments ordained by Christ in the Gospel; viz. Baptism and

and the Lords Supper : thos five commonly cal'd Sacraments (Confirmation, Penance, Orders, Matrimony, extrem Unction) are not properly Gospel Sacraments ; being such as have grown up partly of corrupt interpreting the Apostles, and partly are states of life allowed in Scripture ; but have not like nature of Sacraments with the other two : for they have no visible sign or Element ordained by God. The Sacraments were not instituted by Christ to be gazed on or carried about ; but that we should duly use them, and in such only as receiv them worthily, they have a wholesome effect or operation : but they that receiv the same unworthily, purchas to themselves damnation, as saint Paul saith.

Though in the visible Church the evil be ever mingled with the good, and sometime have chief authority in ministration of the word and Sacraments : yet sith they do not the same in their own name but in Christ's, and minister by his Commission or authority, we may use their ministry, both in hearing Gods word and receiving the Sacraments ; nor is the effect of Christ's Ordinances taken awry by their wickednes, nor the grace of Gods gifts impaired from such as by Faith rightly receiv the Sacraments ministred to them : which are effectual by reason of Christ's institution and promiss, tho they be ministred by evil men. Nevertheless it appertains to the Churches Disciplin, that inquiry be made of evil Ministers, and that they be accused by thos which have knowledg of their offences ; and finally being found guilty, by just judgment be deposed.

Baptism is not only a sign of Profession, and mark of distinction ; wherby Christians are discerned from others not Christened : but is also a sign of Regeneration or new birth, wherby as by an instrument, they that receiv Baptism rightly, are grafted into the Church : the promises of sins forgivnes, and our adoption to be sons of God by the holy Ghost, are visibly signed and sealed, Faith confirmed, and Grace increased by virtue of prayer to God. The Baptism of young Infants in any wise is to be retained in the Church, as most consonant to Christ's institution.

The Lords Supper is not only a sign of Christians love, which they ought to have among themselves, but rather a Sacrement of

## Articles of our Church.

our Redemption by Christ's death : so that to such as worthily receiv the same , the Bread which we break is partaking of Christ's body , and the cup of Blessing is a partaking of his Blood. Transubstantiation or change of the substance of Bread and Wine, cannot be proved by holy Writ, but repugns the plain words of Scripture, overthrows the nature of a Sacrament, and givs occasion to sundry superstitions. Christ's Body is given, taken, and eaten in the Supper only after a spiritual heavenly maner ; and the mean wherby 'tis received and eaten is Faith. This Sacrament by Christ's Ordinance , was not reserved, carried about, lifted up, or worshipped.

29. The wicked and such as be void of life by Faith, tho they doo carnaly and visibly press with their teeth (as saint Austin saith) the Sacrament of Christ's Body and Blood : yet in no wise are partakers of Christ ; but rather doo eat and drink the Sign or Sacrament of so great a thing to their condemnation.
30. The Cup of the Lord is not to be denied to lay people : for both parts of the Lords Sacrament; by Christ's Ordinance and commandement ought to be administred unto al Chriltian men.
31. The Offering of Christ once made, is that right perfect Redemption , Propitiation , and Satisfaction for al sins of the whol world, both Original and Actual, and ther is no other satisfaction but that alone. Wherfore the Sacrifices of Masses, in which it was commonly said the Priests did offer Christ for quick and dead, to hav remission of pain and guilt ; are blasphemous fables and dangerous deceipts.
32. Bishops, Priests, and Deacons are not commanded by Gods Law either to vow the estate of single life, or to abstain from mariage : but 'tis also lawful for them , as for al other Chr stian men , to marry at their own discretion ; as they shal judg it to serv better to godliness.
33. That person which by open denunciation of the Church, is rightly cut off from the unity therof and excommunicat, ought to be taken by the multitud of the whol Faithful as an Heathen or Publican, til he be openly reconciled by penance, and received into the Church by a Judg that hath authority thereto.
34. It is not necessary that Traditions and Ceremonies be one or utterly like in al places : for they hav bin divers and changed

at all times; according to diversity of Countries, Times, and mens maners; so that nothing be ordained against Gods word. Who ever doth willingly or purposly on his privat judgment openly break the Churches Traditions and Ceremonies, which be not repugnant to holy Writ; but be ordained and approved by common authority, ought to be rebuked openly, that others may fear to doo the like, as one that offendeth against the public Order of the Church, and woundeth the conciences of weak Brethren. Every particular or Nationall Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church ordained only by mans authority, so that al be done to edifying.

The secund book of Homilies (whos several titles are joyned to this Article) contain Godly wholsom doctrine, and necessary for thes times; as the former book doth, set forth under Edward 6: therfore we judg them to be read in Churches by al Ministers diligently and distinctly, that the People may understand them. Their names are these: 1 Of the rights use of the Church. 2 Against peril of Idolatry. 3 Of repairing and keepeing clean Churches. 4 Of good Works: first of Fasting. 5 Against Gluttony and Drunkennes. 6 Against excess in Apparel. 7 Of Prayer. 8 Of the place and time of Prayer. 9 That Communion Prayer and Sacramentes ought to be in a knowne tongue. 10 Of the reverend estimation of Gods word. 11 Of Alms doing. 12 Of Christis Nativity. 13 Of Christis Passion. 14 Of Christis Resurreiction. 15 Of the worthy receiving the Sacrament of Christis Body and Blood. 16 Of the Gifts of the holy Ghost. 17 For the Rogation days. 18 Of the state of Matrimony. 19 Of Repentance. 20 Against idlenes. 21 Against Rebelliousnes. 22 Against

The Book of consecrating Archbishops and Bishops, and ordering of Priests and Deacons set forth under Edward 6, and then confirmed by Parliament, contains al things necessary to such consecrating and ordering; nor hath it ought that of it selfe is superstitious or ungodly. Therfore whoever are consecrated or ordered according to the Rites of that Book, since the secund yeer of that King to this time, or hereafter shal be consecrated or ordered according to the same; We decree all such to be rightly, orderly, and lawfully consecrated and ordered.

## Articles of our Church.

37. The Kinges Majestie hath chief Power in this Realm of Eng-  
land, and his other Dominions; to whom the chief Government  
of all estates (whether Ecclesiastic or Civil) in al Causes  
doth appertaine, nor ought to be subject unto any forren  
Jurisdiction. Whereas we attribute chief Government to the  
Kings Majestie (wherby we understand the minds of som slan-  
derous folks to be offended) we giv not to our Prince the mi-  
nistring of Gods word or Sacraments; which thing the In-  
junctions also sometime set forth by our late Queen Elizabeth,  
doe plainly testify. But that only Prerogativ, which was ever  
given to al Godly Princes in holy Scripture by God himself;  
which is, That they shal rule al Estates and Degrees com-  
mitted to their charge (whether Ecclesiastic or Temporal)  
and restrain with the Civil Sword al stubborn and evil  
doers. The Bishop of Rome hath no Jurisdiction in this Realm  
of England. The Laws of the Land may punish Christian men  
with death for haidous grievous offences. It is lawful for Chris-  
tians, at commandment of the Magistrat, to wear Weapons  
and serv in Wars.
38. The Goods of Christians are not common touching the  
right, title, and possession of the same, as Anabaptists falsly  
boaste yet every man ought of such things as he hath, liberally  
to give Alms to the Poor according to his ability.
39. As we confess vain and rash swearing to be forbid in Chris-  
tian men, by our Lord Jesus Christ, and James his Apostle; so we judg that Christian Religion doth not prohibit but a  
man may swear when a Magistrat requireth it in a cause of Faith  
and Charitie; so that it be done as the Prophets teach, accord-  
ing to Justice, Judgment, and Truth, for the composing of  
feuds.

*Articuli Lambethæ cusi.*

The Articles of Lambeth.

An Appendix of nine Articles touching Predestination; agitated by John Archbishop of Canterbury, and others An. 1593. at Dr. Whitakers instance, against three Propositions of Dr. Baro a Frenchman, Lady Margaret's Professor at Cambridg.

**G**od from eternity predestinated som men to life, Article 1. and reprobated the rest to death or damnation.

The moving or efficient caus of Predestination to life, is not any foresight of Faith, Perseverance, good Works, or any thing in the persons predestinated, but only in the Wil of Gods good pleasure.

Of the Predestinat ther is a profined certain number, which can neither be increased nor diminished.

They that are not predestinat to salvation, shal necessarily be condemned for their sins.

True lively justifying Faith, and sanctifying Spirit of God, is not extinguished, doth not fall off, nor vanish in the Elect, either finally, or totally.

A man truly beleeving or indued with justifying Faith, is certain, by or with ful perfwal of Faith, of his sins forgivenes and everlasting salvation by Christ.

Saving Grace is not given, nor communicated, nor granted to al men, whereby they may be saved if they will.

No man can come to Christ unles it be given to him, and unless the Father draw him; nor are al men drawn of the Father, that they come to the Son.

## Animadversion.

9. It is not in the free choice and power of every man to be saved.

These *Assertions* or *Positions*, like many mo, are obtruded in general, obscure, ambiguous terms, subject to divers interpretations.

### Animadvercio apposita :

#### A usefull Animadversion.

1. **T**he first Proposition is true de facto, but treats not of the order and manner, why God elected some and reprobated the rest; which is the debate.
2. The second designs the moving efficient caus of election; but mentions not the object (whether it be man simply, or man a sinner, or man repentant, or man persisting obstinat and obdurat) which is at the question: for Gods foresight is no efficient caus of his Predestination, but his Wil.
3. The third of a set number not to be increased or diminished, is a very verity in regard of Gods infallible foreknowledge and immutable Wil.
4. The fourth is a bifront Janus most ambiguous; for if it suppose non-prædestination to necessitat condemnation for sin, it puts non causam pro causa: but if it make non-prædestination a meer negativ in God, and supposes sin unrepented the caus;

God

*God may in true Justice condemn the sinner that neglects the remedy ; for every one perisheth by his own default, as Preachers inculcat dayly.*

The fifth is generally granted, That the elect doo 5. not fal away, finally or totally : but who they are no mortal man knows, and al men may fal.

The sixth in a trus sens is tru, That Beleevers, 6. being reconciled to God by repentance, may be certain of their present condition by a ful perswasion of Faith ; yet must not presume of infallible perseverance, sith many Saints through frailty have fald dangerously.

The seventh is tru in part, That effectual saving 7. Grace is not given to al, that they may be saved if they wil : but sufficient is offered to al (and that seriously or intentionaly) if they wil use and not refuse, reject, or resist the means, working out their salvation with fear and trembling.

The eighth is to be rightly expounded, that no 8. man can com to the Son unless the Father draw him ; and al men are not drawn by him : but 'tis becaus he foresees that they be obdurat, and wil not com when caled ; for his prescience is the condition (not the cauf) of proceeding.

The last is indubitat, that 'tis not in every mans 9. nay in no mans free choice and power to be saved without Grace ; but by help thereof, and use of the

## Animadversion.

means prescribed in the Gospel, any man may be saved, if he wil cooperat with Gods Grace, and not wilfully reject the same.

Dr. John Rainolds at Hampton-Court Conference (beside many mo both before and since) petitioned, that theſe 9 Lambethian Articles might be annexed to the other 39 by public authority; but could never obtain it, becaus their meaning or construction was very dubious or dissonant to the tru ſens of our Churches seventeenth Article, which handles the point of Predestination more plainly and perfectly then theſe.

'Tis ſaid that Dr. Whitgift Archbiſhop granted this diſcussion to gratify Dr. Whita-kers importunity, and pacify that preſent Cantabrigian fury; but left it in ſuch doubtful terms, that no prejudice might occur to the ſaid Article of Predestination prede-fined.

THESES.I.



## THEISIS I.

### *Animaæ Humanæ productio :*

### Production of Mans Soul.

¶ A solen Question ; Whether every Mans Soul,  
since Adams, be created or procreated ?



HE Case is cleer for creating *Adams* Gen. 2. 3.  
Soul ; God breathed into his nostrils  
the Spirit of life ; whereof S. Austin's  
Axiom (respect stil had to this first <sup>& creatur infund.</sup> creation) is infallibly tru : 'tis et creando infund.  
created in infusing, and infused in crea-  
ting. Of Eve 'tis said, God in a deep  
sleep took one of *Adams* ribs (closing  
up flesh in its stead) and the Rib he made a Woman. — S. August.  
Gen. 2. 21, 22.

the learned say it was no dead bone, but animat, the material part be-  
ing extended to a shapful human body, and the spiritual at  
the same instant diffused over the whol and every part, to make  
a perfect Woman ; so cal'd, becaus taken totally out of Man  
sans mention of any Soul infusion : It appears not that the  
Soul therein died, nor can her Soul be cal'd part of his more  
then her body, though both extracted from him : nor can two  
besonfused, but the same transfused in al and every part (as  
the

the Souls Nature is) whol in the whol, and whol in every part of the body.

Luke 1. 26.  
to the 36.

Of Christ S. Luke speaks : God sent the Angel Gabriel to a Virgin espoused to Joseph, who said Hail Mary ; lo, thou shal bear a Son, and cal his name Jesus. Then said she, How shall this be sith I know not a man ? He answered, The Holy Ghost shall com upon thee, and power of the most high overshadow thee ; therefore that holy thing to be born of thee, shall be cal'd the Son of God : So the manner of his conception was metaphysical or miraculous without male-seed ineffably and incomprehensibly by the Holy Ghost : yet was he according to his whol humanity conceived, formed, fostered in the womb, nine Solar moneths or 39 weeks (the usual time or term of womens gravitation) as other Embryons, being like to us in al things, save sin only, from which he was priviledged, becaus the Vessel divinely purified : So that if other Souls be created, his was ; if generated, his was likewise. The debate then concerns al mankind and every individual Soul ; which is a perplexed knot to untie, and intricate Maze to tread aright. This blindness bewrais our inat ignorance, who scarf know what a Soul is, whence it proceeds, or how 'tis produced ; *Nosce teipsum* being the hardest lesson to learn, which none ever wel attained.

Lucretius.

*Ignorant Homines, qua sit Natura Animali :*  
*Nata sit, an contra Nascentibus insinatur ?*  
*An simul intereat nobiscum morte directa ?*  
*An tenebras Erebi visat, vastaque lacrimas ?*  
*An Pecudes alias divisiones ingrediatur ?*

What the Souls nature is, men know not wel ;  
 Nor whether bred, or in Babes infus'd, can tel.  
 Whether by death, with us, it quit doth quel ?  
 Or els goes to the dark deep Cels of Hel ?  
 Or, by Gods power, in other Creatures dwel ?

God knows himself, and then al things intuitivly in himself ;  
 but man other things better then himself : yet how can one take  
 measure of any thing (saith Pliny) that is ignorant of himself ?

To

\*

To pass by all abstrus virtues of Vegetals, arcane miracles of Minerals, admirable properties of precious Stones, and view their outer surface or color only : Who can tell why *Grafs* is green, a Ruby red, or Pearl pale ? But what strange strife hath been about the principles of our Nature, and production of both Parts ? For the corporeal, how doe Phisitians and Philosophers jar or jingle about the seed, whence it should proceed ? *Archelaus* asserts it a milky slime or mud drawn from the earth : A cold muddy conceipt. *Pythagoras*, the scum or froth of our best blood : A frothy fancy. *Alcmeon*, part of the Brain : A brainless buzz. *Plato*, a distilling marrow of the back bone. *Democritus*, a substance extracted from all members. *Zeno*, Mans spirit and spoil of his Soul. *Epicurus*, a fragment both of Body and Soul. *Hippocrates*, a portion of radical moisture. *Aristotle*, an excrement of the last concoction in the solid parts. Others, blood refined by heat of the Genitals. All which are lame, not expressing the efficient, matter, or form : For seed materially consists both of Blood and Spirit, concocted into a white frothy humor by the Testicles (which Females hav latent, tho not prominent) for the use of procreation ; and from them (not of brain, back bone, or other part) soley derived : But whether females send or spend any operativ geniture, is much controverted. The *Peropasites* deny it : But *Galenists* contest, that no conception can be without concurrence of both Parents seed, which is indubitably the truest Opinion.

The spiritual part affords much more matter or fuel of altercation about the Soul : 1. What it is ? *Aristote* refels divers Tenets ; but his own description halts at last : 'tis easy to say what 'tis not ; not what 'tis. It is no temper of elements, nor blood, nor energy of life, nor *Galens* *Crasis* : but in general, an essential quickning form, which givs Plants a life vegetant, Beasts a sentient comprising the Former, and Men an intelligent including both ; as a Pentagon contains a Tetragon, and that a Trigon. For Souls being Forms, and thos relative, not subsisting alone ; but, as parts of compounds, are hardly defined or disquired.

2. What manner of substance it is ; whether corporal or incor-

## Production

## THE S. I.

The particulars shall be handled promiscuously.

Opinions.

1. *Pythagoras* and *Plato* thought Mans Soul to proceed from the Worlds Soul of celestial immortal substance; but created by God in set number, not to be augmented or diminished; which in due time descend to be united with bodies designed for them. These, being separated, pass into other bodies, as the Jews deemed, or dreamed, when som said Christ was *John Baptist*, or *Elias*, or one of the Prophets, who were dead.

2. *Origen*, the father of fancies or fopperies, held, That God created all at once, keeping them in a Treasury to be sent into bodies prepared for them; because he rested from all creative Works the seventh day, and doth not still form new Souls. His reason is better then his opinion.

3. *Philo*, the Maniches, and Priscillianists, from the Stoicks, suppose them all created at once of Gods own substance; because he breathed into mans face the Spirit of life, *divina particulam aura*; which is not meant his own Spirit, but a new created by his word, *Fiat*: which *Moses* expresseth *Casabroopeian* by breathing.

4. The Massilians, from *Philaster*, maintain them to be made by Angels of Fire and Spirit; but God is sole Creator.

5. The Traductis are of two sorts: Some hold the Soul is corporeal, and begot carnally, as the Body; whom Saint *Austin* justly condemns. 6. Others, that 'tis a Spirit spiritually derived from both Parents Souls, with the Seed, like light from light:

7. So *Apollinaris*, and many Godly Bishops defended, with most of the Western Church, as *S. Jerom* testifies: whom sundry modernists (*Hannius*, *Magirus*, *Goclenius*, *Brightman*, &c.) follow.

8. The Infusiasts also are bipartit; Some imagin them created without (as *Aristote* intimats) and after instilled; which is generally exploded. 9. Others, within the Body, That it is created in infusing, and infused in creating. The two last of each side shall be sifted, but all the rest excluded.

*S. Austin* and *Eucherius* hang in *bivis* between both, who neither deny lineal traduction from Parents Souls, because all are tainted one from another; nor *magia*-creation *de novo & nihilo*, because

because universally received ; but conceiv it cannot be evidently evinced out of sacred Scripture. Many of no mean mark in the literary Republic assert, That the Soul is produced or procreated from Parents, by an Animific virtu conveied with the Seed imparted successively from the first Soul ; which had a power, property, or prerogativ given by Gods general blessing (*be fruitful and multiply*) to beget a spiritual and immortal substance like it self, in a mortal material Body ; but contaminated with the stain of that sin, which was contracted by our Protoparents primitiv disobedience (in whom al Mankind offended, as the Root) against the Creators command and commination : so Traduction, if duly weighed, doth no way wound or weaken its immortality : For God who inspired an immortal essence into a Casket of Clay, gav it a faculty or energy to produce the like indued with the same immortal autoquality, no less inseparable (though not essential) then Rationality or Risiability ; according to the received Rule, *Natura sequitur semina quodquies sua*. This is the ground work, or chief Anchor-hold, wherto they stick like Limpets to a Rock. But on the other part, how that primeval pollution of our first Parents prevarication (which at once defiles both Body and Soul), linealy transcending through the loins of Mankind, should infect a spiriuel pure-made Soul (wherein no corporal thing can impress) unless it be derived from Parents polluted Souls, is a very hard Theory to conceiv or comprehend : Nor doo the many coyned curious distinctions of Schools satisfy the scruple, if strictly scanned ; though Cobweb-Lawns wil suffice to Partialists. 'Tis a lepy inseparably hereditary, which may be sullied, or stubbered over with palliativ salvs : But al the wiles or wavings of mens wits in the world, cannot cleerly cure it, if it be created pure ; which traduction easily skinneth. The Souls immortality on one side, and original sins traduction on the other, are two diffical tasks to reconcile ; but neither repugning to evident Scripture, nor to any Article of Faith which concerns salvation. Indeed the first Council of *Bracarum* in *Spain*, censured Priscillianists for holding with *Origen*, That al Souls were created together and finned in Heaven ; but the Apollinarians, Tertullianists, or mere Traductists, never were condemned.

Traductists  
Tenets.

## Production

THES. I.

condemned of error or heresy, for asserting the Souls traduc-  
tion from Parents Souls, which ever had pious Patrons in the  
Church ; nor doth any absurdity arise therfrom.

Infusists  
Grounds.

Rom. 5. 13.

S. Bernard.

The Infusists build on these foundations. 1. That our Protoparents personal sin became natural or universal by derivation from the Root 2. That God in his prohibition and commination (*Of the Tree of knowledge thou shalt not eat ; for in the day thou eatest, thou shalt dy the death*) infolded an implicit Covenant for all his Posterity to be liable thereto, as Traitors Children are tainted : Hereof Saint Paul saith, *As by one man sin entered into the World, and death by sin : so death went over all men, though all have sinned ; viz. in him and by him : for when the Parents eat four grapes, the Childrens teeth were set on edg ; and the whol race of man liable to duple death : damnatio antequam nati*, forlorn before born. 3. The Soul sinned in consenting and lusting, the Body in tasting and eating : so both are guilty. 4. Neither Soul nor Body apart is the adequate subject of sin, but both united, or the whol man : the Body *subjectum a quo* of derivation, the Soul *in quo* of inhesion, the whol *de quo* of predication ; to whom all accidents of both parts are denominately ascribed. 5. It cannot properly be styled sin, till the Souls infusion, because the Embryo is inanimat and imperfect ; but the rational Soul must first animat, yet it can be styled sin. For whatever is not capable of Gods Image (as seed is not) is not liable to its privation ; because the habit and privation belong to the same subject. 6. The *Principium a quo* is derived by seed from Parents, begetting a depraved disposition in Man, wherto a polluted womb adds more fuel ; which by the Souls union breaks forth into a flame, and sets the whol hous on fire ; both parts together corrupting and being corrupted by a kind of emanation. So before tis infused, we are said to contract sin from Parents, as Infants draw diseases (Stone, Gowt, Lepry, &c.) that is, the impression or inclination only. 7. This sin is no simple privation, as blindness which deprives sight for ever ; but potential only, including a positiv propensity thereto. 8. Ther be three degrees of purity. 1. Absolut of God. 2. Subordinat, according to the creatures capacity, of Angels and Man in innocence. 3. Comparat, when being

being created pure, they decline from it : So our Souls being formed subordinatly pure, soon degenerat by natural concupiscence ; being, in respect of *Adam* and Angels, less pure, because procliv to sin. 9. The maner of imparting it from *Adam* to al Posterity, is rather to be beleaved (saith Doctor *Whitaker*) then inquired, and better inquired then explored ; but easier explored then expressed : For its nature is most ar-  
cane, and the conveiance much more obscure. 10. Parents Souls work to frame the whol compound Man, not by giving being to the new Soul, but by preparing a place to unite it with the Body : So they may be said to concur in its production casuall, by disposing the Body to receiv it ; not formaly by pro-  
creating it, as *Peter Lombard* and his School Sectators de-  
fine.

Thes are their curious Cautions, and best bulwarks of defens, yet al too little. To the Question, Why God sends a pure Soul into a polluted prisone ? They say, becaus she hath a natural necessary pronenes thereto, being ordained to unite with a Human Body, and both guilty of *Adams* sin. For 'tis not created a simple Spirit to subsist by it self, but in the Body with relation to it : which being derived from *Adam*, draws the guilt of his sin by that preparation and union, without carnal traduction ; so she becoms guilty both privativly and positiivly ; yet God no Author, Actor, nor Abettor therin. This sin then follows creation by accident : for at *Adams* Souls infusion, was *mores fana in corpore fano* ; but in every union since it sin. So we must distinguish between Gods making and *Adams* marring : for he creats every Soul in substance sound ; but concupiscence (which S. *John* saies, is not of the Father) creeps in instantly by Gods defertion ; sith every Soul (even before 'tis infused) is virtually guilty of *Adams* fal, as he was Father and Fountain of al Mankind, both in morals and naturals ; becaus God covenanted either explicitly, as *Camel* contests ; or implicitly, as *Sosius* faith ; that he shoulde stand or fal for himself and al his Of-spring, by his proper power of unrestrain-ed Free-wil. The Schoolmen dissent diversly, whether original sin be positiv, privativ, or mix'd ? If positiv, whether *R. e R.* <sup>the</sup> *Ratione* ? whether God doth necessitat the act or entity, and Man

## Production

THES.I.

the defect or obliquity? whether he pacted explicitly with *Adam*, or implicitly only? but such subtle nicities shall be left to the Schools.

L. 2. de Hom.  
creat. c. 5.

Zanby the best Patron of Soul-creation, ads mo Propositions. 1. That God decreed al things eternaly to be exectuted in time, and creates no mo nor fewer Souls then predecreed, and as they beeom stained by union. 2. That his Decrees are just and immutable, nor is it unjust to unite pure Souls with sin-tainted Bodies. 3. Though he made al Decrees at once, in respect of himself; yet must they be effected or executed successively in respect of the things: as his decree to permit sin, and deriv it by one to al Mankind; subservs to the decree of Election and Reprobation. 4. When *Adam* received integrity, he had it as the root of al, whence his righteousness is stiled original; and we were created in him just after Gods Image. 5. His disobedience and fal was semblably ours; because the Precept (*Thou shalt not eat*) belongs to al in him the Stock-father. 6. His transgression being the Head, is justly imputed to us, as Members, and the corruption of Nature or proclivity to evil inflicted as the penalty thereof. This Saint *Pau* plainly proclaims in the Antithefis betwixt *Adams* and Christ: whos righteousness wherby we are justified, hath two parts. 1. The Grace or gift, which with remission of sins by his obedience is imputed ours. 2. Regeneration or Renovation of Nature as the effect. So original sin is *Adams* disobedience imputed to us together with its guilt; and corruption of Nature not only a sin, but a punishment on al, which finned by his fal. 7. When the Soul is said to be stained by union with the Body; 'tis not meant properly by any Physical impression: but so soon as both are united, a man is formed, to whom the guilt of *Adams* sin is instantly imputed; and by it a propension to al evil inevitably folows, becaus the Command and Commination was given to al Mankind in *Adam*. Thus he is driven to decline sins infeson, inferring that the Soul is not infected by the Body, as Wine by a musly Cask; but by union of both a Man is born *Adams* son, to whom his disobedience is only imputed: but the corruption or contagion imposed as a punishment by divine decree, and not by any action of the Body. This is a kind of Gal-

Rom. 5. 15.

limaufry

limaufry ; how found, let Divines define : but certainly original sin is inherent in the principles of Nature like *Geheras* lepry in al Adams Progeny, and not imputativ only.

*Hinc lolium infælix, nra hinc oriuntur acerba.*

Hence baleful tares deo sprout,  
From hence four Grapes grow out.

The grounds thus laid, and materials brought in place, the building will be better framed : But for fuller disquisition, the Infusialists Arguments with the Traducialists Answers shal first be fairly filed : then their Objections with the others Solutions orderly muster'd.

*Arg. Dust (faith Salomon) shal return to earth as it was ; Eccles. 12. 7.  
and the Spirit to God that gav it : Ergo every Soul or Spirit  
coms from God.*

Answ. This evidently relates to the first creation of both : for no mans body since Adams is made of dust as he was ; but of Seed and Blood ; and God gav or inspired his Soul, whence al others derivatively or secundarily coms, and shal return to the original Giver, as the body shal to earth its Mother : so this provs the Souls immortality ; but no way disproofs the Traducibility : for every particular Soul proceeds mediately from God the first Fountain.

*Arg. The Lord (saith Zechariy) spread the Heavens, laid the Earths foundation, and formed Mans Spirit within him : Ergo God created it in the Body.*

Answ. This is the pregnans place, and best proof in al sacred Scripture, for intrinsical infusion by creation : but intends apartly (as the former did coverly) the protoplasm or primordial production : for when God spread the Heavens, and founded the Earth, he then formed Mans Soul within him ; but ever since ceased to creat either new Spirits or Souls : so this is no plain evidence for jugial creation of every particular Soul.

*Arg. S. Paul makes an Antithesis between the Father of our Bodies, and Father of Spirits : Ergo God is sole Author and Creator of Souls ; not the Parents.*

D

Answ.

## Production

## THES.I.

Answ. God is the Father of Spirits, as wel in regard of Angels and Saints (which is not the Apostles aim) as spiritual regeneration ther intended, without reference to Soul-creation : yet because he breathed the first Soul (whence all since are derived) he may be called the primitive Father of Souls, though one immediately beget another.

*Isai 57. 16.*

Arg. God, in *Isaiah*, saith, *I have made the breath*, meaning Mans Soul, which he originally breathed in : Ergo he only creates it ; nor is it carnaly generated.

Answ. This is meant in S. Pauls sens; in him we live, move, and have our being : or it may be referred to the first Souls inspiration, without successiv creation.

*Jer. 38. 16.*

Arg. Zedekiah swore to *Jeremy*, *As the Lord livis that made us these Souls, I wil not slay these* : Ergo tis evident that he makes all mens Souls.

Answ. Some interpret it by Synecdoche (like the seventy Souls issued from Jacobs loins) the principal part for the person ; as the Lord livis that made us both : soul literally of life, as the Lord livis by whom we live, I wil not bereav thy life. Yet the words may be granted to imply the Souls creation (though he means not properly or purposly the Souls production) rather then persons or lifes : for 'tis a greater emphasis in the Oath, as the Lord liveth who created our Souls, I wil not take away thine which he created : Howbeit in this sens, he could not destroy the Soul it self (for only sever it from the body) but life the effect thereof. Take it either way, or any way, the words may be aptly applied to the Souls primitiv creation, sans exception or contradiction.

*Psal. 133. 14.*

Arg. God fashions Mens Hearts (saith David) and understands all their Works : Ergo he forms our Souls, ther understood by Hearts ; as 'tis usual in Scripture.

Answ. The inference is infirm ; for by Hearts here, is meant the Wit and Affections ; but by fashioning disposing. Other Scriptural Texts are preffed ; but of no moment.

Arg. Whatever is generated shal be corrupted, which is an irrefragable principle in Philosophy and Theology : Ergo Mans Soul, if procreated must be mortal.

Answ. This authentic Axiom properly concerns compounds, which are the adequate subjects of generation and corruption ;

not principal parts, which are only ingenerated or congenerated; but 'tis verified in al things breed of a corruptible matter, el/ nor: For God the Son is beget of his Father, and the holy Ghost pro-ceeds from both; yet eternal, without beginning: so Angels and Mans Soul were created ex nihilo, yet eternall without ending: but al the rest intire composed of the common Chaos (Heavens, Elements, Meteors, Mixtis, Vegetals, Animals, and Mans Body) which are corruptible in whel or parts; and of thes that Maximie is rightly understood; not of Mens Souls, which are generated of Parents Souls, having al a divine faculty by divine blessing, to beget an immortal essence like is self.

Arg. 'Tis a disparagement to Man, the noblest Creature, that his divine part should proced of impure seed like Beasts: Ergo this opinion is to be exploded.

Answ. 'Tis his chief dignitie, that he hath power of or in him-self to beget both parts, specially one so noble and divine; el/ were he worse then Beasts in that behalfe: nor doth it proced of seed; but from an Animistic virtu of the Parents Souls conveied with the seed. If then it be immortal, as undoubteably 'tis, what skilts it in that respect, whether it be created or generated & and what difference, whether God be immediat Plaster, or giv man power, with his general blessing, to produce it by successiue propagation, having the same power of immortality which the first had by himself infused; and power to beget the like incorruptible essence, by his special benediction?

Repl. If any Animistic virtu be conveied with the seed, then must it be reduced to act instantly, at first conception, which is most imperfect; or graduall, which argues divisibility: But both thos are absurd, and abhorrent in Nature: Ergo no such virtu can be conveied with the seed, much less proced from it.

Answ. Both Soul and Body are begot in an instant, as every conception is made: but as bodily lims and lineaments are graduall shaped and strengthened, from weak waterish rudiments, to more maturity: so the Soul exerciseth her vegetativ functiuns of nutricion, sensitiv of motion, and intellectiv of reason, dayly by slow degrees, as organs are apparaeted or accommodated; which argues no divisibility: For al things in Nature (as God proceeded at Creation) attain to perfection by divisible degrees;

yet no division in the Forms or Souls, which are conceived in a moment.

Arg. If ther be virtu in or with the seed, to beget a Soul ; then when 'tis shed, spilt, or spent upon barren or gravid wombs, so many Souls are lost ; which is harsh and horrid to hold : Ergo no such Animistic energy is conveyed with the seed ; but al Souls proced from God.

Answ. No Souls are lost, by loss or sterility of seed ; but only a power or possibility to produce and procreas them : which being not reduced into act perisheth, or is frustrat : so is the said virtu void to beget so many Bodies, and prepare them for reception of Souls ; which is al one, and no absurdity ariseth of either, but presseth both sides alike.

Arg. If Souls be begot, then every efflux, shift, and abortiv is a Man : But what maner of Man wil such a shapeless senseless substance be at the general Resurrection, when every one shall resum his identic numerical Body ? Ergo the generation of Souls is subject to sundry absurdities in Nature and common Reason.

Answ. Such as bold Infusio[n] at time of conception (as Traductists inferences violently inforce) are liable to the same difficulties : so are they that set it at quickning : for if it miscarries the day after (which a few hours distance makes no difference) what maner of Man wil that be ? can not God perfect the one so wel as the other ? doo not al bodies turn to dust ? doo not Divines say al shall rise in such stature as at Christ's age ? Why not then the first coagulation so wel as an inform infirm Embryon ? cannot omnipotence extend a Body into any dimensions, so wel as amend al imperfictions ? These are arcan mysteries, known only to him that knows al, and can doo al in al : But Infusists are equally engaged to answer it, sith the power to prepare a Body for the Souls union is defeated or destroyed, and by consequence so many Souls lost, which by divine preordination should be created and infused : but it crooseth not Traduction ; and men must be wise to sobriety, not searching into Gods secrets.

Arg. 'Tis improbable, that impure material seed should be the conduit to convey a power of producing so pure  
a sub-

a substance or divine Spirit : Ergo, &c.

Answ. No more than that the Body, a meer putrid mass, should be the seat or subject of the Soul it self, which is a divine, immortal, immaterial essence.

Arg. Spirits doo not multiply or beget one another; nor can Angels propagat or generat, becaus Spirits : but Mans Soul is a Spirit, so scripturely stiled : Ergo, &c.

Answ. Simple Spirits cannot propagat, and Angels are individuals, subsisting alone : but human Souls organized and united to Bodies wherin they exist, being so ordained to preserv the race of Mankind. Som distinguish that Compounds generat, and principal parts only propagat : but this is a vain evasion, no veritable satisfaction : for propagation properly pertains to Kinds, generation to Individuals, and both to Compounds : nor are the terms convertible in the abstract ; for every generation is not propagation : but in the concrect or subject, what ever is generated is propagat, and reciprocall. To apply it, neither Soul nor Body is truly said to begets or be begot ; but the whol Man, who begets and is begot completely, but the parts incompletely.

Arg. Marsilius Ficinus prescribes three sorts of production. 1. The making of Mans Soul from nothing into being, caled Creation. 2. The mutation of a lifeless Body into an Animal by the Soul, hight Formation. 3. The change of an Embryo into the whol Compound, clyped Generation. The object or Terminus of Creation, is immortality, of Formation a Soul ; not considered simply, but as in a Body ; of Generation an Animal, consisting of both. Now (saith he) in every Generation is a decision of somthing from the Begetter, which a Soul hath not ; becaus it admits no division nor decision : Ergo it cannot generat.

Answ. The Traductists exclud the first branch, except wi. b. reference to Adams Soul soly ; yet grant immortality to be the Terminus in production of al. The other two they apply to Compounds only, wherein the Soul sends no material seed or substance by decision, as the Body doth ; but only a procreativ virtus with the spirit of seed, to produce the like spiritual substance : the manner wherof is inscrutabla, as is also original sin : for Man is Natura's mirracle and Epitome of al Creatures ; yet differs from al,

*having an immortal spirit in a corruptible casket, and his generation wonderful.*

*Arg.* Beasts Souls dy, becaus bred of seed or with it : Ergo if Mens Souls be engendred in the same sort, by or with the conveience of seed, they must likewise perish.

*Answ.* This is non causa pro causa; for Beasts souls dy not soley, becaus bred of seed ; but specially, becaus formed at first iniately of the common corruptible Chaos: But God made mans Body of dust, wherto it must return; but infused or inspired a Soul, which is immortal or eternall, like Angels, partaking the same divine origin.

*Arg.* If the Soul proceeds from both Parents Souls, then either two grow into one, or their Souls are extracted, and they remain Soulless ; or part of their Souls passeth, and so are divisible : But al thes are gross enormites, and neither possible : Ergo Traduction is no way tolerable.

*Answ.* Al thes inferences are impertinent: for both Parents concur to beget the Body too ; yet two grow not together, nor are they impaired : but God ordained in cours of Nature, that both Sexes shal cooperat in generation : so from their Bodies flows a material seed with a corporific virtu, to beget a Body ; and from their Souls proceeds an animistic power with the seeds spirit to produce a Soul : both which conjoining, is cald Prolifie in regard of the Compound : yet neither are the Parents Souls nor any parts of them (no more then their Bodies) extracted or exhausted ; but only an energy, issuing from them to generat a new.

*Arg.* The Soul exerciseth her essentia operations, to Wil and Understand, without help of bodily organs, as appears being separat : Ergo it needs no Parents seed to its production : for as every thing works, so is its essence and contrarily, as Aristotle avers : who concludes mans Soul not to depend of the body, becaus it works within it.

*Answ.* The Soul, while it is in the Body, useth its organs in her chief operations of Wil and Intellect, though when separat she needs them not : nor is Parents seed the efficient of producing, to depend thereon ; but only the instrument to carry virtu of producing a new Soul with the seed, which impeacheth not the exercise of her chief operations without organs in the Body : nor is ther any sap or solidity in this Argument against Traduction

*etiam, any way however wrested.*

Arg. The Soul dies not with the Body : *Ergo* 'tis not generated with it : For ther is the same reason of generation and corruption ; sith the Souls presence is the caus of life, as the Suns is of light ; and absence of death, as his is of darknes : so if the Bodies procreation caus the Souls production, its death must be his perdition.

Answ. This is pushier then a former ; viz. Whatever is generated shal be corrupted : But the Bodies generation doth not caus the Souls production, sith 'tis generated with it, not by it : and though it giv the Body life, as the essential Form ; yet dies not with it, as not proceeding from it ; but from the Parents Souls.

Arg. Aristotle asserts, That the Mind or Intellect alone coms from without, and is of divine origin : *Ergo* not generated by Parents, as Bodies be.

Answ. 'Tis thought thos Words (Sola mens foris advenit) were foisted into the Text without any coherence to antecedents or consequents : for no man by meer reason can conceiv the mystery of Soul-creating : nor doo they infer infusion ; for that is doon within the Body : Happly he might learn of his Master Plato, that al Souls were created at once, and descend daily into Bodies designed for them : but he taught the Souls immortality more confidently (being Natures principal Secretary) by many evidences of common reason : Which if any Traductist or other Sectist shal doubt or deny, he is Worse then an Ethnic or Atheist ; sith both Natures light and Scriptures lare so evidently demonstrat it to every ey : nor doth Traduction oppose it.

Arg. Scaliger holds the Soul to be created apart, and infused after du organization ; becaus if it be introduced at the instant of conception, that first coagulation must be a Man, which is most absurd : *Ergo* 'tis not infused til the time of quickning ; much less engendred by way of Traduction.

Answ. His opinion is no Oracle, and the reason resolved afore ; That 'tis no more absconous to cal the first coagulation a Man (imperfect or incomplet) then a weak Waterish Embryo at instant of quickning : Or that a Beasts soul being begot by seed, should denominat the first rudiments of conception a Beast, being brought gradually to more maturity, til time of parturition ; but the quickning

ning is or may be retarded by many human contingents.

*Arg.* The School-men say, That Eves Soul was created, els Adam would hav added she is Soul of my Soul, so wel as bone of my bone, and flesh of my flesh, being a neerer relation then those carnal ones, as Divines define : Ergo as their two first Souls were created, so consequently are al others from generation to generation.

*Answ.* So say they, but other learned Clercs gainsay : Scaurus ait, Varus negat, utri creditis ? yet the consequent halts, sith their two productions differ from al els because neither had two Parents, and al els, except Christ, begot by carnal coition : but specially because created within the first six dais, wherafter God rested from al creatifc works. To the Antecedent and reason therof, 'tis answered, That she was formed intirely of an animat Rib, and the Soul therin became hirs by divine operature as the Text seems to speak ; for 'tis said of Adam, God made Man (meaning the material part) of dust ; not made dust a Man as if both parts cam from dust : But of Eve, the Rib made he a Woman (intirely both Body and Soul) not the Woman of a Rib, as importing the material part only. Al parts were built of that bone ; Why not then the Soul too by diffusion, so Wel as the integrals by extension ? but sith Scripture is silent, let it passe in suspens.

*Repl.* If Eves Soul cam of a Rib, and had no divine origin ; then either women hav no Souls (as som Dotards dream) or thos material, which wil scars relish their palats.

*Answ.* Not so, nor so : for that Rib had a Soul, which God, by diffusing made hirs, as he did her Body by diffounding the material part : so both favour of their several principles, one of spirituality & immarcessibility, the other of materiality and mortality ; but both apt or able to beget alike substance indow'd with the same qualities

*Arg.* Christs Soul was not traduced from Adam ; for then it should be tainted with his sin, which is blasphemy to assert : Ergo not ours, sith he is like us in al things except only sin.

*Answ.* He was the Womans seed and Son of Adam according to his whol humanity, and his Soul produced in the same sort as ours (whether by creation or generation, is the main Question) being like us in al things except sin. For ours, if created, are infused no less pure then his ; and his by union with a polluted Body, no freer from

from sin then ours : so this Stork bites both before and be hind alike : for if he took from his Mother inanimat flesh only, his Soul must therby be stained ( though created pure ) as others are defiled : but one salu<sup>t</sup> s<sup>t</sup> heal both sores : for albeit she was conceived in sin and needed a Saviour, as she her self confesseth ( which Dominicans grant, and Franciscans deny ) yet was she sanctified from all stain, and purified from guilt by the wonderful working of the Holy Ghost ; being made a clean Vessel to receiv and conceiv that holy thing calld the Son of God, even the immaculat Lamb without spot, slain before the beginning of the World ; who could contract no pollution from her that had none, being perfectly purified, though he shold assume both Body and Soul from her.

Repl. Zanchy saith, Som Traductists forced by this Argument, confess, That Christs Soul was created, but al ell traducted ; but the production is like : Ergo al created.

Answ. Haply he dreams so ; but ther is no necessity of any such confession or concession ; for the Argument is already plenarily satisfied. Certes Christ had his whol human Nature from his Mother, by the Holy Ghosts miraculous operature, in the same manner ( by creation or generation ) as others hav from Parents.

Arg. Three Sects or Septs of Heretics held Traduction. 1. Luciferians, by Souls transfusion. 2. Marsilians, who denied al Creation. 3. Tertullianists and Apollinarians, who assert that Souls generat Souls, as Bodies doo Bodies : Ergo Traduction is an Heretical Tenet, condemned by the Church.

Answ. They were condemned Heretics ; but Traduction no condemned Heresy, nor a matter de fide ; and inserted for aggravation ( as crossing the common received opinion ) to fil up a number, which was usual : yet the two first erred circumstantialy in that point : But al Hereticks held som verities, and the best Orthodoxists som falsities ; sith al Mortals are obnoxious to manifold errors.

Thel are the Infusialists chief Arguments, with the Traductists Answers sincerely exhibited : Next follow the Traductists Objections or offensiv weapons ; and Infusialists defensiv Solutions, taken from their best Armories.

Ob. God bid Man bring forth fruit and fil the earth : but this Precept concerns the whol compound, conflated of Soul and Body : Ergo both parts proceed from Parents.

## Production

## THES.I.

Sol. Man is said in som sort, to beget the whol, becaus by producing and preparing the material part, he is Author of the union, wherin consists the whol Humanity, which sufficeth to univocal generation, though the principal part be not product by him : How satisfactory this is, shal be left to Arbitrement.

Gen. 2. 2.

Ob. God ceased from al creatifc works the seventh day, wherof the infusing of mans Soul was one : Ergo he doth not creat multituds of Souls every moment.

Sol. He ceased from creating Compounds and Species or Kinds ; but not from forms or Essential parts, such as Souls be.

Repl. If he creat al individual Souls (ther being numberless births every instant in the vast univers) then he concurs as a particular Agent or third Parent : but he is only universal Father of al Creatures : Ergo no particular third Parent in Mans production.

Sol. God is Omnipotence and Infinity in the Abstract, who can creat millions of Souls (so wel as Worlds) in a moment, by his word *Fiat* ; yet is no particular Agent or Parent : so the Sequel is denied, fith his Word and eternal Decree doth al in al, without any particular concurrence.

Repl. The Souls supposed creation necessarily concurs to Mans generation : But God is sole Agent therin, using no subordinat : Ergo a particular third Parent : for if Parents be particular Agents, Who only prepare the matter for union ; why not God so too, Who creates the Caus, without which no union can be ?

Sol. Parents are particular Agents according to Natures ordinary courf, but God metaphysical and exeraordinary ; yet no particular third Parent.

Ob. If God concurs in every generation (whether lawful or lustful) to creat a Soul ; then he affists al Adulterous, Incestuous, Spurious coitions and concepitions, Which is horrid to imagin or im- pose ; for a Pagan Poet tells us :

Non vacat obscenis rebus adesse Jovi.

Jehov is not at leisure  
To wait on ech mans plesure : } Ergo, &c.

Sol.

*Sol.* He concurs to the Entity or Naturality, not to the Oblivity or Morality of evil acts, which is no way horrid to hold : for he givs the earth virtu to multiply al Grain, whether stoln or ones own ; yet is not Author or accessory to the stealing : so he decrees to infuse new created Souls into human prepared Bodies, however begot in Adultery, Incest, or Fortification ; yet is no Author, Actor, or Assistant in the sin.

*Ob.* Jacobs of-spring are by Syneccdoche (*taking the principal part for the whol person*) staled seventy Souls which cam out of his loins : But why are Souls specially named, unles s they, so wch as the Bodies and persons transcend from Parents ?

*Sol.* 'Tis said to be, becaus the preparation of matter for the Souls reception and union proceeds from them. Be it so : yet this resolv not, why their Progeny are calld so many Souls, unles thos issu from their loins.

*Ob.* God created Man in his own Image, and Adam begot Seth in his own likenes : but this Image and likenes consists soly in the Soul, or in the Humanity ; not in the Body : Ergo Adam begot that part wherin Gods Image chiefly consists, if not soly resideth.

*Sol.* This is soon resolved : God created Man in his Image of righteousness and tru holines, as S. Paul expounds it : but Adam begot Seth in his natural similitud both of body and whol humanity ; not of Soul only.

*Repl.* S. Paul indeed speaks of spiritual Regeneration, by cast-  
ing off the old Man and putting on the new in righteousness and tru  
holines : But wher doth he cal it Gods Image wherin Adam was  
created ? However, even that spiritual Image consists soly in the  
Soul ; and Adam begot Seth in his natural likenes : Ergo the sub-  
ject of both resemblances, is specially (if not soly) the Soul ; as by  
comparing the words (Gen. 5. 1. 3.) plainly appears.

*Sol.* Seths likenes to Adam consists in his whol Nature, which he dispositivly begot (*totum Hominem, non totum Hominius*) by preparing the matter for the Souls introduction ; and consequently the whol Humanity, by union of both parts ; though he had no interest in production of the Soul.

*Repl.* Adam begot Seth in a triple similitud (beside that of sin)  
viz. of Soul, Body, Person : which personal likenes of Children to Pa-  
rents is also triple. 1. Specifical, as Men, which mostly follow the  
E 2 Mother,

## Production

## THESS.

Mother, because she suppeditats most matter (both blood and seed) in generation; and for another reason glanced at by Aristotle, that the Male ingenders in another, the Female by another in it self: for if a Ram couples with a sheep-Goat, they produce a Kid of soft hair; but if a Buck-Goat with an Ew., a Lamb of hard wool, as Atheneus avers. 2. Sexual, as Male or Female, which proceeds from permission of both Parents seed according to predominance: for both have a hot, vigorous, masculin sperm; and a cold, weak, Feminin at several times, as Hippocrates tells. So if both bring Masculin, they beget brav Spirited Boies; if the Womans be weak, and Mans strong, yet prepondering, they get a Son, though less lively: If the Womans be masculin and Mans feminin, yet prevailing, they also procreat Males, but weak and womanish: the like in Females: If both Parents seed prove feminin, they engender dul Wenchess: If the Mans masculin and Womans feminin, but exceeding; they breed bold Girls of middle temper: If the Fathers feminin and Mothers masculin, but predominating, they produce lusty lively Virago's. So the diversity and dominion of Parents seed, makes the difference of Sex. 3. Individual, which is seen in peculiar properties of vigour, favour, feature, stature, complexions, and conditions, arising usually from the formativ faculty, and casually from Parents phantasy: for the seed flows only from the Testicles of both; yet al parts impart a plastic power by subtle spirits to the Sperm; which, according to either Parents prevalence, produceth a similitud in particular parts: Hence som resemble Father, som Mother, som both in several members more then others: yea, many are like their ancestors, whos fashioning virtus lurks in seed sometimes four descents, as Aristotle attests, like a Loadstone which drawes four or five needles appending. So Nicæus a Poet of Constantinople, born of white Parents, was Maurish as his Grandfere; and Helides by an Ethiop had a fair Daughter like her Father: so Children conform to Parent both in Body and Mind: Ergo the Soul is Traduced.

Sol. This multiloqny may be answered briefly: That the maners of the Mind, and personal conditions of Children semblant to Parents, follow the temper of Body, as Phisick and Philosophy teach; which argues not any traduction of the Soul, but a several disposition of bodily Organs.

Repl. One once answered at Bellarmine's Works with two words,  
Thou

Thou liest : but ther be sundry Virtues and Vices of the Will (which no way rely on the Bodies temper) proper and peculiar to som Stock or Race ; as whol Families by lineal descent or natural disposition, are addict to generous qualities and various sports, wherto Mantuan aptly alludis :

*Qui viret in foliis, venit e radicibus humor :  
Sic Patrum in Natos abeunt cum semine mores.*

*The leafs fresh juice doth from the root proceed :  
So Parents maners pass to Sons by Seed :*

Ergo the Soul is the seat or subject of such Virtues and Vices, transscends from Progenitors to their Progeny by Traducal propagation.

Sol. Such hereditary properties follow the bodily temperatur of som principal Organs (Brain, Heart, Liver, Spleen, Gal) more or less, as Aristotle saith, *Mores Animis sequuntur temperamentum corporis* : but not from the various inclination of the Soul.

Repl. Maners of the Mind may be somewhat inclined by bodily temper : but Childrens complexions oft-times by matches differ more from their proper Progenitors, then strangers ; yet symbolize in the Souls secret sympathies with them : Ergo thos innat resemblances proceed from it rather then from bodily temperature, which is only accidental.

Sol. In Mans frame or fabric are sundry secret sympathies of principal parts, on whos temper the maners of the Mind and Faculties of Soul depend ; wherin Children may resemble their Progenitors ; though in countenance, complexion, or constitution, more like to strangers : so ther is no certain or convincing Argument for Traduction to be taken from such variable observations.

Ob. If aformativ faculty in seed, to build the Body, proceed from Parents Souls ; then doth also an animific virtus to produce the Soul : But al sides grant the one : Ergo the other follows. For if Parents Souls impart to it a power to prepare a place ; that power is able to beget a Soul.

Sol. The formativ animific (or rather Prolific) faculty pre-  
parativ

## Production

## THES. I.

parativ to fit the matter for union, proceeds from Parents Souls; but not procreatit to beget a Soul; being only able to build the bodily part, and make it ready for reception of the Soul, when it shall be infused.

Repl. This seems a mere Postulatum without proof, nor rendering any reason why 'tis able to prepare a place, and not procreat the Soul: For what belongs to every Kind cannot, sans derogation or disparagement, be denied to the noblest Creature: but the entire production of Individuals with their principal parts, (both matter and form) pertains to al Species else: Ergo to Mankind also.

Sol. 'Tis no disparagement, but a dignity, that God deigns to creat in Man a divine part: yet he may be said to beget Individuals intire for perpetuity of his Kind; viz. preparando & unendo, though he begets not the Soul it self: hic murus abencus esto: this is the main Anchor-hold.

Ob. David saith, Man is conceived in sin; which either is impressed before the Souls infusion, or the Soul corrupted at conception and first creation; or an inanimat Embryo the subject of sin; or else the Soul is traducted, which salvs and satisfies al scruples: but the three first are absonous: Ergo the last alone auhentic.

Sol. Som say Parents sin, committed in procreation, is ther meant: but that in al lawful Marriages is sanctified; and who can cal that polluted which God hath cleansed? Others fly to the Souls infusion at first conception; which must needs be, else it wil not hold water. But most say the very seed is defiled with an hereditary stain (as 'tis with the seeds of sundry diseases) which is not properly sin, til the Soul be infused, being the sole subject therof. *Utrum borum mavis?* for men wil never agree in this intricat Maze.

Ob. All Accidents follow their Forms, nor can subsist without their Subject: but vegetation is visible and vigorous in an Embryo, before the quickning or motion: Ergo the Soul or Subject must needs be ther at conception, and consequently traducted or generated.

Sol. Zanchy answers (how orthodoxly, judg ye) that in building Mans Body, as it hath first the form of blood, next of milk, then of flesh, and last a human shape: so at first is no Soul, but only

only an energy in the spermatic spirits to produce a vegetant Soul, when the Embryo lives as a Plant ; then that Soul perishing, the Sentient is generated, and that lives as an Animal : which being also extinct, the Rational succeeds or supervens, not produced from the same energy, nor from Parents Souls ; but created and infused by God. This implies a duple death, upon extinction of the two first Souls. Others say the Vegetant powers arising from seed, spirits, and blood, are cherished by warmth of Natures Garden, the Womb, till time of motion ; but ever after the new infused Soul exerciseth all functions, till it brings the Embryo to birth and perfection. Thus they are puzzled touching the time when 'tis infused : but certainly the quickning is very uncertain.

Repl. *The proper source and principal subject of all such Faculties is a Soul ; not seed, spirits, or blood : Ergo either the seed had a Soul begetting energy, or they were faculties of the succeeding Soul, and so subsisted alone without a subject ; or else are Creatures distinct and remain divided : but the two latter assertions are gross absurdities ; and the first rests irrefragable, that the seed carries an animistic virtus or Soul-begetting energy from the Parents Souls by natural traduction, which best salves the propagation of original sin.*

Sol. Som say thos Faculties predepend on the Seminal Form till infusion of the Intellectual : yet how can that, being inanimate, be the subject of vegetation or motion ? Or if it were a Soul, how did it vanish ? it died not, as *Zanchius* dreams ; nor is swallowed up of the succeeding Soul ; nor can ther be any coition or coalition of Souls. Others forced by thes pressures, hold 'tis created at conception (which is more tenible of the two) exercising her functions graduallie, as organs are appurated and accommodated. For that time is fixed ; but the quickning sooner or later according to the Embryos vivacity and other various contingents : but God is not tied to creat Souls upon al human casualties, till his set appointed time : yea Christ's conception, at the Angels salutation (*Ave Maria*) is calld his incarnation, which is the production of his whol Humanity : and his Mother went immediatly to her Cousin *Elizabeth* then impregnant of *John Baptist* ; who being filled with the Holy Ghost

## Production

THES.I.

Luke 1. 43.

Ghost, caled her, the Mother of our Lord : so that he was then perfect God and Man at first conception, and the Babe leaped in her Womb for joy ; being before quick as plainly appears.

John 3. 6.

Ob. Mans Soul is impure at first conception, and the whol Man polluted ; for, what is born of flesh is flesh, saith Christ ; but God creates nothing impure : Ergo the Soul is not created, but conceived and generated impure from the Parents Souls.

Sol. God creates the Soul in substance sound, sans stain ; but corruption or contagion caled Concupiscence, is not of the Father (faith S. John) but of the World : for the guilt of original sin is imputed to the whol Man, so soon as both parts are united.

Ob. Adams Rib was made a compleat woman, and the Soul therin became hers, no new being infused : Ergo every Soul is not created.

Sol. The School-men say Eves Soul was created and infused, though it be not expressed : yet the extraordinary creation of the first Woman extends not to the ordinary production of al others : nor is it clear that the Rib was animat, or the Soul therof made hers.

Repl. In this case it holds : for the Infusists infer, that al Mens Souls are created, becaus Adams was : Ergo it follows of al Women from Eve.

Sol. The reason is not semblable : for he was the root of al Mankind, Male and Female ; therfore al our Souls infused, as his was : but not she of Womankind : so it skilleth not whether hers was created ex nihilo, or diffused from that animat Rib, sith 'tis not reveled.

Ob. Christ took his whol Humanity from the Virgin, by the Hol- ly Ghosts overshadowing : Ergo both Body and Soul cam from her.

Sol. He took only Flesh from her, which includs the whol Humanity ; becaus when the Body is prepared, God hath decreed to infuse a Rational Soul. This is soon said gratis ; but by what warrant ? or wher doth it appear, that God so decreed ?

Repl. Flesh animat is Mans whol Nature, not inanimat : Ergo the Flesh which he assumed had a Rational Soul at first conception.

Sol. Som say that Flesh was potentially animat, to be indow-ed with a Soul in due time. Others which hold Soul-creation at conception, grant it was actuallly animat : But as she is caled Mother of God, in regard of the Hypostatic union, though he had

hid only his Humanity from her. So Parents may be said to beget the whol Man, in relation to the union, which God hath decreed in due time; though they beget only the bodily part apt and appurtenant to entertain the Soul; which sufficeth for denomination.

*Repl. The reason reacheable not right, sith Men are Parents to Children, because the whol Nature is derived from them, as Christ's Humanity was from the Virgin: but she is styled Deiparent; not in respect of his Deity, which depends not on her; but for the said hypostatic union of both Natures in one Person; having his humanity intirely from her: Ergo the Godhead shal be better tied to his whol Manhood by Traduction of both parts, then barely to cloath him with inanimat Flesh. Beside, she is called Mother of God for the hypostatic union actuallie in being; but Parents are said to beget a whol Man, in regard of the union to come.*

*Sol.* He had his whol Humanity from her in manner fore-shewed: For when the Body is accomplished and accommoded, the Soul shal be necessarily instilled or infused in due time; which is al that can be answered in this point, of the whol Humanity derived from Parents.

*Ob.* The Womans seed shal break the Serpents head: but Christ fulfilled this promise and prophecy, chiefly in Soul; which descended into Hel, to lead Captivity captiv, and bind the strong Man in his own Kingdom; as his body triumphed over Death in his dominion the Grave, by his triidual Resurrection: for how is he the Womans seed unless he had his whol Humanity from her? Or how can the Body break the Serpents head? Or how could this victory be achieved, if his Soul had not descended? Ergo he assumed his Soul also from the Woman by the Holy Ghosts cooperation.

*Sol.* Divers Divines deny Christ's descent into Hel in Soul: but that may rest in debat, sith it concernis not the production, save only to shew that by it he brok the Serpents head. Touching the promise and prophecy, it was performed principally by his Soul (or rather person) and that derived potentialey or preparativly from the Woman, in manner foretold; but primitivly and actuallie from God the Creator or Infuser.

Ob. To bind up sundry bunches of sour Grapes in one bundle : If the Soul be created pure, how can it be defiled in an instant, by inanimat flesh, not capable of sin ? Or why durst God cast his own workmanship into a stinking Prison purposly to be polluted ? Or how can a spiritual substance be stained by a material mass ? specialy if the sin inheres only in the Soul ; which is primarily guilty by willing or consenting, and the Body only in obeying ; the one activly as efficient, the other passively as Instrument. Upon this ground of the Soul created pure, and in capacity to be polluted by lifeless flesh, Pelagius built his branded Teneo, That Children are born free from original sin : And S. Austin, seeking to crush this Cockatrice in the Egg (like such as bow or bend a stick back to bring it right) broached another error, That al dyng unbaptized, are infallibly damned or deprived of Beasific vision, being liable to the lack or loss of Heavenly happiness ; though not to the pain of Hellish torments, whence he is filled durus Infantum Pater. Lastly ony Protoparents personal sin, became like sap derived from the root participally ours ; not by imputation, as Zanchy confesseth, but by true infection ; infecting the whol Nature : which hereditary corruption or contagion is contrated linealy from Parents loins : Ergo the Soul, as seat, source, and subject, is ex Traduce.

Sol. This Gordian knot many hav essayed, few extiricated, or cut it asunder like Alexander ; who shadow it with a vele of windy words, but no real resolution. Some say the seed is stained ex traduce ; which, like levan, fours the whol lump ; and the Soul supervening, receivs stain from it, as new Must put into a musty cask, which the best Divines disclaim : For ther can be no proper physical action of material upon immaterial, and the Soul shal be polluted passivly only, which sufficeth not to make it guilty, unless it be a voluntary Agent : yea, the similitud halts ; for ther the Vessel taints the Wine ; here the Soul was first soiled, and principal efficient : ther both be material ; here the chiefest spiritual ; nor can inanimat flesh be capable of sin, before it hath a Soul. Zanchy and others hold, That as Christ's righteousness, so Adams guiltines, is ours imputativly only ; but Natures corruption insuing, a just punishment by divine Decree. Out alas ! this sin is a leprous cleaving clos to the flesh, and consequently

consequently corrupting our whol Nature ; or else could not beget and bring forth such a serpentin spawn of actual sins. *Peter Mouslin* professeth plainly, that the Soul is not vitiated by the Body ; for to incarcerat an innocent Creature, his own operature, in a plagny Bridewel purposly to be infected, repugns Gods Justice and Goodness : but sin being a spiritual vice of the Wil, first seizeth the Soul before the Body becomis accessary : as *Adam* first sinned in Wil and Consent yet he stretched his hand to touch or tast : so sin passeth from the Soul to the Body ; not contrarily. For the maner of spreading, He saith God creats the Soul spotless, but destitut of supernatural light, which Man lost by his fall : hence flows or folows perversnes of Wil, purblindnes of Mind, and proclivnes to al evil ; even from inordinate self lov, not guided by metaphysical illumination ; and the temper of Body doth much incens or increas this contagion according to every complexion ; yet are not humors the causes, but incentivs to sin ; nor doo' impress or imprint on the Soul, but only incline it thereto. *Quos bonitatis, non sensus, so many men, so many minds ; bnt al driven to sundry shifte, how sin can be propagated without traduction of the Soul ; which being granted wil soon satisfy al scruples.*

Repl. *This last devise, being newf, takes best ; but is scars soundest : for sin is an effect of natural corruption, which is more then a defect of supernatural illumination ; and a positiv depravation of Wil, far beyond depravation of Grace. Man indeed lost metaphysical light by his fall ; yet if our Souls be created spotless, they must as first infusion be sinfull : so al the doubts rest insire, how they can so suddenly contrall this hereditary pollution, diffused over our whol Nature, unless the Soul bring that stain with it ? for we are forlorn before born, being conceived in sin, or at least infected in the Womb : Ergo Traduction (which salvs al scruples, and is subject to none) is the safer Tenet ; nor can God otherwise be cleared from being Author of sin : for if he creates in pure, why did he decree so pollut it presently, sith he could hinder it ? Al which inormities, with the like, are voided by Traduction.*

Sol. Let it serv or suffice for answer, That Gods Wil was so to dispose it ; and who can comptrol it ? But to shun an inconveniente

## Production

## THE S.I.

venience, and run into an evident exploded error, is a remedy worse then the Malady. To answer the last branch first, God decreed to make Man a freewild Creature *ad utrumlibet*; yet imposed a command to try his obedience, and foreknew he would prevaricat; but determined to permit or not prohibit it; which washis Wil so to doo: If any ask, why he willed not to hinder it (sith *Qui malum non prohibet cum possit, praecepit*) either by forbearing the Command, or by insbling man to keep it, or by refraining to creat more Souls for Hel, as if he delighted to torture his Creatures? S. Paul checks such curious Inquisitors with an Interrogation; *O man! Who art thou that pleadest with God? Who hath known the Lord's mind, or bin his Counsiller? O the depth of the riches of his Wisdom and knowldg; how insearachable are his Judgments and his ways past finding out?* but stil *jus in al his waiss, and holy is al his works, as David sings.* Touching the rest; 'Tis tru, that sin is a spiritual vice of the Soul or Wil; not of Body, sav passivly or organically only; which stains the Soul at instant of infusion by subtraction of spiritual light; wherof being destitut, it precipitats into al evil: for the Sun is nos Author of darknes, but light; yet by withdrawing his rais induceth darknes. So God is no Author of Sin, but Grace; yet by with-holding his Spirit, sin instantly follows in a depraved Soul: so saith S. Austin, God hardened Pharaohs heart; not by impressing of obstinacy, but suppressing of Grace: howbeit the maner how the Soul is so soon infected, and the Body by it, is inscrutable, and known only to the Father of Lights; which is a free confession in this Case: But to say it was his Wil to creat every Soul pure, to be presently polluted, is more then can be warranted by his reveled Wil in the Word: For it presupposeth a *Postulatum* to be granted, that Mans Soul is created pure, and instantly contracts sin, though the manner utterly unknown.

For upshot, the Traductists can better shift the scruple of Immortality then Infusists salv or solv that of original sin; yet may they not claim the Laurel of Victory, sith Verity lies in obscurity. *Ardua res haec est, & sic sub Iudice lis fit.*

This thing is hard and high;  
So in suspence let it ly.

Thus

Rom. 9. 20.

Rom. 11. 33,34.

Thus the Infusiaſtſ Arguments and Replies are 25. So are the Traductiſtſ Objections and Replications equal in number, with the Anſwers of eſch part to the other : but which are the moſt ponderous or prevalent, let the learned Readers judg in-differently and impartialiy between both.

The ſum of the Traductiſtſ Tenets is, That God ceaſed from al Creatiſt Works (both Speciſt and Individual, Com-pounds and principal Parts being al his Workmanship) the ſe-venth day: That he gaſ Man a benediction to multiply like other Animals, which beget their own Souls ; but theirs mortal, becauſe first formed of the corruptible Chaos ; and his immortal, as being breathed or infused immediatly by God : that his Soul by that blessing had a priviledg or dower to produce a like im-mortal eſſence, though not existing by it ſelf, but in a mortal Body. That an Animific virtu is conveied with the Spirits of Parents ſeed, to beget or build up a Soul, as light diſfuseth light: That this Soul is the ſeat of ſin, being a ſpiritual vice of the Wil, as the Body is the ſubject of material accidents ; but Man the denominatiſ or predicatiſ ſubject of both their qualities: That this ſin is propagated from our firſt Parents (by explicit or implicit Covenant) to all their Posterity with the Soul, which is produced ſuccesſiſly from Parents Souls, with the ſame stain of ſin.

The Orthodox opinion is fixed on theſe foundations : That as God primarily iſpired Adam's Soul, and afterward Eves ; ſo he jugialy creates every Individual : That the new-made Soul iſtantly at infusion (whether at conception or quickning) ac-quites the guilt of our Protoparents ſin ; but the maner how, iſcrutabie and inexplicable : That this generical ſin follows Soul-creating by accident, becauſe God gaſ Adam Free-wil, to ſtand or fal for himſelf and al his Of-spring ; having predecreed to creat a number of Souls, to be infused into Bodies in due times: That though God be the Souls ſole Archiplaſt ; yet Parents properly beget totum Hominem (*non totum Hominis*) in regard of preparing the matter or mansion by the Formatiſ Faculty, whence the union neceſſarily iſlues by divine decree. That Man begets Man, becauſe he ſupplies one part intire, and con-curs to the union (though not eſſence or exiſtence) of the other:

That Mans Soul is not generated as Beasts, which perish with them ; but hav a sublimer origin from the Father of Spirits; and shal liv for ever : Lastly, That this Soul, though created pure, is at the instant of union guilty of original sin ; not by imputation, but inherent corruption.

In a Treatise of  
Mans fal.

S. Austin Bishop of Hippo durst not presum to decide the debate, both parts being so probable : But Doctor Goodman, lat Bishop of Gloucester assum to attone them by a mostly moderation ; that the Soul is both created and generated : for God concuts in mans production, being to becom his Son by adoption (yet every one is not so) and Man cooperats by the ordinary way of propagation : so in respect of God 'tis Creation, which implies a beginning different from Natures cours ; but in respect of Man, a usual generation : so 'tis created *ex Traduce* in respect of God, and procreated *ex Traduce* by Man : thus he.

This mixt mongrel action obveled in a mist of words, is a mystery beyond common capacity, and the terms contradictory, tho shadowed w<sup>th</sup> the word Respect: For how can one thing be both created and procreated ? Or how can Creation be *ex Traduce* ? the phrase plainly imports, that the Soul proceds *ex Traduce* from Parents ; though in respect of Gods concurrence, as universal Agent, it may be cal'd extraducal creation. So let it pass for a rare peice of new coined Logico-Philosophico-Theology. But the two forecited Opinions rely on real principles, though very dubitable and disputable. Six Questions are previously agitated : 1. What Seed is ? 2. What a Soul is ? 3. Whether it be material ? 4. How it attains knowldg ? 5. How many are in Man ? 6. Whether it be created or generated ? which last is barely debated or discussed ; not boldly decided or determined.

*Spiritus an jugiter genitus sit, sive creatus.*

*Quem Deus infudit ? his violenta manet.*

Whether Mans Soul, which God breath'd and created, Be stil infus'd, or bred ? 'tis much debated.

*In dubio lis est, an Adams ex Traduce nata.*

*Sit cujusque Hominis, sive creatu magis ?*

'Tis

Aliter:

'Tis doubt whether ech Mans Soul be generated  
From Parents Souls, or rather by God created ?

*Particula in nobis divina Spiritus aura,*  
(*Quarier an genitus, sive creatus?*) *inest.*

Alias.

The Soul's in us a Part, by God inspired :  
Whether begot, or creat? 'tis inquired.

*Nascit Homo, an sua mensa generatur, sive creatur?*  
*Se samen ostentat noscere curita, miser.*

Secus.

Poor Man knows not, if's Soul be bred or moulded ?  
Yet boasts, that he hath al things ell unfolded.

## Appendix Additionalis.

## An additional Appendix.

**T**He ensuing Theory is taken mostly from Mr. Henry Woolnots Treatise, intituled, *The tru original of Mans Soul*; which is briefly extacted. God hath a duple voice; one speaking in Scriptures, which is his written word of Grace: another in the Preamble. Creatures, which is his wrought Word of Nature. For as Natural Works are his ordinary power, and miraculous extraordinary: so Nature is his ordinary Voice, and divine Oracles extraordinary. What God spake in his Word, he hath wrought in the World, whos Words and Works agree: for secret things belong to him; but reveled to us and our Children. Wher he hath no tounge to speak, we may not hav an ear to hear, nor heart to inquire: but as Creatures we must submit to our Creator, and as Christians beleev wher reason cannot reach. Now to the Question.

The Rational Soul, whether produced immediatly from God, or mediately by Man, is of immortal Nature: yet stained with our first Parents first sin, by propagation: but how can we know how 'tis made, before it be in being, sith we cannot conceiv what it is being made? For though we know 'tis a spiritual substance realy subsisting in a Body; yet what maner of metaphysical matter 'tis made of, none knows: No marvel then, if we be ignorant of the origin, which is harder to explore: For 'tis spiritual; and such are difficulter to discern or disquire then corporals,

Thes.

corporals, subject to Sens : specialy fith ours is an incomplet Spirit or part of a Creature ; Man being composed of a mortal Body and immortal Soul : the one indued with senses to receiv al corporeal Images ; the other furnished with a faculty of Reason, which from thos Images draws discourses and consequents, wherby it gets knowldg of causes and effects, wherof Sensis incapable. Hence it happens, that when we discurs of spiritual Natures, which transcend Sens, we are put out of our usual way, and wander, as half lost, in incertainty, without any exact knowldg to content the Mind. Whatever excellences be in inferior Natures, are much more perfectly in superiors : as thos of other Animals more eminent in Man, chiefly in his Soul; thos of his Soul more conspicuous in Angels; and al perfections of al most trascendent in God. So the knowldg of inferior Natures, is comprehended in superior ; but not contrarily : Nor can any, sav God (who hath no superior) know it self purely or properly, but only by reflexion ; as the Ey, which sees al things, cannot behold it self, sav in a Gliss : Nor can we know our own Soul, but as 'tis shewed in a myrrhour of the Works : and as by it we know other things ; so by them we hav a glimpf of it.

## Opinions.

To omit several Opinions of Pagan Philosophers and Christian Heretics : The orthodox jointly agree, that Mans Soul is either immediatly created by God, or mediately generated by Man : both which are bipartit.

In point of Creation, *Hilary*, with others, hold it to be formed without the Body, and then infused. But the general Tenet is, that 'tis created and infused in the Body, which runs most current.

So for propagation : Som suppose it a corporeal substance, and begot in bodily maner ; which is generaly exploded. Others hold it spiritual, & so produced, like light from light; which was the mind of most Western Doctors:but S. *Ausias* and *Eucherius* stood in suspens between both, inclining chiefly to Creation.

The case is very dubious and difficil : For how can Spiritual substances beget one another ? If it be daily created of nothing, how can it stand with Gods rest from farther creating, or his settled cours of al things to multiply their Kinds ? 'tis a silly shif

to say, That he rests from creating new Kinds and Compounds; but not from Individuals or principal Parts: for the words imply no such limitation, nor any place else in Scripture: so 'tis spoken *gratia*, without warrant, and a bare begging of the Question, or meer fiction: for they grant it true in all things else, except only this their own exception; which they obtrud without reason, when *Moses* makes it general of all Gods Works. A greater obstacle occurs, how it can stand with original sins propagation? This made the Pelagians and Anabaptists (who hold Soul-creation) to deny ther is any such sin, sav by imitation: yea divers Divines, seeing the absurdities arising therhence, assert Traduction. This makes the cheif Patrons of Creation stagger, who decline it as a curious Question, sith they cannot give sufficient satisfaction; exhorting to Faith beyond Reason, and forbid farther disquisition: for if the Soul flow immediatly from God, how is it defiled, being created sinless? the Body cannot doo it, being drawn into sin by it: Nor can this contagion com from the union, sith that is Gods Work; who wil not put a Soul in it self simply good, and his own workmanship, into an unclean Vessel, purposly to make it guilty of death and damnation, for anothers fault: shal not the judge of the World doo right? 'tis a poor position, that 'tis created in infusing, and infused in creating; which is al one as to say, 'tis made in marring, and marred in making: Nor is it safe to say, God so willed or decreed, sith it cannot be proved; and being unjust, is justly disproved. It stands not with his Justice, that *Adams* sin should be imputed to us or reputed ours, sav as 'tis our own by sinning potentialy in him as the root; nor is it ours by imputation (saue only in respect to propagation) but inhesion: for if we were simply sinless (as a new created Soul is) his sin cannot justly hurt us. God may punish al for *Adams* sin; yet not soley for it, sith he saith, *The Son shal not bear the Fathers iniquity*: but becaus by his sin they becam sinful, or rather sinned in him; they are justly punished for their own sin: so propagation is the sole source of original corruption. Now if we receiv the worst part only from *Adams*, which is not the subject of sin; sith not the parts, but whol Person sinned: How can a Man be guilty of sin (if his Soul com immediatly from God) saue only

by propagation? Or how can Adam be our Father, if the whol Man descends not from him? One cannot be a proper Father of the whol, unless he beget both parts: for to supply moer matter (which is elementar) makes not a Father, sith the Form only denominateth; which if he doth not generat, he can no more be a Father then to Fleas and Lice, which are bred of his Body: Nay, if Fatherhood consisteth chiefly in giving the Form, God is rather the tru Father, from whom the principal part procedeth, then Parents which beget the baser. The Soul is Mans essential part, without which he is no Man: How then can he procreat a Creature like himself, if he produce not the Soul? specially sith al agree, that he propagateth such an accident as sin, which inhereth in the Soul as its sole subject. Can he propagat an unnatural accident Sio, which cannot be without the Soul; and not a natural essence the Soul, without which can be no Sin? The faculty of propagation pertaineth to the Soul so wel as Body, yea hath its chief seat in the Soul only; for the Body is as a Pen in the Writers hand, but the Soul principal Scribe or Secretary: sith then such is the cause, such is the effect; the Soul must produce a Soul, and whol Man a whol Man; not an inform hump, which without a Soul is neither Man nor Beast: but the Soul still accompanieth the Seed at first conception, and gradually builds the Body, sith framing of the organs from the first rudiments to full perfection: Nor can such effects be done but by a Soul, as fable Scaliger proveth. He allegeth many arguments against Infusion, and answers al aduers Realons; but because they are already produc'd on both parts, 'tis needless to serv forth twise sod Coleworts: but having refuted Infusifists, and rejected Traductists, he venteth his own novel invention.

*Ezra. 6. 55.5.*

A new opinion

His Grounds are these: 1. God created three sorts of spiritual Natures. 1. Angels so sublime, as they cannot join with Bodies. 2. Beasts Souls so material, as they cannot be separat from Bodies. 3. Mens Souls, in a mean, which can both liv without Bodies after death, like Angels, and unite with Bodies in this life like Beasts Souls. So he ordained, That Angels shal neither increas nor deereas: Sensitiv Souls both increas and deereas: But Rational increas or multiply, not decess or perish.

Hence

THESE. I. of Mens Soul.

26

Hence he inferrēt, that Angels are created immediately by God only : Beasts Souls procreated mediately one from another : But Mens Souls partly produced by Gods immediat power, and partly by mediat propagation, or such a production as coms secret to creation.

2. Mans Soul is indued with power to use bodily organs in attaining knowldg of al sensible things : yet our knowldg of God ariseth ordinarily from Sens ordered by Reason ; which is a mean between Beasts sens and Angels Intelligence. Therfore God united the Soul with a Body, which it naturally desires, being incomplet without it, nor knows ought ordinarily but by it. As then al ordinary faculcies and works are done mediately by corporal Natures ; so is their origin or Of-spring, or else could not hav such sympathy with a Body. Yet as the Nature and Works thereof are som way extraordinary, without & above al elemental nature: so God proportionally hath a supernaturall extraordinary work in producing it different from al others.

3. Elementar Natures cannot be produced without a more excellent external efficient then themselves, *viz.* the Sun and celestial bodies, by their light, motion, and influence : for so al sublunars depend on them for being, beside the matter wherof they are particularly compounded, and peculiar Forms : but the Soul having a Spiritual kind of composition, nobler then the rest from Parents by seed, requires a spiritual extern efficient beside it self, which most needs be God the Father of Spirits; such Spirits being bodies, cannot produce Mans Soul, to which they are far inferior.

4. Human conception often fails, and is not so frequent as in other Creatures : which argues it is not of Nature alone, but by Gods more special power and providence, then in other generations. If then he acts more in Mans conception, why shal not the Soul be produced then, without a duple task of creating and infusing at quickning ? When *Rachel* rashly cried, *Give me Children, else I dy;* *Jacob* wisely answered, *Am I in Gods stead?* so 'tis said of *Ruth*, *The Lord gev her conception,* who only opens and parts the Womb : but 'tis no wher said, he creates Souls : For he sets a constant cours with his conserving bleffing concurring, that like shal produce their like.

G 2

5. As

5. As God eternally decreed of Man, both who shal com into the World, how many, and when : so he works in his conception more then in al others ; which must needs be as immediat efficient of his Soul, wherby he blesseth or blasphemeth conception, ordering it by a special providence, according to his decree; contrarily, sundry inconveniences arise from creation, that som Children are fully formed ; which dying before the Soul is infused, cannot com to Judgment, that God may be glorified ; and so his work shal be frustrated.

6. Tis evident in promiscuous copulations of Men or Women with Beasts, that Gods efficient power is joined with the Souls propagation ; sith such bestial births are not indued with Reason, nor shal com to Judgment, though their sensitiv Entelechy is sharper and subtler then other Animals ; as Apes and Baboons are supposed to spring primitivly from such unnatural mixtions or conjunctions. Nor is the Soul immediately created by God sans natural means, sith Children begot in Incest or Adultery hav it ; which God shal seem to approv or further, when he might hinder it, being not bound to infuse Souls. This Reason may be retorted, sith he is not bound to assist at such coitions, being a most free Agent, and not a Natural : so he cannot be an external efficient, as the Sun is in other generation.

7. Sith Nature by divine Ordinance, produceth daily out of dead Elementar matter admirable powers of Seing, Hearing, Phantasy, Memory, belonging to brute Beasts ; the maner wherof our Reason cannot conceiv : how much more can the God of Nature produce out of Mans more excellent Nature others like to it , though we cannot comprehend the manner how ? Nor is corporal Seed (which is of far purer temper and subtler Spirits then in other Animals) an unfit Instrument to propagat a Rational Soul ; specially sith the Spirits in Seed are of sublime Nature, which hav neer affinitie with the Soul.

8. God hath set a natural order, That a whol Man shal beget the whol, both Body and Soul : yet not one the other, nor Soul a Soul alone, or Body a Body ; but the Soul a Soul immediatly by the Body ; and Body a Body by the Soul ; but bothe jointly a whol Man : for they are Individually united, and their operations

tions concur : to Man propagates like other Animals, but by Gods immediat power in maner aforesaid.

9. The Soul being not produced simply by Natures power, nor made of mere corporal matter, transcends the common condition of all corporeal Creatures, and is in it self immortal, having God the extrem efficient to produce it.

10. The Soul being propagated from Parents, is polluted with Natures stain contracted from Adams sin, which is derived from Parents to Children, with the whol Man, as the adequate subject of it ; yet God in no fault : sith our Souls are not corrupted by him, but from our Parents and our selves. If any cannot conceiv how one Soul produceth another (which is the hardest knot) let him consider how it can be united to a Body and organized with it, which wil alay the difficulty : For if Angels hav seveal bodies (as many Ancients deem) or at least are not pure Spirits compared to God ; my more may Mens Souls hav such a spiritual composure, as meyrly resembles Matter and form in Bodies, which may wel accord with the maner of propagation prespecified, and no way repugn the Souls divine essence. If this way oppugn Reason, yet its safer then that which repugns Religion.

By this Card our Author paling betwixt *Sicilia* and *Cayribia*, discovered *Patibus* (a middle Promontory in Sicil, as Columbus did Cuba) : viz. that as the Sun is external efficient in the general generation of sublunars, beside their internal particular principles : so is God in the spacial production of every Mans Soul, beside the peculiar Parents Souls working virtually in the seed, as his pretended pretences prove.

Conclusion.

Which he farther confirms thus, *Ther is no diametral difference between Soul and Body, but they may be naturally coupled together* : For though the Soul be not visible, yet hath it a spiritual substance, not simply pure, but the lowest degree of Spirit, prone to unite with corporal natures, and so may be propagated with them, as united to them. 2. Every Nature, the more excellent it is, hath a nearer union with the first Being, on which it depends, and is more immediately moved by it : whence it follows, that the Soul being more excellent and nearer to God then any corporal Creature, in which he works

more immediately then others; after they are made: so he doth in the first production of it. 3. Nothing is generated but hath from extera efficient Cause, which in Corporeals is the Celestial bodies: whence 'tis said the Sun and Moon beget a Man, as the Sun and Lion a Lion: But the Soul being a Spirit, and made at first by God, can hav no other extera efficient for the same immediat power: So it may more truly be said, God and Man generat the Soul; God as efficient, and Parents as his procreat instruments, to produce what, how, and when he pleaseth, according to his eternal Decree: Nor is it absurd, that Man hath two extera efficients; but rather an honor that God and Nature concur to his generation. 4. Mortality proceeds not from natural generation, but divine malediction: for had not Man sinned, his Body should be eternall so wel as Soul: Ergo if it were compounded and generated in a corporal way (which is not so) yet it follows not to make it mortal. 5. Whatever hath being immediatly from God, cannot be annihilated but by his immediat power, which is the true cause of immortality. Hence the Body being produced soley by Natures power, doth dy or perish; yet the Soul produced by immediat act of the Deity, can never dy but by the same power which gav it life.

Thus it appears, that though the Soul be produced as aforesaid; yet is it immortal: sith 'tis neither made of corporal matter, nor generated in meer natural manner: Nor is God faulty, though we be sinful; sith being wholly in Adam, and actuall one with him; our whole Nature is so defiled, and Gods pure ordinance in producing Souls depraved; that a total corruption passeth in the very conception, and we stained with original sin at our very first being.

To clear the Case, he summes som objections against this middle way. 1. Ob. If the Soul be resolved into a first principle of Adams Soul, whence all are derived, as Minerals are into Elements; it must needs be mortal i.e. at such a rate Ergo 'tis not so derived, or else 'tis mortal.

Sol. The comparison is unlike: for Minerals are compact of Elements into which they resolv; but Mens Souls not compounded of Adams (no nor Bodies) nor one of another; but of the same nature, and so simple as this. Nor doth it follow, if the

the Soul be compounded like Elements, it must inevitably be mortal : for death and corruption comes not from composition or propagation, but merely from malediction for sin ; the wages wherof is death.

2. Ob. If God cooperates with Man in producing Souls, he no less rests from his works then in judicial creating them of nothing : for the thing is the same, and turns little differing : Ergo this novelty of a middle way, to make God the external efficient, is very vanity and of no validity.

Sol. Here is no creation of nothing, but production of a thing from former principles : Nor doth it repugn Gods creative rest, to concur in other works of providence, government, and the Souls spiritual acts ; nor in affilting its production as an extern efficient, which tends only to preserv Mankind ; specially sith it hath no mediat manner in ordinary cours of nature, save only Gods immediat concurrence in extraordinary manner.

3. Ob. If Man cannot generas his like without Gods special extraordinary help ; he is in this behalf inferior to Beasts, as Traductio virginis against Creation : Ergo, &c.

Sol. Not so : for Beasts beget also by the Heavens help, as exterior efficient : If then Mans Soul for excellency hath a far sublimer supercelial efficient : And he acts so much an generation of his like, as other Creatures do in theirs ; this rather a dignity above al, then any disparagement at al. So this exception holds againt judicial creation, wherin Man no whit concurs, which may seem a derogation : but not againt natural propagation.

4. Ob. If God be immediat extern efficient of our sin-polluted Souls by natural propagation ; he is Author or accessory to sin, rather then by creation : Ergo, &c.

Sol. Nothing left : for he is only external efficient of the Soul, not of sin ; w<sup>ch</sup> comes from corrupt Parents, who supply the internal matter of the whol Man, wherin sin consists, sith generation is not of Parts, but Persons ; it being his just ordinance in nature, That as the Tree is, so shall the fruit be. Sith then he made Man perfectly good at first, to beget Children perfect like himself ; who prevaricated and polluted al his Progeny or Posterity : God performs his part still to confer his efficient power in the perpetual

perpetual production of Mankind: And as he first infused his Soul, so he stil concurs in producing it, though not in the same sort: yet sin is meerly accidental in respect of him, who is neither Author nor accessory: but 'tis propagated in generation by the first Mans sin or fault, through the loins of perpetual posterity one from another.

## Corollary.

It reflets to present som gleanings, gathered from the said Treatise, which tends to this Theory: 1. Creation is a metaphysical production of a Thing out of Nothing immediatly by God: so the first Chaos (called Heaven and Earth) was made of meer nothing, and the rest mediately out of it: but *Adam's* Body of Earth mediately, and his Soul immediatly of nothing, by a middle way of Production.

2. Propagation is a Natural act or faculty, whereby a living Creature begets his like, for continuance of the Kind: this is the proper perfection of every Animal (Vegetant, Sentient, Intelligent) being the most excellent faculty ingrafted in Nature by Gods special charge and blessing of *Increase and multiply*; which is duple. 1. Equivocal, when Plants or Animals are bred of putrefaction; as Weeds, Magots, Ecles, &c. 2. Univocal, when ech Animat brings its like; as Wheat Wheat, Whale a Whale, Eagle an Eagle, Lion a Lion, Man a Man.

This is done by the seed of generation, which contains the whol Nature to continu the Species for ever; wheras Individuals are al mortal or momentany. So Mans seed, Natures quintessence containing the whol Kind, is lodged in a place fit for propagation of another conspecifical: which generation being Mans perfection; he cannot be said to propagat either part, but the whol, or a third consisting both of Form and Matter. Hence our propagation from *Adam*, is a deduction of the whol Man, according to Natures cours, in turning our potential being into act, which derivs his Nature to us: but if the Soul be fetch'd from Heaven, and Body from Earth; how shal both ends be brought together; or what shal this mix'd action be calld? Simple Creation it cannot be, nor pure propagation; but a Mungrel like a Mule. For Creation and Propagation differ diversly. 1. One is Gods work by himself, of meer nothing; wrought by his sole Word and Wil: the other Natures of

som preexistent matter according to eech Creatures kind, by Gods ordinance settled in Nature. 2. That is doon in an instant by an infinit essence which requires no time ; this by previous preparations or gradual perfections which take time, tho the very conception is acted in a moment. 3. One is performed without any motion or mutation ; but in the other the same matter is changed or varied into several forms. 4. In the first, things are not made of one substance with the Creator ; but in the last, both hav the same substance. 5. In Creation privation precedes the habit, power act, and darknes light : but in Propagation contrary, habit foregoes privation (as sight blindnes) act power, and light darknes.

The Reasons that Mans Soul cannot be propagated by cours of Creation are thes. 1. It impugns Gods Justice, to put a pure innocent essence into a condition to be instantly damned for anothers sin ; which it must be, if an Embryo dies before born and baptised. To this 'tis said the new Soul is guilty by union ; which is a greater aspersion on divine Justice, but no *salvo* : for if it be in no fault, why shal it be guilty and punished for Adams fal ? If it be replied, That God so eternaly Decreed ; this farther aggravates : nor doth it appear that he so Decreed ; w<sup>ch</sup> to aver without warrant, is most hainous : for if he Decreed (as Supralapsarians harshly hold) that al should sin and suffer death in Adam, 'tis requifit to be by just means : which if it may be doon by Traduction rather then Creation ; yea by that way and not this ; then is that to be counted Gods Decree. Can Justice it self deal unjustly ? surely in equity is no iniquality. God promifeth and proclameth, that a faultleff Child shal not suffer for his Fathers guilt : why then shal a good Soul be so deeply punished for anothers sin, to whom it is scarf kin ? sith Adams that sinned was no simple Soul, but a Man.

1. Reason.

EZEK. 18. 20.

2. If the Soul be immediatly created pure, it cannot be polluted by a Body, which of it self is not the ſubject of ſin, nor can defile a ſpiritual ſubſtance, being the firſt mover of al acts in the Body ; and it ſhould rather ſanctify that, then be ſtained by it. So it may better be defended, that we hav original righþeoufines, becaus the Soul coms from God ; then original ſin, becaus the Body coms from Adam. If it ſhould be granted, that the Soul

is polluted by yielding to bodily lusts ; yet this is a *actual sin*, not original corruption : Nor can it com from a pure created Soul. To this 'tis said, That at the instant of Creation, God bereaves al supernatural gifts for *Adams* laps, which though it put not evil into the Soul ; yet original sin necessarily flows or follows. This seems uncouth, that God shal at once doo and undoo, or make and mar so soon as 'tis made ; or giv goodness and take it away instantly. Nay if it be created in infusing, 'tis void of supernatural gifts, and so cannot be deprived of what it never had. But if it be created without thos gifts which to us are supernatural, he creates it evil ; as al Men are without such ; nor can a Soul be good without them. If then God makes it so that it must needs be evil, he makes it evil ; sith he makes it that it cannot be good : Yet if at the premisses be conceded, 'tis never the neer to salv original sin ; sith this is not to sin in *Adam*, but to becom sinful for him : So it resltes, that the Soul, if created good, cannot possibly contract *Adams* sin : nor can al Mens wits or wiles cleary shew, how a Soul created pure can be polluted ; and al shifts hitherto devised, are silly Cobweb Lawns, pervious to every ey. The last refuge (that it eoms neither by Soul nor Body, but by union of both ; sith by it we becom Sons of *Adam*, and so his sin made ours) is Mr. *Calvins* curious conceipt, but scarl satisfactory : For it is a spiritual Lepry which hereditarily infects the whol Man, with al parts and powers. If then the Soul at first union be pure and Body polluted, the Child shal be half holy and half sinful : Or if both be clean at first, how can union make both or either unclean ? for when two good are conjoined, both becom better. Hence som say *Adams* sin is only imputed, not inherent ; and so we only repute corrupt. Indeed Christ's righteousness is realy ours by imputation ; and a voluntary institution, as a Covenant of Grace differs from ordinary Justice in cours of Nature ; sith 'tis free to shew mercy without casus, but not to punish without du defect : Nor can this sin be justly imputed to al, unles the whol Man be propagated ; for 'tis a real infection of the whol Nature both Body and Soul.

3. As by Gods Ordinance original sin passeth from one to al Mankind ; so by propagation al Mankind proceeds out of one : and

and as that sin overspreads the whol Man ; so both parts being infected must needs be propagated. Again as this sin is seated specialy in the Soul ; so 'tis chiefly propagated according to Natures cours. Hence three points rest to be proved. 1. That original sin passeth only by propagation, as Scriptures univer-saly testify. By one man death passed upon al, becaus al sinned in him : and 'tis imputed to his Posterity, becaus al were in him as the Root or Stock, and al descend out of him ; so his sin becomes ours both by imputation and propagation ; but by the first becaus of the last : For 'tis not anothers sin imputed, which is not ours, but that made ours by propagation actualy, which before was only potentially. This is cleer by the Antithesis between the first and secund *Adam* ; as in one al dy, so in Christ shal al be made aliv : The one being Root of Mankind, in whom al are by Nature ; the other Head of the Elect, in whom they are al by Grace. Such then are deceived, as deem *Adams* sin only imputed, like Christs righteousness ; sith this last is the Creators voluntary Institution and work of meer Mercy ; but the first a necessary operation of the Creature and work of Justice. So the Antithesis holds tru thus : As in Christ we fulfilled the Law, suffered death and attained salvation, being members of his Body by Grace : So in *Adam* we eat the forbidden fruit, becam Satans bondslaves, and were in state of damnation, being al members of his Body by Nature. So Christ derivs his righteousness to his Children by spiritual regeneration, as *Adam* did his sin to al Men by natural generation : Ergo as Christs righteousness is not imputed but by means of regeneration, wherby we becom members of his Body : So *Adams* sin cannot be imputed but by generation, wherby we descend from him as his members. If *Adams* sin be simply imputed, becaus we are Men as he was, who received or lost for himself and al Mankind ; then must it be imputed to Christ as Man, so wel as to us ; which is not so : for our sinning in him, and being sinfully propagated from him, makes us liable ; which Christ was not, becaus sanctified in the womb, by the holy Ghost, at first conception : but al els derived from him, and his sin to us through one anothers loins. 2. Original sin cannot be propagated, unles the whol Man and both Parts be ; which necessarily flows from the premisses : for except

the whol Man descends from him, the whol cannot be infected ; sith neither Soul nor Body alone is the subject of sin, but the Person. Or if the whol be not the subject, 'tis not properly sinful. The Law likewise is given to the whol, and the Person punished or rewarded. 3. The whol Man cannot be propagated, unles the Soul be ; sith the whol consists of its parts. To say the Soul comes from *Adam quoad emptionem & unionem*, *non quoad essentiam*, is fly Sophistry, not real or rational : for then Man contributes but the worst part, not the whol nor half : Nor is it tru, that *Adam* is caus of the union ; but rather God, if he creates the Soul. Nor if the Soul be infused, can any tel how long time after conception ; during which space the Woman works alone. But if the whol Man be said properly to proced from *Adam*, becaus the body doth ; much more may it be verified to com from God, becaus the Soul doth : so the union rather to be ascribed to God, as the noblest suprem Agene, then to Man the baser and inferior. If then the whol Man and both parts be not propagated, it results that we were in *Adam* wherin we are not, *viz.* the Person : that we sinned in him without that, without which he could not sin, *viz.* the Soul : That the whol Man was in *Adam*, yet never cam from him : That we lost in him which we never had of him, *viz.* original righteousness : That he shal stil be ful of Souls which he never had : That the whol person proceds from him, yet not that which makes the whol.

4. Christ's Soul was not created ; but his whol Humanity taken from the Virgin : for his birth, life, death are curiosly and circumstantially recorded by the Evangelists ; but no Soul-creation : which they would not omit being so pregnant a proof that he was without sin, if it was created pure : Nor is any Souls creation, since *Adams*, specified in Scripture. Christ is cal'd *the seed of the Woman*, and *Davids* seed, according to *the flesh*: which imports the whol Humanity, as opposed to his Deity. but if his Soul was created, the imputation of *Adams* sin to al Men, must be likewise liable to him as Man. Ad hereto, That the Soul and Body (as 'tis in al others) were conceived at once: for the divine Nature being immediatly united to the Soul, and by it to the Body ; the Soul must be produced in the moment

of conception with the Body ; or else the Deity was first united to a brute Body, which is brutish to imagin. The truth is, his Soul being united with the Body into one Nature at first conception, becam one Person with the eternal Word, by a miraculous working of the holy Ghost : who purified the Womb, that the Birth becam exempt from sin. So his whol Humanity (Soul and Body) was deduced from *Adam*, and separated from the Virgin by the holy Ghost : But a Soul cannot be produced by Natures ordinary courf (no more then a Body) without concurrence of both Sexes Souls : yet being performed by supernatural power ; 'tis a tru Soul, and so is the Body ; both which joined in one Person make a perfect Man ; as *Eve* was a very Woman, though taken out of Man ; and Christ tru Man, taken only out of Woman. For in Mans quadruple production, is a duple concordance : *Adam* made immediatly by God, without Man or Woman : *Eve* mediatly out of Man, without Woman : Christ immediatly out of Woman, without Man : but al else immediatly by both. 'Tis said the holy Ghost sanctified part of the Virgins substance, assument by the Godhead, to make Christs Person : which terms are tru, if wel understood : For by part of hir substance is meant, the whol Nature, or both parts, (not Body only) wherof his Humanity was framed. By sanctifying is not meant cleansing that portion from sin ; but consecrating it to that holy purpos, indowing it with gifts fit for so divine union : yet was it free from sin, or rather never sinful, by reason of this union. For al substances were created exceeding good, and depend immediatly on God : Nor is sin essential to Mans Nature, but accidental, cleaving to the person by *Adams* fal ; and not properly in the substance of Human Nature. Nor are evil actions or affections stiled simply sinful ; but the Man : sith sin consist not in any pravity of matter ; but in the corrupt Will or intent of the dooer : Nor is ther any Law to punish parts or substances, but persons or malefactors. So 'tis clear that Christs substance, or whol Humanity, taken from the Virgin in such miraculous metaphysical maner, was not stained with sin, becaus not propagat by ordinary generation : For if it had bin sinful, it could never be cleansed, nor any Man saved : sith ther is one only Mediator, whos blood clenseth us from al sin ; which

the holy Ghoste sanctifying cannot doo, without virtu and reſerence to his redēption. If then his ſubſtance never was ſinful, the holy Ghost did nor cleſt it from ſin; but only ſeparat what in it ſelf was ſinleſſ, from a ſinful Person, that it might unite and ſubſtit with a divine Person: For his Soul and Body, though derived from *Adam*, like others, could not be propaga‐ted, becauſe he was conceiued extraordina‐rily without Maleſeed, by ſevering ſom of the Virgins ſinleſſ ſubſtance from hir ſinful person, and uniting it to Gods person. Lo here a ſum‐mary of this ſublime myſtery; but a Labyrinth which he traceth forth and back, to ſhew that Christs Humanity, being taken from ſinleſſ ſubſtance, could not be ſinful.

Cenſure,

Thus three diſſident Opinions hav bin alterutratly agitated. 1. For the Souls jugial creation, which is moſt general. 2. For natural propagation from Parents Souls, as Lamps deriv light one from another, which ſeems more rational. 3. for a mix'd production, betwixt both, which is meerly Mathematical. 'Tis a witty novity, or castle in the air; yet likely to take better with moſt Men then old received Tenets; being haply borowed from Dr. *Goodmans* crotchet, but much changed: howbeit if both deny the Souls creation, ther is no neceſſity to make God an extēn efficient in its production; ſpecialy ſith al inconveniences may be ſalved by ſimple Traduction, ſo wel as any other way. Nor is ther any warrant, that God concurs in extraordinary maner to propagat Mankind, more then any other Creatures; but leavſ al indifferently to Natures courſ, first iſtituted by him, with a general benediction to increaſ, multiply, and propagat their ſeveral Kinds. Indeed his diſpoſing providence is univerſal ſuprem efficient of al things, that a Sparow cannot fal to ground without it: but that he is a ſpecial Agent in Mans generation, more then other Creatures (as the Infuſiaſts and Mr. *Woolnoſ* conteſt) hath no grounds. God is ſaid to keep the keys of the womb, which he opens and ſhuts at free pleasure; So he keeps the keys of the Clouds and al other works of Na‐ture: But to make him a particluar efficient with Man in the Souls production (as the Sun and celical bodies are ſuperior ſubordinats in other generations) is aſſerted *gratiſ*, without grounds; nor wil *Ips'e dixit* ſerv to induce a credulity for ſuſh a novity.

honesty. He tartly taxeth the Infusists, for asserting God to creat new Souls, and ascribing it to his eternal Decree, without warrant in his Word ; yet he doth the same, having no author concurring, as they hav. God created al things with a Word, which was no weary work ; and could make millions of Worlds (as he did myriads of Angels) in a moment : but his Wil was to proced gradually, taking six daies time to accomplish one: which having ended, he rested on the seventh from al such works (wherof creating of Mans Soul was one) for ever, and sanctified or set it apart for a Sabbath, in memory of his rest ; enjoining it afterwards by a Law to be obserued by Man for ever. If then he creates Souls continually, how doth he rest from al such Works ? Or how can it be said, that he wil at last Judgement creat new material Heavens and Earth, when the old shal be destroied ? Or lastly, that he stil affilts Man as an extern efficient in every Soul production, which emulates creation ? If any wil seek the premisses of this Postscript in Mr. Woolmats said Treatise, he shal so soon find a needle in a Bottle of Hay : so various are our garbs both for stile, structure, method, and matter, one from another ; as wil appear in al the rest of the Theses.

*Nostram Animam ex nihilo negat Author hic efficiet eam:  
Externum efficiens vult tamen esse Deum.*

This Author our Soul made of nought denies :  
Yet God to be extern efficient implies.

*Si poserit summum Passer omni affibere partu ;* Aliter.  
*Sic Animas potius Voce creare novas.*

If God affilts al births when propagat,  
He can so wel with's Word new Souls creat.

The Case is clear as the Sun, to salv immortality : For Adams Soul by Gods immediat infusion, Eves by transfusion from his, and al others since by traductiv derivation (either immediat or mediat) from both theirs ; like light from a Lamp, which never waists by kindling one another ; together with Gods command and benediction to increas and multiply their Kinds in ech kind; hav acquired that excellent dower or prerogativ of indubitat immortality, beyond al exception and evasion.

THESES

## THESES II.

## Pura Dei Prædestinatio.

## Divine Predestination.

**T**HIS is a profound point and very ponderous : for better clearing wherof, certain previous Propositions shal lay a foundation.

1. Proposi-  
tion.

2 COR. 13. 5.

2. Providence is Gods general Government of all Things : Predestination his special care over free Intelligent Creatures, Angels and Men. Of it are two parts or branches : viz. Election to Life or Salvation ; and Reprobation to Death or Damnation. Election (as our Churches seventeenth Article defines) is Gods choosing of som in Christ out of Mankind before the Worlds foundation ; and his everlasting purpos secret to us, to deliver them from Curse and Damnation, and bring them as Vessels of honor to eternal Salvation, by the same Christ in whom they are chosen. So Reprobation must be his secret will not to deliver from Curse and Damnation thos whom he hath not found in Christ ; but to pass them by and cast into everlasting fire, as Vessels of dishonor. Now this Theorem or Treatise concerns the maner and means of Gods proceeding in both ; which must be the Basis of this great stupendious structure to be raised or framed.

2. Gods Attributs or expressions of his Essence (Omnipotence, Omniscience, Infinity, Eternity, Ubiquity, Unchangeableness, Understanding, Wisdom, Will, Goodnes, Lov, Mercy, Justice, Truth, Patience, Holines, Blessednes, Majesty, &c.) must be considered as conspiring in one, without confusion or contradiction ; specially thos that most concern this subject, which follow to be more precisely and particularly agitated.

3. Omnipotence or Prescience is two-fold, as Schools define.  
1. Of pure simple Intelligence, whereby God knows all things past,

past, present, to come (necessary or contingent) and what might have bin, if he had pleased to give them being : yea the very events of all that shall be doon by himself or any Creature from eternity to eternity. This the highest pitch of knowledg in an Intelligent Nature to work with Wisdom, and therefore worthy of the wisest Agent ; specially in the first contriving and ordering of all things concerning contingent events of free Creatures. Hereby he foreknew Adams fall, before he decreed to creat or permit him to fall : or to send his Son for a ransom, if he should fall ; upon which he contrived the whol work of Mans Redemption. This pure prescience being previous to Predestination in order of Nature (according to our weak apprehension), yet al coeternal to God ; did not look to the mass of Mankind as to be created incorrupt, nor as lapsed in Adam ; Nor to Christ believed or not beleaved on : but beyond al to the first, middle, and final estate of each particular person, and universal of all Men. 2. Of Vision, which is of things to be doon in time, with all acts and events therof, which depend on his free Wil and Pleasure. Aquinas speaks of both : God knows all things which neither are, were, or ever shall be by his simple understanding : but the rest that have bin, are, or shall be, after what sort soever, by the science of Vision. This distinction Zanchy, Jannius, and other learned Reformists approv. to be authentic in the very terms.

4. Gods power or Omnipotence (who can doo what he wil which agrees to his Nature) is duple. 1. Absolut, whereby he can do all that he wil, and more then he wils. 2. Actual, by which he doth what ever he wil, and hinders what he wil not have doon in Heaven and Earth, with all things therin : whose Majesty ruleth and reigneth over all Creatures visible or invisible ; nor could ever any resist his power, or defeat his providence.

5. Gods Wil (which comprehends his Lov, Mercy, Goodnes, Truth, Justice, Wrath, Patience, Holines, &c.) first willith himself, as chief Sovereign good, and in himself all other good things freely, which are out of himself. Hereby he decrees (for Decree is no Attribut, but an Act of his Wil joined with power and prescience) what of thos infinit things presented by his understanding shall come into being. For Knowldg is his Counsillor,

## Divine Predestination. THURS. II.

Eph. 1. 11.

Rom. 9. 18, 19.

Deut. 39. 29.

Counsilor, but Wil King, and both himself; who works al according to the Counsil of his Wil, as S. Paul saith. By it he orders al things, causing or allowing what shal be, in what manner, and to what end. Hence S. Paul ascribes al to it, as suprem universal caus, into which al inferior are resolved, as the prime spring. This is absolut and independent: for til God pasted his Decrees, al things were known but as possible, if he would give being or not. Ther be other distinctions of divine Wil, according to several objects, as that of Sign and good pleasure used in Schools: but to give God a duple different Wil in himself (secret and reveled) as if he willed openly in his word to save al; yet decrees to reprobate most part in his hidden Counsil, is most abhorrent: For he is a God of Truth, no Lier, Dissembler or Mocke, using simplicite and sincerity in al his sayings, which are yea and Amen: Nor wil he make general promises in his Gospel to al Believers, yet bar them by a cloſt clandestine decree of his secret Wil, that they shal not believ: but it hath divers objects, or one placed in divers times: as 'tis his reveled Wil ther shal be a day of Judgment, yet he concels the time. So the Gospel of Salvation was his secret Counsil before the World began; but fince opened to the Patriarchs, Prophets, Apostles, &c. which can no more be cal'd his hidden Wil. Indeed 'tis said, *Secret things belong to God, but the reveled to us and our Children;* which provs a diversity of objects, but no duplicity of Wils; warning us only to attend what is reveled in his Word (as his general promises prescribed) and not pry into his privy purposes, to inquire who are elect or who reprobates, lest, like *Thales*, in gazing at the Stars, we fal into the Pit: for this is a perilous precipice of carnal presumption.

6. 6. The Gospel is a manifestation of Mans Redemption by Jesus Christ; which God first reveled in Paradise, that the Womans seed shal break the Serpents head: Next to *Abram* at *Haran*, that in his seed al families and Nations shal be blessed: Then to *Moses* in *Egypt* and the *Wildernes*, when God instituted the Passover and severall Sacrifices as Types or Figures of the holy Lamb, slain before the World for the Worlds sins: Afterward to the Prophets: And lastly to the Evangelists, who wrot our Saviours wholife & death, after his Incarnation or appearance

pearance in the flesh, which is the mystery of our Redemption.

7. Gospel Grace is Gods free Mercy offered to al lapsed Mankind : whoever wil believ in his Son, repent their sins, and persevere to the end, shal be saved. Which promiss must be preached and published to al sorts, sans respect of Persons ; as he is no respecter, nor delights in the death of a sinner : For Man hath som liberty of Free-wil stil left (if revived or quickned by Grace) to obey or resist, receiv or reject the motions of Gods Spirit.

8. Gods Decree is duple. 1. Primary, Proceeding from his Omnipotence ; wherby he eternally willed to creat the World in due time, and to giv Man, made after his Image, absolut Free-wil, without restraint any way. 2. Secundary, Depending on his Omnisience ; wherby foreseeing Adams fal (as he did the evil Angels Rebellion) he in meer Mercy ordained a remedy, to send his only begotten Son to be a Sacrifice for al : but with condition of belief in him, and tru repentance for sin ; both which are equaly eternal, flowing from the Fountain of the Deity, who willett what he wil, and doth what he willett. Hence proceds Predestination, which is his secundary conditio-  
nat Decree, depending on Prescience : wherby he freely elects som to lif, being al liable to death in Adam; and rejects or passes by the rest to perish in their disobedience.

9. Sin is of two sorts. 1. Original (so calld by S. Austin) contracted from our first Parents. 2. Actual committed by al particular persons. The remedy of one is Baptism into Christs faith ; either by personal confession, as in those of ripe age ; or by their Sureties sponsion, as in Infants. The other is cured or clesned by repentance, through the merits of Christs death ; whose blood, by tru faith in him, purgeth from al sin.

10. God eternaly Decreed to creat al things in time, indued with several Natures, and to make Man a free Intelligent Creature, like Angels ; who gay one only prohibitiy precept upon pain of death ; which foreseeing in his pure prescience, he would violat or prevaricat, both to his own and Posterities perdition, if justice be executed, as it must necessarily be by a just God : He by his knowledg of Vision decreed secundarily, in meer Mercy, to send his Son, to salvy al that shal believ in him, and use such

*Decretum,*  
1 *Absolutum.*  
2 *Conditiona-  
tum.*

## Divine Predestination. THES.II.

means of faith, repentance, and obedience, as are prescribed in the Gospel.

31. 11. God commands no more of Man, then he givs power or ability to perform ; as *Adam* had by Nature, and al others by Grace : if then he requires since Mans fal faith, repentance, obedience, and perseveriance to work out our salvation by his Grace ; certes he givs ability to beleev, repent, obey, and persever by cooperating with it ; but doth not cross-bar it by any contrary decree, which were meer mockery far from Mercy : for if one ly on the ground bound hand & foot, 'tis mockery to bid him rise or run away; but mercy to loole or let him go : The Case is quadratly semblable and aptly applicable. Our good God is no mocker, but al Mercy ; nor respecter of persons, but receivs al that com on him.
32. 12. God delights not in the death of a sinner, but would have al to be saved : he hath spoken it who wil not beleev him, so wel as beleev in him ? But if he hath absolutely and peremptorily decreed (from which is no appeal nor repeal) that Man shal sic and consequently dy ; he delights in his death, and wil have but a few saved. Hath he made him according to his own Image purposly to make him the wretchedest of al Creatures ? Surely his Will and Decree is to reward every Man according to his works. Thef twelv stones thus laid (like *Zosias* twelv stones paralel to Israels twelv Tribes, set up in *Gilgal* for a memorial of *Jordans* retroversion ) for a fair foundation, the fabric wil be the better finished : but becaus Mr. *Plaifer* wel versed in this point, hath handled it at large in his *Appello Evangelium* the chief contents shal be sincery abstracted or abbreviated, and applied to common capacities, sans ambiguity.

*Zof. 4. 20.*

1 Opinon.

He reckons fiv dissident Opinions touching the order of Predestination. 1. *Calvin, Beza, Piscator, Whitaker, Perkins, &c.* hold, that God eternaly Decreed to creat a set number of Men, wheroft he elected som to everlasting life, and reprobated the rest to eternal death of his free wil & pleasure; only to shew his Grace, Goodnes, or Mercy on the one ; and his Justice, Power, or Dominion on the other. To which end he Decreed sin should enter on al; that he might justly punish most part for sin; and to send his Son for redemption of the Elect in Mercy by free Grace.

This

This peremptory position, is generally condemned by Papists, Refutation. Lutherans, Arminians, and divers Reformed Divines, as pernicious and erroneous; because it makes God the prime Author of sin, rejecting Men before they were evil by an antecedent absolute Decree, without respect to Adams future fall, but elects some before they are considered as sinners, sans respect to the ones faith or the others failing; as if predestination had no place in Predestination.

2. The Synod of Dort, Peter Moulin, and many English Theologists defend, That God eternally decreed to make Man holy and good; giving him perfect Free-will: but foreseeing he would by Satans temptation fall into sin, if he hindred it not; decreed to permit it, and out of this lost lapsed lump, chose a certain number to salvation, suffering the rest to perish in sin, whom he passeth by of free pleasure, but punishment for just demerits. Yet decreed to send his Son to redeem or save the elect, and his Spirit to call or sanctify them, that they may be glorified. The first sort are styled Supralapsarians, having no respect to Adams fall, decreed to send his Son: so they grant prescience in order to precede Decree. This opinion freeeth Gods justice on Infants dying unbaptised (which the first doth not) who have no other desert of death but original sin.

2 Opin.

This Tenet is scarce veritable or warrantable, which Refut. to defend divine justice, supposeth mankind corrupted, before any Decree of election passed; which seems needless: because ther be good and bad Angels without any corruption or fall, and Christ was not in the lapsed lump, yet as man elected to life. It also supposeth Original sin to be cause of Reprobation, which is remitted to many. Reprobates condemned for actual sins, as Doctor Whitaker avers, it likewise teacheth, that Christ is sent to save the elect only, as dying for them alone; who are to be called by the Word and Spirit: but Reprobates being outwardly called (who are barred from obeying) are more deeply condemned for refusing it; yet hav no power to embrace it, which is harsh doctrine.

3. Doctor Overalld a late learned Bishop, coined a new 3 Opin. Tenet, That God decreed to treat man good, but foreseeing

## Divine Predestination. THES. II.

his fal, appointed his Son to dy for al, and to cal men by his Word, offering Salvation to al : with common sufficient Grace to work Faith by the ordinary means, if they be not wanting to themselves : but knowing our infirmity that none would beleev by the common Grace; decreed to ad a more special effectual to whom he pleased, being chosen according to his purpos : whereby they shal not only be able, but actualy and necessarily beleev, being drawn by the Father irresistibly.

Refut.

This is plausible, but scarce solid : for that common Grace which savs none, is not Gospel Grace offered to al, nor deserves that name ; nor indeed is any such, sith it never produced the effect : Nor can a special superabundant Grace be it, sith 'tis rejected by none to whom 'tis offered : but tru Gospel Grace is received by som, and refused or resisted by others. The three Opinions infer a kind of despair into mens minds, becaus none shal be saved by that special Grace given to a few according to Gods secret purpos ; which whether he intends to giv or not, the general promises cannot assure to any Soul.

4 Opin.

4. The Lutherans with som Papists maintain, that God decreed to make Man a free Creature ; but permit him to stand or fal ; and to send his Son upon foresight of his fal for redemption of al, by a general conditionat Decree of Faith, Repentance, Perseverance ; with a special absolut of electing such as he knew would beleev and persever under the means : but to pass by and damn the rest, whom he foresaw incredulous and impenitent ; making Prescience or Precision the occasion on which his Decrees proced.

Refut.

This is faulty in som points : 1. Beacaus ther is no such general conditionat Predestination. 2. Beacaus the special Decree of Election makes Men chuse God first, rather then God them, which is preposterous. 3. Beacaus the Decree of Justification and Condemnation is confounded with election and Reprobation, which S. Paul distinguisheth. 4. Beacaus it allows no more Grace given to the Elect then Reprobats, nor greater caus of gratitud. Yet this opinion rightly extends the objects of Prescience, not only to Adams fal ; but to Christ Incarnat, and beleaved on in the World : to the last end of al that persever in Faith or unbelief. This fates with Scripture, which builds Predestination

Rom. 8. 19.

Predestination on Foreknowldg simply and properly taken at large : promising salvation to al believers which shall persever to the end. Thes four opinions (eth of which hath som peeces of truth) giv great light to this deep dark mystery : for the first holds forth Gods power or dominion : The next his Mercy and Justice : The third his Truth and special Grace : The last his Wisdom and Prescience : Yet al, with S. Paul, acknowledg *his judgments inscrutable, and waies past finding out* ; the depth *Rom. 11. 32.* wherof none can fathom.

1 Pet. 1. 1, 21

5. *Arminius* (startle not, he is no Bugbear ; but a lat learned Protestant Professor at Leyden after Junius) taught, That God by his infinit intellect knew al things as possible to be, if he would giv them being : and among al conceived this visible World, with al Mankind's race, from first to last, every one in order, government, and event ; yet only as possible, if he pleased : That som things might be necessary, som voluntary ; som Causes, som Effects ; som as ends, som as means ; som his own acts, som of free Creatures ; som good, som evil ; som as rewards, som as punishments : That he knew how to order and vary al, or any part or person ; so as other effects or ends might be produced then now extant, if he otherwise willed : But deemed it good for manifestation of his Power, Wisdom, Justice, Mercy, to put this Worlds frame and order of Mankind (then only as possible) in execution or being. That he foreknew if he should doo it, som particular persons would by this order of means be brought to eternal life ; and others by neglect or disorder go to perdition through their own fault, if Justice be doon upon them. That foreknowing al, he determined of his absolut Wil and Pleasure to say *Fiat*, and execut al which he intended in du time : and in so doing predestinated som to life, som to death eternally. In reference wherto, S. Luke stileth the Elect *such as are ordained to eternal life* ; and S. Jude calls Reprobats *hos that were of old ordained to condemnation*. Under this order is comprised the Creation of Man righteous, permission of his fal, correction of his fault, means of redempcion by Christ, calling and converting of a sinner ; his Faith, Repentance, Perseverance, Blessings, Chastisments, Trials, and what else is found in order of any Mans salvation ; or aversions and aberations

Acts 13. 48.

Jude ver. 4.

Definition.

Eph. 1. 11.  
1 Pet. 1. 5, 2.  
Rom. 8. 28.

rations from that order, whereby Men com to perdition. Hence Predestination is defined to be a Preparation of Gods benefits, whereby al are delivered which are freed : Or (as *Fulgenius* fuller) the preparation of Gods Works, which in his eternal Providence he foreknew he would doo, either mercifully or justly. Here two things are to be observed in the Decree of Predestination : 1. An act of Gods understanding, in respect of things not in being, caled Prescience ; which in order of Nature precedes al Decrees, as prespecified. 2. An act of his Wil, which is proper to Predestination : for *God works according to the Council of his Wil*, as *S. Paul* speaks. Thes two acts being coeternal, hav priority of order only, not of time ; and Prescience put as the first link by *S. Peter and Paul*. This Tenet of simple Prescience previous to Predestination, advanced al Gods Attributs more then the four former : 1. His Wisdom and Knowledg in foreseeing not only his own Works, but thos of free Creatures, and al circumstances of each, how to govern them for his glory, in permission of sin, and obedience or resistance of Grace, that he may judg the World righteously. 2. His power in creating and governing al things, bringing light out of darknes, life out of death, happines out of misery. 3. His goodness in making al good, and overcoming evil with good. 4. His universal Grace and Mercy in preparing a way of Redemption for al Men, who were becom slavs to sin and Satan ; and ordaining means to apply or accomodat the same. 5. His truth in extending his promises to al that shal keep the Covenants or Conditions : for he is truth who speaks no other then as he ordains, nor intends otherwise then as he speaks. 6. His Justice in punishing al that use not the restitutid of their Nature or benefit of Redemption offred. 7. His special Grace or singular lou in confirming them (as he did the good Angels) whom he foresaw would use his Grace if it were given, in embracing the means which should bring them to Glory : shewing less Grace to thos whom he foresaw would fail by their own incredulity, ingratitud or obstinacy ; whom he could hav cured by bettering his benefits ; but decreed to make Vessels of wrath by their own deserts. 8. His dominion and sovereign Lordship, in that being suprem Ruler, he orders al after his free pleasure ; chusing

chusing or refusing whom he wil; because they wilfully forsakes him : as *Irenaeus* saith, the Father excels in Wisdom, because he favs whom he ought, and judges such as are worthy of judgment : to be counted cruelty, considering his foregoing preventing goodness. 9. It excludes Stoical Fate, which the three first Opinions making Mans salvation or damnation necessary by an antecedent absolute Decree, cannot possibly decline : wheras this, by placing it in order after Prescience, makes both infallible to his knowledg (which, as simple science, is no casu) but free and contingent to Man ; who must work out his salvation by coworking with divine Grace ; or incur damnation by refusing his Mercy extended to al. 10. It makes Gods Election absolute, immutable, and irrevocable, whereby he chuseth Man ; and not contrarily : but the fourth opinion is liable to these imputations. 11. It diverts despair on the one side (which too many fal into, supposing themselves decreed to damnation) and prevents presumption on the other, which som confiding too far on infallible certitud of salvation and final perseverance, hav becom their own Butchers to accelerat their glory ; as may be shewed by sundry instances in both kinds. 12. It ministers much matter of comfort to the Godly, which walk in the waie leading to life ; confirming their saying Faith in Christ and joy toward God. Lastly, It magnifies the deepnes of Gods Judgments, and inscrutablenes of his Counsels : for who can conject, why he loved *Jacob* and hated *Esaia* ; or decreed to elect *Peter* and reject *Paul* ; or favs one and suffers another to perish, who could dispose them to contrary ends : al which proceeds from his Prescience ; sith none is rejected, but upon prevision of refusing life offered ; and ther is sufficient Grace in the means of conversion, to Remedy the weaknes or perversnes of depraved Nature : Nor is any decreeing to salvation, but upon forescap readiness to accept life offered : and Gods general promises have conditions, which Men by his Grace must observ on their part, if they wil partak the benefit.

For God decreeing to make Man a free Creature in al his actions, and foreseing his fal, whereby he forfeited that liberty of Will for himself and Potency in al spiritual supernatural Graces ; permitted Men to use or abuse it in al other matters of this

Corollary.

## Divine Predestination. THES. II.

life (Natural, Moral, Civil) as Man had before his laps: whereby, according to his first precept or privilege of *increase and multiply*; Parents beget Children in a corrupt Nature, but better or worse disposed and inclined: which is greatly altered and addicted to Virtue and Vice by better or worse education, good or ill company and divers other concursing circumstances. This makes some by pious tutorage become more apt to embrace Gods Grace and cooperat with it, which draws willing, not unwilling minds. But others by bad breeding, ill company, and other lewd incentives, grow obstinate and obdurate, like deaf Adders which will not be charmed. At which God in his infinit Omnipotence foreseeing, chose some to be Vessels of honor, and passed by the rest to perish in the fuds of their sins, through wilful impiety, infidelity, and impenitency: for S. Paul makes Prescience the prime link of Predestinations golden Chain.

Next follow some particular points appendent to be briefly agitated, viz. Gods Knowledge, Wil, Providence, Predestination, Election, Reprobation before Time: Creation, Government of Man under the Covenant of Works, Mans fall with its effects, Mans Governments under the Covenant of Grace: by Calling, concurrence of the Word and Spirit, Conversion, Grace, Forewil, with both jointly, Regeneration, Perseverance, and last Judgment, all done or to be done in Time.

This is a large field, which tends to unfold the vanity of this mystery. 1. For divine knowldg. S. James saith, *knowne to God are all his works from everlasting*: S. Paul, whom before him, he predestinated: S. Peter, To the strangers which according to Gods foreknowledge, Som interpret Prescience by Preognition, presupposing fore-approbation, rather than simple science: but this is a very verbal nicity; for the Greek word (*Pragmati*) properly imports foreknowldg, but approbation arbitrarily; as when he said, *God kneweth (i.approved) the way of the righteous*, yet it follows not from the same word: for if Peter and Paul make foreknow and predestination, or foreknow and chuse or approval one; then they refer the act of his Understanding to the Wil (yet our Wil is guided by the Intellect, and that by Judgment) insuring to Foreknowldg what properly belongs to Predestination and Election: such approbation is more discovered

Rom. 8. 29.

2 Divine  
Knowledge:  
*Act. 15. 12.*  
*1 Pet. 1. 1, 2.*

Psal. 1. 6.

vered by the Act of Wil, which is so Predestinat and Elect; than by that of understanding, which is to foreknow. Yet if with *Origen*, they will join Prescience with his good liking or approving the subject foreknown, as capable of chusing; it shall be granted: for in Scripture only the elect are styled *Prestiti*; not Reprobates; though they also are foreknown simply, but not with approbation, which hinders not his simple foreknowl. ledge, nor infers any segment, that men are chosen for any good approved in them; nor that they must be chosen because good in Gods knowledg: For God might see many Worlds of Men (to be created, if he pleased, whom he hath covered in darkness of never being) so eligible as thos whom he hath chosen; such to be eligible and elect are two distinct things, which doo not follow one another. For clearing wherof, his duple knowledg of simple Intelligence (which is of al things possible or comprehensible by his Omnipotence) and of Vision (which is of things that shall be by his Decree depending on his Will) must be well weighed.

Here two doubts occur: 1. Whether the objects of the Knowledge (possible and future) be divided, so that possibles pertain soley to pure Intelligence, and future to that of Vision? as if the same things cannot be first known as possible to simple Intelligence; and after as future (the divine Decree intervening to make them future) to be objects of Vision.

1 Doubt,

This is easily resolved, That knowledg is no caus of things, unless his Wil concur: for 'tis not from his knowledg that things are, but only that they may be. *Zanchy* faith, God createth all things, having the Ideas, form, or model first in his mind: so for what Artisan doth any thing, whose patern he conceived not before? So *S. Austin*, God made nothing ignorantly, as no Artist or Architect doth: whence we see a kind of miracle, yet truth, that this World could not be known to us unless it had bin; but unless God had known it before it was, it never had bin. Dr. *Frydman* in his *Saints made saints*, That God is caus of al things which he framed, not simply in himself, but by his Wil adjoined: For his knowledg of pure Understanding respects al things possible; that of Vision only future, which calleth al to be by concurrence of his Will. So simple Intelligence

Resolution.

L. II. de Ciu,  
c. 10.

## Divine Predestination.

THESE.

precedes al acts of Wil, wherby the same things respected as posse  
ible, are now looked on as future; becaus the act of his Wil  
supervening, makes them to be future in their times.

2 Doubt.

3. The next doubt is, whether future, contingent, conditional things (specially free acts of a created Wil placed in this or that order) be a subject of Gods simple Intelligence? becaus such as dislike the Jesuits *Scientia media* say, that the obje<sup>t</sup> hereof is nul, and therfore the knowledg taken away: for al acts of Free-wil are determined by divine Decree; so that God no otherwise foreknows they shal be, then becaus he decreed them to be.

Resolut.

This middle Science partakes more of simple Intelligence then free knowldg; which sees no more then a possibility of things in futurition only, upon a supposition if God make them to be by his word *Fiat*. For al agree, That before God decreed to creat, he had a certain absolut knowldg of al things (present, past, future, co-incident, necessary) together with al their connexions; and after knows conditionat things to com: but the Question is, whether he knows them by pure Understanding (which foreruns al Decrees of his Wil) that they shal absolutely be; or by Vision while they lay suspended under Gods free-plesure, whether they should be or no? for God by his infinit essence knows what shal be necessarily, and what shal com to pass by his Wil. *Bellarus* best resolv both doubts, That God by his simple Understanding knew Man would fal if he were made, before he willed to creat him; for things necessary are in God first, then the voluntary: but 'tis necessary for God to know al things possible, els he cannot be Omnicient, and Voluntary only that he should decree to make Man. If then God hath a simple Intelligence, he can shew it in no act more then Predestination: for as 'tis the first and highest act of his Wil, so is that of his understanding; and the wisest Agent wil eth nothing but what he perfectly knew and understood.

Application.

Now the first Opinion excludes all use of Prescience, referring al to his free Pleasure, which with al their fine distincions and similituds can hardly free him from being the Author of sin. The second acknowledgeth his simple Prescience of Mans future fall, if he were created, before he decreed to creat: but why they

They should not extend it to all Mens freinds so wel as to that one of the first Mans, no reason can be rendered. God foreknew, if Christ were sent to the Jews, they would despise him; if Peter should be tempted, he would deny him, even before he decreed to send Christ, or to creat Peter. But if it be asked, how far this knowledg extended, before he decreed ought concerning Men? Whether to the Creation of Mankinnes in Adam, or to the fall of adam him, or to Christis mission, or to Mens faith beginning and persevering to the end? Surely its most fittable to Gods infinit Wisdom, Justice, and Mercy, to extend it unto all and overall (*universitate singulae*) even to the Worlds end, which agrees best with al his Attributts. This is, they intend, who defer Christ and faith in him to pure Predestination, before the act of Electing or Predestinating, nor staying at the knowledg of Mans forfeyt fall; nos that they make Believers faith any Caus of Gods Predestination; but only an object of his simple Prescience, concurring with his good pleasure and Wil, to make som Vsicks of honor, and som of dishonor. Howbeit People are taught to admire or adore few Men as Oracles, and abhor others as Scorpions, whos Tempes they know not.

<sup>2. 29</sup> Touching Gods Wil, which Predestinat, or decesses what of shof infinit things specified by his understanding, that com into being: for unless both Wit and Power conjoyn, their being known is not enough to be: For Gods Wil being in it self one and simple (not duplie, secret, and revled) may be considered diversly, as conserning about divers things. 1. Som which to be doon by himself, by his own power, as the World to be created of nothing; his Son to be sent vnde of a Woman, &c. which never fail, becas of heworks alone. 2. Som which he wils to be doon by his Creatures, either Natural Agents, as Flowers to grow by Sun, or Voluntary, as righteous Works to be wrought by sinful Men, but with his concurrence or approvation: this often fail by the Creatures failing which he wils to work it; yet permits and doe hinder the failing, as he could doo. 3. Som which he wils and doth of himself, or with others; as all the good we have in Nature or Grace: past whereof he doth as leading of us to done of his free goodness, called the Will of his

Quest.

Answ.

2. Gods Wil.

## Divine Predestination.

## Thes. II.

his Mercy; part as following, led or urged, upon himselfe of evil in the Creature; as to forfeite punish or destroy; which is the Will of his Justice. Thef may wel eahore; as a Merchant's chief wil is in a storm, to sav al his goods; yet by a secund wil, casts som into Sea. So God wils al Men to be saved, as his Creatures; but permits som to peris, as impenitent sinnes. The first act of Gods Wil inclusing things to be; and refusing the rest, of infinite variety, which might hav bin if he would, concur with his simple Intelligence; ther being an act of his Will even in knowing; as David saith, *God bath done what ever pleased him*: but the secund, whereby he decreed al things which concern Creation, Election, Reprobation, &c. presupposeth pure preseience, as previous in order of Nature, according to our apprehension.

3 Providence  
and Predesti-  
nation.

3. Of Providence concerning Gods Decree or Wil in al things say about Man; and Predestination, whereby he decrees touching Man the principal part of his Providence (as Fortune concerns Man, and Chance al things else) which last is an act of his Wil from eternit, decreeing the ends of al Men, and means which he foreknew would bring them to thos ends of Life or Death. So by Predestinating som to thos means, which he foreknew by their own obstinacy (not by any insufficiency of the means, sith others by the same attain it) wil not bring them to Life, becomes a negativ Reprobation, by their own default or disobediance, or by their fault who hav charge over their Soules: but that God hindres it not or givs not effectual Grace (which he knew would sav them if given) proceds soley from his just Wil and free pleasure. Nor can this be rightly nicknamed Polit-destination (as Iom-alter fit) sith it follows his simple sciense: and knowldg is noe of things absolutely to be; but conditionally, if it please him to say, they shall be.

4 Election and  
Reprobation.

4. Ancient Election and Reprobation, wherin God useth both Knowldg and Wil; as the Scripture sometime calleth the Elect from one of those whom he wylkev; sometime from the other, thof whom be predestinated according to purpos or Will; hence they may be described either way, i.e. Election is a foreknowldg of Gods benefits, wherby a man wil be saved; if they be given him: Or election is Gods purpos and Will to give Man thos

Rom. 11. 2.  
Rom. 8. 18.

thof benefits, by which he knows he wil be saved, if given him. So Reprobation is a foreknowldg of Gods benefits, under which a Man through his own ingratitud wil perish, if no other be given or wil be given : Or 'tis Gods Decree, to giv a Man no other benefits then thos, under which he foreknows he wil by his own wilful ingratiud perish, if no other be given. His Prescience looks precisely on Mans ingrat neglect of saving benefits, and Gods wil denies to giv any new, or more then thos which are ineffectual by their abuse or neglect. So God hath mercy on whom he wil, and hardens whom he pleaseth ; giving to one Graes of reprobation, and leaving the other in his corruption, by withholding thos of Grace, which he knows would sav him, if granted. Not as if he gav not sufficient to life ; for he received the Graces given in vain, and God would confit no more : for no harder is it to subvert al Grace sufficient to salvation, but to bar or withhold that high hidde Grace of his Powres and Wil, whish he knows would convert and say, if given ; but that it would be refused. Thus Man first hardens his own heart (in Proverbio) by refusing Grace offered ; and God furwardly, in notwithstanding or increasing stronger Graces, which would mollify rigour. But if they were intended to al alone could profit, then his pleasure to exercise Justice on wilful despisers of his sufficient Grace, by making them Vessells of wrath ; and mercy on thos whom he foresaw would obey his Cal. Let profound Hooker put a period to this point : That which moveth God to works of goodness, which exalteth MVS. domin, which perfects his Power, all things produced in their timee were eternall in him, as it workes began in the Amissio, which he often frameth & therefore whatever we behold in this World, was interwappod in the bowels of divine Mercy, writ in the Book of eternall Will, and held in the hands of omnipotents power, the foundation being yet unridi. So shewing in the reprobate his Despising (as St. Paul saith) being effectu in their highest Good, who also iustly in them, and the afflicting infirmitie of his Destr. their Life. Let herein saving Grace be added, which begat a speciall off-spring of Men, to whom he giveth gracie & power. Some might by assyre, that off-spring, and God in creating him created us al, and so many inde-

Psal. 95. 8.  
Exod. 8. 15.

L. 5. part. 3.  
nisi bene

Act. 17. 28, 29

## Divine Predestination. THES. III.

seed from him, hav the root from which they spring : But al  
are not Sons of God, nor any one sav by Grace and favor.  
The Sons of God hav his own Natural Son as a secund <sup>Adam</sup>  
from Heaven, and such as deicend from him hav the root from  
which they spring, whos tru Progeny they are by spiritual birth.  
God therefore loving his Son eternally, must needs lov eternally &  
prefer them before al others, which since spiritually sprung from  
him. Theſ were in God as their Savior, not as their Creator on-  
ly: It was the purpos of his ſaving Goodnes, ſaving Wisdom, and  
ſaving Power, which inclined toward them, ſuch as were ete-  
nally in God by intended admiffion to Life, have God by voca-  
tion or adoption actually abiding in them, as an Artisan is in the  
Work, which hand is presently to frame. We are therefore  
in God eternally through Christ, according to that purpos,  
wherby we were chosen to be made his, through the knowledg  
had of us; and lov born towards us from everlasting ; but are  
actually no longer in God then from the time of our adoption  
into the body of the tru Church, or fellowship of his Children :  
for he knows and loves his Church ; ſo that al which are in it, are  
therby known to be in him. For our being in Christ by eternal  
foreknowledg faveth us not, without actual adoption into the  
ſociety of Saints here : for we are in him by actual incorpora-  
tion into that Communion, which hath him for their Head. Thus  
he.

### Creation.

RSM. I. 20.

Things done in Time are; Creation of the World, which was  
Gods first act of Power, to exert in time his eternal Counſil  
and Decree : It is his whol frame of building perfected and ful-  
filled according to the model of his Mind, wherin he made  
manifest the invisible things of his Wisdom and Goodnes to his  
own Glory. Above al he made Man to a more excellent end in  
his own Image, ſo fit as was fit for a Creature to partake of di-  
vine Nature, that he may be good but mutable. This Image or  
likenes appeared in three thinges: 1. Understanding; 2. No-  
tions or Rightouſness; 3. Immortality and Bleſſednes. The  
two first as perfection; the last as his end; being ſubalternat  
one to another. Mddle Understanding to Rightouſness, this to  
Bleſſednes, which is Rightouſness reward; and is the work of  
Willingnes. al þis is an boſſet and greate in his Obienging  
book.

### 6. Govern-

6. Government of Man under the Covenant of Works, which is the secund temporal act of Gods eternal Counsil; that Man might use his perfections, and attain the end : wherin God, as suprem Lord, was to command ; and Man, as Vassal, obey. Yet it pleased his Goodnes to com into Covenant with him, as a free Rational Creature (*Do this, and thou shals live*) called the Covenant of Works. For the Natural moral Law, written in Mans heart, comprised al works to be doon by him : but the positiv prohibitiiv Precept (*nor to eat of the Tree in the midst of the Garden*) only a trial or experiment of his obedience, and exercise of the moral Law duties in that one particuar ; becaus Man was to observ them, and God to perform the Promiss or Covenant of life, if he kept them faithfully.

7. The fal of Man ; who being tempted of Satan, broke that one Mandat, and so became guilty of al, becaus he consented willingly, having strength enough to resist it : But God foreseeing it, decreed to permit and not hinder it, though he could. 1. Becaus he would not impair or imped the liberty of Will given him. 2. Becaus it would the more manifest his own Goodnes and Glory, by providing a remedy for forlorn Mans ransom or redemption. 3. Becaus he knew it would oblige and make Man more thankful and careful to observ a new secund Covenant of Grace circumscribed with easie conditions.

8. Effects of the fal; wherof part is within Man, as original sin, comprising the loss both of primiciv righteousness & supernatural perfections; beside a decay of his natural faculties; Part without him, as the curse of the ground, the subject of his Labor ; the miseries of this life; and death, both temporal and eternal. These effects fel on Adam and al his Posterity : sith he was not as one single person only, but Mankinds whol Nature : for God might justly hav rejected and condemned al the race in him the root, which broughte so bitter fruits : Yet he promised Mercy to al that wil return to him, and prescribed means of remedy, If they wil apply them, being offered by Grace in his Son Christ Jesus, who died for the sins of al Mankind in general.

9. Government of Man under the Covenant of Grace : which God ordained to restore him, being fallen, that his end of creating might not be quite frustrat by Satans fraud, though he

## Divine Predestination. THES. II.

L. 3. o. 33.

permitted it. *Irenæus* saith, God ordered Mans salvation at his good pleasure, that he might not be overcome by the Serpents craft, to destroy all Mankind; nor his skill impaired to save whom he willed. To this end he decreed, that *the Womans seed shall break the Serpents head*, whereby he might be reduced from Hell, and set in a fair way to Heaven; on condition of a new Covenant, tending to the same ends of righteousness and life; which, partly by the remains of Gods Image, and partly by supply of his propitious help, he was capable to observe; else were the Covenant vain. Tis called a Covenant of Grace; yet true or real, wherein both parties are to perform their parts. 1. God to send his Son and Spirit for Mans relief, to forgive his sins, imput righteousness, and give life to all that shall obey his Son and Spirit: So *Jerome* saith, *This shall be my Covenant, saith the Lord: I will put my Law into their inward parts, and write it in their hearts: I will be their God, and they shall be my People.* This is a Covenant of Grace, because freely passed with Man a sinner, whose salvation is wrought rather by God than himself; being more in receiving than giving, and in believing than doing. 2. Man is to humble himself for his sins, to God the Creator; to believe in Christ the Redeemer, and be led by the holy Spirit the Sanctifier. This part is unfolded in the Gospel, requiring Faith, Repentance, and new Obedience: Which Covenant was made to all Mankind in *Adam* and *Eve* as the stock of all their Seed. For som remnants of Gods Image (Life, Knowledge of good and ill, Liberty of Will in Natural, Moral, and Civil things; Conscience accusing or excusing) are still left after the fall; which, though given at Creation, and so belong to Nature; yet to retain them, is of Grace; both by giving capacity to construct or Covenant, and to be a beginning of his restoration; but still thef alone be not able to raise him or recover righteousness, or keep the new Covenant by his old remains, God being no hard Task-master or Covenant-maker, supplies by his Spirit what is farther needful to keep it, sith none is bound to impossibilities. Upon this keeping the new Covenant, depends the eternal Bliss or bale and wo of every Man, which he must obediently offer.

30. Dispensation of the Covenant by Calling; which is a proclaiming.

to Calling.

claming therof from time to time, by preaching the Word ; else it would soon be forsaken, forgotten, and slighted. This *S. Paul Rom. 8. 30.* conjoins with Predestinating, as he puts Prescience before it : which is defined to be a revelation or proclamation of the Gospel Covenant, injoining repentance toward God, and faith in the Lord Jesus Christ ; promising remission of sins, and life eternal to al that obey. It consists of two essential parts or divine acts, to make one compleat work of Vocation ; viz. the exten-  
tive preaching of the Word (wherto belong Sacraments, Blessings, Corrections) and intern operation of the Spirit, accom-  
panying or assisting the outer means. This Calling hath bin dis-  
pensed diversly by Gods Wisdom and good Pleasure, accord-  
ing to the difference of Times.

1. In the old Testament, before Christs coming ; as an outward means and measure of the Spirits operation, with effects suitable to both : When the bounds were narrower, the Word obscurer, the Sacraments more mysterious, the Spirit more sparing, and obedience slenderer then under the new Testament : for from *Adam* to the Confusion of Tonges, the calling was universal, being al one language under the righteous Patriarchs : But afterward God permitting Men (which forsook their Religious Fathers) to walk their own waies ; renewed his Calling or Covenant with *Abraham* and his Seed, contracting the bounds of his Church. The Gentils then were al under wrath and Satan, without God in the World, Aliens from the Covenant of Promiss. For as the Church excommunicats ungodly persons, so God excluds unworthy Nations for many generations, to punish their ingratitude and contempt of his Word ; or to make future Ages cleav faster to him by default of former, being left to themselves. The mystery of whos Judgments (why he one while shuts out Gentils, admitting the Jews ; another extruds the Jews, receiving the Gentils) is admirable and inscrutable : But why he left al to Covenant with *Abraham* and his Seed, no reason can be rendered, save only his free Grace, *not of Works, but of him that calleth.*

2. Under the new Testament, after Christs coming : which outwardly hath the Word and Sacraments, exhibiting Christ with his benefits more clearly : And inwardly more abundant

Pj. 147. 19, 20.

Eph. 2. 12.

Rom. 11. 25, 33

Rom. 9. 10, 11.

## Divine Predestination. THES. II.

measure of the Spirit intended to multituds of Nations, with greater fruits of mens conversion then under the old Testament. This is termed the calling of the Gentils, when Jews were shut out, 'till their time shal com. Here Gods Judgments are to be admired, why he witholds from the Jews his inward illumining Spirit and softning Grace, which he grants to Gentils? keeping stil his word or outer Calling, from many Nations which never heard of Christ, no more then the old Heathen: But we that be under the Grace of Gods calling, must be more thankful for it, and more careful that it be not conferred in vain upon us. Divers Divines make Calling duple: 1. Outward of the Word only, common to Reprobates, and never obeyed with truth of heart, being ineffectual. 2. Inward of the Spirit joined with the Word, peculiar to the Elect and never disobeyed, which is effectual. This is not orthodox, sith there is but one Calling both of the Word and Spirit, as Body and Soul; which is effectual in it self to al under it: but if it fail, the fault is in the Called, which obey it not: For the Spirit goes not so with the Word, as to make Man perform what he can by natural strength, sith 'tis given to help Natures failings; but to keep it waking and attentiv: So if the Spirit be not present with the Word to som, 'tis becaus they are not present to it, through their stupid supine security. Not is the concurrence of Word and Spirit natural, necessary, or inseparable; but free or arbitrary in Gods good pleasure. For as Grace is annexed to the Sacraments, so is it to the Word by divine ordinance: Hence the Church, before Sermons, prais for the Spirits illumining power, to concur with the Word; which God expects he should ask, who is to pray for himself and others. Another defect why the Spirit doth not stil work with the Word is, when 'tis not duly and diligently asked. Som also are past Grace, given to Reprobate sens; to whom the Spirit is not present with the Word for former contempt or neglect in their Visitation, when God called; who now givs them up to blindness and hardnes, holding back the light of his Spirit and dew of Grace from the Word preached in their hearing; though Men know them not in particular, and so admit at.

We must distinguish between the word Calling, Persons Called,

led, and operations of the Spirit with the Word in them. The Word is duple. 1. The Law, which hath two parts; *viz.* the Precepts, to accuse or convince; and the Curse for al transgressors thereof, to wound or kill. The Persons Caled by Gods Minister, usg the Law, are al natural unregenerat sinners; or Regenerats relapsed into grievous sins; who are either ignorant of their evil estate, to whom Law-precepts must be preached, to make them know their sin; or know it but are secure and sensless of their carnal condition; and to such the curse must be denounced. The Spirits operations on thes by Laws ministry, are to open their eyes and prick their hearts with fear of the Curse: which effects the Spirit, with the letter of the Law, ordinarily produceth, by working on thos remains of light left in the mind, and of Conscience accusing: which works are wrought in many Reprobats, who hav som initial parts of Grace, as Papists grant.

1 The Law.

2. The Gospel which hath a Precept to repent of sins shewēd by the Law, and believ in Christ, who givs life wher the Law-Curse killeth; with a Promiss of sins remission, and eternal life to al that repent and beleov. The Persons caled in the words of the Gospel are al sorts of sinners; but convict, terrified, wounded, ful of compunction; and self-condemning; wrought by the Spirit in preaching the Law. The Spirits operations on such by the Gospels ministry, are to open their eyes to see the light of Gods marvellous mercy toward sinners; of Christs infinit joy in dying for them, the inestimable merits of his death; the powerful Gifts, Graces, and aids of the holy Ghost: To pour into sinners hearts hope, which shal stay them from desperat sinning; To inspire the Grace of praier, that they may escape the wrath to com, and receiv Gods favor: to beget repentance and work Faith; that they rely wholy on him, and cast themselves into the arms of his goodnes, to be saved by him. Thes Graces the holy Ghost is stil ready to work by the Gospel in a repentant sinner, humbled and prepared by the Law: for what proportion of power the Spirit had in the Law on Unregenerats, to humble them; the same it hath in the Gospel on the humbled, to work hope and infer the other Graces of Praier, Repentance, Faith, Justification, Mortification, Vivification, and new Obedience.

2 Gospel.

Act. 2. 38,39.

Mat. 11. 28.

## Divine Predestination. THES. II.

Howbeit if the Spirit is not present in preaching the Law, to  
giv Unregenerats strength of new obedience, becaus 'tis present  
to convince and condemn their wickednes : Nor is it present in  
preaching the Gospel to one not yet penitent or beleeveng, to  
giv new obedience or work Peace, Joy, and Lov, as it doth in  
Beleevers ; for such degrees com not *per salutem*. The sum  
is, Gods Spirt is annexed to his Word for such Gifts and ope-  
rations, as the hearer is a fit disposed subject to receiv : for God  
works by order of things, antecedent or preparativ ; which, if  
they find no admission, the subsequent are suspended. Hence  
coms the frequent just separation of the Spirit by the word by  
the great Pastor of Souls, who sercheth the heart and renes.  
To prov this point, that Gods Word in the Law and Gospel, is  
perfect and powerful to convert Souls, read *Psal. 19. 7. Job. 17.*  
*17. Job. 20. 21. 3 Cor. 3. 8. Heb. 4. 12.* wher the Gospel is  
caled the ministratiōn of *the Spirit*, not of the Letter ; becaus it  
givs what it commands : but the Law commands and givs no  
help : for, *the Law was given by Moses* (not hearts to receiv it)  
*but Grace and Truth cam by Jesus Christ*, saith S. John. To  
prov that Caling is al one to them that obey not and obey,  
Christs words are cleer ; *Many are caled, but few chosen* : Here  
two sorts are specified ; som caled, but not chosen ; and som  
caled and chosen of thos many ; yet the Caling one of both :  
which is not by the outward Word alone, for by it none are  
chosen ; but by the Word and Spirit in common : So the few  
chosen excelled not in number or Caling, but in obeying when  
the rest refused, as the Sun hardens clay and melts wax. Christ  
faith, *The Ninivets shal rise in judgments with this generation*  
*and condemn it* : If *Jonas* preached without the Spirit, how did  
they repent ? If *Jesus* preached without it, how is he greater  
then *Jonas* ? If refusers be not al equally caled, how can Nini-  
vets rise in Judgment ? they can answer, we were not caled like  
you, by Gods voice speaking to the heart ; but by Mans, barely  
to the ear : If God had excited us as he did you, we would re-  
pent as you did. The Jews exemple confirms the same, being  
yet uncaled ; not becaus they liv without the Gospels sound,  
sith they convers scatterdly with Christians, and may hear Ser-  
mons or read Scripturēs : but becaus they perfist obdurate, and  
reject

*Job. 1. 17.*

*Mat. 23. 14.*

*Mat. 12. 41.*

reject the illumining softning Spirit, often offered ; therfore the distinction of Calling into outward ineffectual ; and inward effectual is false or frivolous. Bare preaching may be a commanding, like the Law ; not a Calling, as the Gospel : for God may stil require obedience as a natural duty, sith he created Man able ; but becaus the new Covenant calls Men to Faith and Repentance, being unable to rise or recover of themselfs ; it were a mock, and no call to say, turn, repent, believ, and liv, unles som Grace be prepared to doo it. The effect of this Calling is ascribed to one caus cheifly, the Spirits operation ; yet ther be mo, and if any fails, the effect fails : for obedience to Gods Calling is an act of Mans wil, under aid of the Spirit, which is oft refused or resisted, and Grace offered in vain ; sith God doth not cross the course of the secund Causes, established at first. It also makes Gods Covenant differ from al other, in which no party performs al, but ech a part for himself : wheras here God is made to perform al parts and promises for both ; who only undertakes to make his conditions feasible, and afford his help so far as is needful, as ff a man intimates : For 'tis not safe to rely soley on Gods absolut Wil, as if we were tied to nothing ; or to giv our selfs, as if God required nothing of us : For this Covenant of Grace hath som conditions for Man to fulfil, which by Gods universal Grace he is able to doo, as shall be shewed.

Isai 59. 21.

11. Conversion of a Sinner (which is the end of Gods Calling Men by the Word) is the obedience of him that is Called ; for he must hear and obey, ell no conversion. The terms *a Quo* & *ad Quoniam*, ate from Satans power to God, vix. in his mind from darkness to light ; in wil, from Idols to serv the living God, *Act 26. 18.* and in his whol life from unrightcoufnes to holines. This conversion is duple : 1. When a natural Man is regenerat and made a Member of Gods Church, as the Gentils, being Aliens, were conversed. 2. When a Regenerat falling into sin returns by repentance ; as Peter, being converted after his Apostasy, was bid *strengthen his Brethren*. The prime principal Caus of conversion is Godsholy Spirit working on a sinners heart, both at beginning, middle, and end : The ordinary instrumental, is the word preached : the adjuvant means are the cross that chastens, blessings which draw or allure others praiers, and examples

*1 Thes. 1. 9.  
Act 15. 3.**Luke 22. 32.  
Lam. 5. 21.**Jer. 31. 18.*

ples of Men already converted. The main scruple is, what part a sinner to be converted bears in it, being a living rational subject, whether he be Activ or merely Passiv? whether he can further or hinder it? whether, supposing two equally Called, one may be converted, and not the other? if so, whether it riseth from God or Man?

12 Free Grace  
universal.

12. Gods Grace is al that proceeds from him of free favour, tending to a sinners salvation; whereby is not meant the remains of Nature (as som light of Reason, sens of Conscience; though thes by Grace, were left after the Fal) nor the Law describing the righteousness of Works, though the Preacher of Grace useth it to prepare a sinner for Christ; nor the bare outward Word of the Gospel, though cal'd the Word of Grace, becaus internal Grace goes with it: but only the inward illuminations, teachings, tractions, motions, operations, inspirations, and gifts of the holy Ghost, merited by Christ for *Adams* Sons, in their time and order, to rais them falm, and sav them lost; which S. *Austin* terms the Grace of Christ. For in Man is no merit of Grace, but only an occasion of God to shew it; which yet he is free to receiv or refuse: Nor is the good use of former Graces any merit or cauf of giving mo; which are so freely given as the first, ell Grace were no Grace. This Grace being one in essence, hath divers denominations, according to the difference of relations and effects: the most usual distinction is into preventing, working, or exciting Grace; and following, coworking, or helping: but to divide it into sufficient and efficacious, is an idle buz: For how can it be Grace or sufficient, which never produceth any effect? sith if it becom effectual, it loseth the name of sufficient, and is one with the other; for al Grace in it self is sufficient or efficient alike; but the defect in the subject or som other cauf: Yet Grace may be cal'd effectual from the event as issuing from Gods special mercy guided by Prescience, not ell. Lapsed Man hath a necessity of Grace, as S. *Austin* maintains against *Pelagius*, who denied original sin, or any loss to *Adams* Of-spring by his fal; holding Mankind so sound as God made it, as ther needs no Grace: al which are gross errors. For Man without God, can doo no good, becaus the Commandments are beyond his strength without Grace,

to which nothing is impossible : and 'tis most just the Creature should rely on the Creator, that he may stil apply to him. The Air is not a lucid body like the Sun ; for then it would continu so stil in absence of his light : So Man is illightned by Gods presence ; but in his absence immediatly darkned, whom we forsake wilfully. The power of Grace is glorious, such as wrought in Christ when he rose from the dead ; whence our conversion is *Eph. 1. 19, 20.* called a new Birth, a new Creation, and first Resurrection. For the power to Wil good, is created again as at first ; sith our indeavours are vain unles they be stirred, and void unles helped, as *Bernard* faith. The habits of Faith and Lov are no more in our power, then a blind Man can giv himself sight : he may hav present to wil ; but to doo what the Law enjoins he finds not, except the Spirit help him : So that when we are ready to receiv Gods mighty power, he works and givs our desire : hence *S. Paul* exhorts to work our *Salvation*, having power given to work, by him which works both to wil and doo. Yet when Man wilfully resists his power, he yeelds out of wil, not weaknes ; and lets him fal into a reprobate sens, who wil not necessitat or hold up any in obstinat disobedience : for that power which builds up supernatural things, doth not destroy natural ; such as is the liberty to disobey being before the Fal.

Touching universal Grace, *Origen* extends it to al Men and Devils, whom *S. Austin* refutes. *Huber* held universal Election, that Christs death brought al into state of Salvation, whom the Lutherans and Synod of *Dort* condemn. *Andradus* and other Papists say, that Ethnics hav sufficient saving Grace by Natures light ; which if they use wel, Gospel Grace shal be reveled to them.

Al which are evident errors, but three Orthodox : 1. That as Christ took the Nature of Man (not of Angels) so he paid the price of Redeeming al Mankind, as our common Catechism teacheth ; *I believ in God the Father, who made me and al the World; in God the Son, who redeemed me and al Mankind; and in God the holy Ghost, who sanctifies me and al the Elect.* 2. That the promiss of the Gospel is universal to al within hearing, and may be seriously profred to al Men, as 'tis preached to Pagans : for our Church wils al to receiv the Promisses, as they be gene-

<sup>2. de Civ. c. 17</sup>  
3 Pregnant Points.

## Divine Predestination. THES.H.

rally held forth in holy Scriptures. 3. That with the Promiss and Word of the Gospel, ther goes ordinarily sufficient Grace of the Spirit, to work beleef and obedience in al under the Gospel : but that al doo not obey, proceeds from Men, being wanting to Gods Grace ; not for any defect on his part, as S. Paul plainly provs. Now wheras 'tis said, how Christ laid down his life for his Sheep, for Gods Children, and for his Church ; but elsewhere, that he died for al, Men interpret as they list or like : yet must such Texts be cautiously and conscientiously construed, lest they clash one against another. It may wel cohere, that God in mercy to Mankind, sent his Son to dy for al, being no accepter of persons ; willing primarily to sav al : but foreseeing the fruit or success of his death, that som would thankfully embrase it, and the rest not, he accepted even thos few, and sent his Son by a secundary wil to sav them in whom he would glorify his bounty ; who could hav changed the cours of his Graces and Government to sav mo, if he pleased. Hereof S. Chrysostom speaks ; 'tis meet every one be no less thankful, then as if Christ cam into the World for his sake only, sith he would not refuse it even for one : so mightily he loves every particular with the same measure of affection, as he doth al Mankind : therfore he was offred a Sacrifice for our whol Nature, which he assumed into his Person, being sufficient to sav al ; but wil be useful or available only to Beleevers : yet was he not scared from this dispensation for the paucity ; but as the Feast was prepared for al, yet such as were invited would not com ; the Lord did not presently take away what was provided, but caled in al sorts of Guests : So doth God. S. Austin saith, as to the valu or virtu of the price, so far as concerns al Mankind ; Christs blood is a Redemption of the whol World : but such as liv without Faith and the mystery of new Birth, are Aliens thereto. When therfore by that one Nature of us al, which he took for al our sakes, we are truly said to be al Redeemed, yet not al freed from captivity : for the cup of immortality hath enough to profit al, yet to such as wil not drink, 'tis nothing profitable.

13. Free-wil is more debated then we discerned, how far the prints remain since Adams fal. 'Tis a natural power in a Rational Creature to wil or nill, chuse or refuse, be it good or evil.

This

Luke 14. 16.  
G.

33 Freewil.  
Liberum ad  
ut: umlibet.

This is looked on with great prejudgment, and by Dr. Abbot sometime Bishop of Sarum scornfully stiled Tomsons strumpet : but sundry Fathers stily defend hit as the Hand-maid of Grace, against the Manichees and other Heretics. 'Tis a tru saying, If ther be not Grace, how shal God sav the World ? and 'tis as tru ; if ther be not Free-wil, how shal he judge the World, sith al shal be judged according to their free works ? Free-wil to good was a faculty in the first Mans Soul, corroborat d or guarded by the gift of supernatural Grace, which God conferred to make him wil good more cheerfully and constantly : but he by wilful disobedience lost this indowment, and the very freedom of wil to any good of the highest kind : as to lov God abov al, to work righteousness of the Law, or doo any spiritual act suitable to thos, as to repent, beleev, obey : yet som freedom to Human, Natural, Moral, Civil acts remains stil, with outward good acts of Religion, as to frequent the Church, hear Sermons, kneel at prayer, &c, which any Man can doo as he learns Sciences in Schools. So al freedom of wil to spiritual supernatural good is forfeited in Mans Nature falm, unles it be renewed or restored by Grace of Christ, which goes with the Gospel : but if the Son make us free, we shal be free indeed ; ell not.

Ther is a triple spiritual good, wherto freedom is restored by Grace : 1. That which the Law commands, as righteousness and tru holines : in this Free-wil is lost, and not immediatly restored by Grace, til after one is justified and made a new Creature. 2. That which is suppositivly, not simply good; when sin is committed (as Aristotle faith, blushing is good *ex hypothesi*) as compunction, terror, sens of guilt, conscience accusing : freedom of wil hereto remains in a sinner, who is oft struck with fear, as Adam fled and hid his head. 3. That which the Gospel commands, as to repent and beleev : herein Man hath no Free-wil left, but the same Gospel brings freedom two waies : 1. By framing the Commandments so facil or feasible to the wits weaknes, as maybe a proportion between it and them ; whereby Gospel Grace shal apply or accommodat the work to the Workman, or task to the Laborer. 2. By giving the Wil so much help or power as is requisit to inable a sinner, though it

## Divine Predestination. THES. II.

be a task so hard and heavy as the works of the Law. To repent of sin, believ in Gods Mercy, and rest on his Sons merits, seem to be acts very mercifully prepared, as fittest to a sinners weak condition: yet this way of freedom is not so evident as the latter, which prevents the wil, and prepares it by infusing Grace, to wil spiritual good required, in that order or proportion as is prescribed to depraved Nature assisted by Grace, which brings power with it to quicken the dead, strengthen the impotent, and loosen the Captiv: wherby Gospel Precepts are made liable to be obeyed by Man lapsed, which the Law doth not inable: so that none can be excused in disobeying them, for want of power to repent or believ.

Free-wil on the left hand to evil, is under Gods Grace or notwithstanding it; wherby one may wil good, or decline to evil. This in *Adam* was a single innocent possibility or a Creatures mutability toward evil; sith God only is immutably good. So *Adams* supernatural Grace given to corroborate him, did not immobilitate his wil to evil: for he is praiseworthy, who can transgress and wil not; not he that is good, and can be no other; as som say Grace cannot be resisted. This natural freedom to evil (called *resistentia connata*) remains in Man fallen, and is not removed by Grace; but ther is added *resistentia ad-nata*, or a precipitat proclivity to evil, by thralldom to Satans tyranny and dominion. So the natural freedom to sin, is not in it self evil; but the use and practis only: yet prone to evil, and servitud to sin, which is in us since the Fall, is evil. These differ so much as a mortal man living, and one actually dead: The first Grace takes not away in this life, but essayes to remov the other, and to weaken or restrain it; preserving the natural freedom to evil stil. This Doctor *Baro*, in his learned Lectures on *Jonas* accurately unfolds, which must be carefully heeded in this dark Theory.

Free-wil (as Doctor *Charlton* in his abstruse Treatise inscribed, *The darknes of Atheism diffeld by Natures light shews*) is not taken in *Tullies* sens, for a liberty to liv as every one lists; nor as the Civil Law intends, for freedom from servitud: but for what is properly in Mans power or disposing, to elect or reject what object he wil, good or evil: which concerns only

Mans

Mans natural condition ; wherto in equity, the reward of Piety or Virtue, and punishment of Impiety or Vice is soley due. This *liberum Arbitrium* is not only an assent or approbation, but an adhesion to that above others, which the Mind or Intellect shal chuse : for the essence of it consists primarily in the Rational faculty, and dependently on the Will ; which in it self is blind or undiscerning, except guided by the Intellect to inform and conduct it. Some Divines say Mans wil is most free, when 'tis so fixed on the chief Good, as it cannot wil Evil, becaus the dilection and fruition of that is voluntary, and therfore free. This is an evident error, by confounding spontaneous and voluntary actions : for a spontaneous is a blind impuls of Nature, grounded on no foregoing deliberation; as Fire spontaneously mounts up, Bruts mov from place to place, Infants suck ; without ratiocination or liberty of wil : but a voluntary arbitrary action depends on previous deliberation, dijudication, and delection ; which is free indifferently to Good or Evil : So that if the appetit be restrained only to Good ; it may act spontaneously (as a stone movs downward) but not arbitrarily *ad summam libertatis*. They say the appetit confined to good is volent, and therfore free : but this volence is a meer libenee, free from coactiv violence ; no tru liberty to chuse several objects ; and therfore not arbitrary, becaus bar'd of indifferency. They reply, that 'tis the perfection of Free-will so to embrace Good, as not to be capable of evil. Tru, 'tis the perfection of Mans wil or appetit, so to enjoy tru Good (specialey the chief) that nothing can divorce or divert it to seek any counterfet : Yet this is not the wils liberty to either ; nor incident to Man in this life, being a beatitud of Souls separata, which hav no other object say the tru *summum Bonum*, nor other appetit then a ful fix'd dilection therof.

Thus Wil is guided by the Intellect, and this by Judgment which it givs concerning Good & Evil objects ; that this is good and that evil, or this more and that less good. So when the wil is averted from one and converted to another ; that mutation proceds from mutability of Intellectiv Judgment, which is now for one thing and anon for another : for the Intellect makes use of som notions caled simple apprehensions, whereby it givs judgment

## Divine Predestination. THES. II.

ment of their Natures ; as it hath a prenotion what Hony is, and what sweetnes ; yet it can judg Hony to be sweet : But though in matters of speculation it relies on this simple Judg-  
ment, nor can infer farther by necessary consequent : yet in ob-  
jects reducible to action, it hath a compound notion called Pro-  
position or Enunciation, immediatly annexed to the former  
simple notion and superadded as a Conclusion, which is called  
Practical Judgment : as when it judgeth Hony sweet, it ads a  
secund complex notion, if sweet 'tis to be tasted ; and infers im-  
stantly a Conclusion, that Hony may be tasted. Now becaus  
practical objects are singulare, the Intellect givs judgment that  
this present Hony is sweet ; and secundly infers that 'tis to be  
tasted, wherto the wil assents and chusest ir. Hence *Aristoteles*  
allows no distinction between an action or execution, and a  
Conclusion ; becaus this resulting from two Propositions is the  
very action, which he provs by several exempls : So this Con-  
clusion which is the action it self, wherto the execution co-  
heres, is called Practical Judgment. This action or execution  
of a Judgment cannot succeed, unles the appetit or wil concurs :  
so that every judgment or notion of Good hath annexed an ap-  
petition of that Good ; and every judgment of Evil, an aversion  
from it. So soon then as the Intellect judgeth a thing to be  
sweet, and therfore to be tasted ; up riseth the appetit and wils  
actual degustation of this sweet presented, wherboth Intellect  
and wil conjoin. Thus when the Intellect givs judgment of  
Good (which is the Wils proper object) the Wil is instantly  
incited to desire fruition, which follows on the heels of Judg-  
ment, as a shadow attends the Suns body : so that if the one  
judg it good, the other desires it ; if evil, the Wil declines it. Now  
becaus the Intellect is mostly fickle or inconstant in judgment,  
the Wil no less wavers or varies in appetition : so that when the  
one to day judgeth a thing good and to morow evil ; the other  
affects it to day and abhors it to morow : so the Wil conforms  
wholy to the Intellects judgments concerning Good or  
Evil.

Good is duple : 1. Tru or real. 2. Seeming or counterfeit.  
So evil is either realy so, or gilded with the specious shew of  
Good. Hence *Cicero* aptly compares it to a Ballance, which if.

Geometrically

Geometricaly adjusted by dimidiation, is indifferent to be depressed at either end or extrem, and so forced from its equilibry, or depressed at that side on which the greater weight is laid : As the contrary end may be depressed by over-poising it with a greater weight : Semblably the Intellect is in it self indifferent, and inflected to that object, whereunto the greater appearance of Truth or Good adheres ; as it can upon a greater appearance of either reflect to a secund, being stil led by verisimility : for the Wil is as the Needle, and Intellect the Magnet, by whos verticity it turns parallel to the point of Good, whether real or apparent. Or the Wil is as a Mariner, and Intellect the compass by which she steers. For the Wils indifferency is but a shadow or representativ of that indifferency congeneal to the Intellect; and consequently the determination of that indifferency in the Mistress, causeth a like determination of indifferency in the Maid, to this or that object. For oftentimes our Minds are equilibrated betwixt two judgments, or waver between two objects equaly attractiv : which fluctuation riseth, becaus the weights of reason are equal on either side, that the Mind can acquiesce in the election of neither. Hence three excellent consequents occur. 1. That so oft as the Intellect having embrased tru judgment, quits it to pursu a fals one ; so oft somthing intervens, which diverts the genuin appearance from a good object to an evil one, and so causeth a mutation of the Intellects assent or judgment. 2. That the change of the objects appearance, is sole immediat caus of the Intellects varying in judgment and assent. 3. That the Wil is hereby obliged to conform to the Intellects guid or conduct ; whos flexibility flows from the others flexibility. So 'tis in vain to attempt a change of the Wils appetition, til care be had to change the Intellects judgment : Or to make the one constant in appetition, unles the other be settled in judgment. Thus he of Free-wil in general.

14. Of Grace and Free-wil jointly, which cooperat in every spiritual work : wherin three Principles or Axioms are to be declared. 1. That in al their operations at our first conversion, or in every good work ; Grace is stil prime principal Leader from first to last : But Mans Wil never works first, nor alone ; being as a wheel in a Mil, which is kept going by the wa-

*Verum & Bo.  
num.*

*14 Grace and  
Freewil.  
Phil. 2. 13.*

## Divine Predestination.

THESS. II.

ters motion, and that staying it soon stops : So is this kept working by Gods Grace, which flows from his goodnes or desire of our salvation. 2. That when Grace works on Mans Understanding, Wil, or Affections ; it preservs the natural powers, properties, and motions of a Reasonable Creature : for it destrois not Nature, but helpes it ; nor doth Nature repel Grace, but receivs it. Though then the habits of Faith, Hope, Charity be infused by God, and not acquired by human industry ; yet are inspired after the manner of Acquisits ; becaus instilled by means of hearing, praying, meditating, reading, studying, and endeavoring. For so saith S. Austin, not I, but Gods Grace with me : that is, not I alone, nor his Grace alone ; but both jointly ; sith he that made thee without thee, wil not sav thee without thee. 3. That in al operations of Grace, Mans Wil is to rely on God, as the Creature on the Creator ; Receiver on the Doner ; Weak on the strong ; Imperfect on the Perficient ; and Supplicant on the Lord : as the Earth depends on Heaven for rain, heat, and influence : which when Man neglects, rejects, or forgets ; he is dry, void, and barren of al spiritual fruits, by his own fault.

Homil. 14.

The imperfect work on *Mas. 6.* faith, Lo, how appositly Christ speaks : he saith not Father sanctify thy name in us, bring thy Kingdom to us, thy Wil be doon of us ; lest God should seem to sanctify himself by Men, or bring his Kingdom on whom he lists, or make his Wil be doon of whom he pleaseth ; and in that regard be an accepter of persons : Nor did say, Let us sanctify thy Name, take thy Kingdom, doo thy Wil ; lest it should seem to proced from Man only : But he speaks indefinitely or impersonaly, *Hallowed by thy Name, thy Kingdom com, thy Wil be doon,* to shew how needful the work of both is ; becaus Man hath need of God, and he is helpful to Man in performing righteousness : For as Man can doo no good without Gods help, so he works no good in Man except he be willing : as if he had said, if ye doo thes things, if ye pray for thes, ye are worthy of such a Father, who wil giv them.

To try the truth, take thes four Propositions. 1. Mans Wil, without Grace, can and doth Wil and perform spiritual good : this is *Pelagius's Heresy*, condemned by the whol Church.

2. Mans

*De Grat. &  
lib. Arb. C. 5.*

2. Mans Wil, without Grace, cannot wil good ; but being enabled by it, can after, sans farther Grace, both wil and perform alone : this is the Massiliens or Semipelagians error. 3. By or through Gods Grace working on the Wil, it can both wil and doo good ; but not without it, nor can continu without farther assisting Grace : this is truly orthodox, which subjoins Mans Wil to Gods Grace in willing and acting good. 4. The Wil, by or through Grace working on it, cannot but wil and perform good : this S. *Austin* held in heat of arguing against Pelagians and Massiliens, who fel too far into the extrem, like such as bow a crooked stick back to make it streight, as S. *Cbrystostom* compares. S. *Austin* asserted, that Grace affords such help to the Predestinat, as they were not only unable to persever without it ; but by means of it could not chus but persever.

The state of the Question (which if rightly put, is like an Oath to end strife) consists about the maner and measure, how Grace works on the Wil, or with it ? whether the Wil cooperats, as the third Proposition holds ; or whether it so works that the Wil must needs concur, as the fourth avers ? For explaining wheroft, Grace meant in the third, shal be stiled efficient ; that in the fourth (which works necessarily or infalliblly, causing the Wil to consent) efficacious, Which in tru terms is, whether Grace be resistible, or not ? If it be so prevalent or prepotent, as it carries the Wil to obey willingly (if that be willing which cannot doo otherwise) the fourth is tru : But if Grace be only an efficient, adjuvant, prior Caus ; and Mans Wil prepared by it, a cooperant secund Caus in the work of Conversion ; which may fail, resist, or disobey ; then the third is more authentic. To prov it for brevity sake, read *Act 5. 32.*

*Act 7. 5. Rom. 10. 16. 2 Cor. 9. 13. Gal. 3. 1. Gal. 5. 7.*  
*2 Thes. 5. 8.* Al which places are most plain, that one may disobey Gospel Grace. Dr. *Ward*, a stiff Stickler for effectual Grace, defines thus : We freely confess, that neither operating, nor cooperating Grace, at Conversion or after ; doth take off from Mans Wil the power to resist, if it wil : for resistibility is natural born with us, and inseperable from the Wil, as a nativ faculty : but 'tis not questioned simply, whether God in the

*Hebr. 6. 16.*

Of resisting  
Grace.

work of Conversion or any other doth mov the Wil resistibly, for that's granted : only the maner of resistiblity is in controverfy ; wherin we say, when God works in the Wil *ip/um Velle* to wil, Grace produceth *non* resistence, which is effected by certain knowledg and prevalence of delight, as S. Austin saith. Therfore we avow actual resistence to be taken away for that time, sith 'tis impossible such shoulde stand with effectual Grace: for two opposites (the Wil to be wrought on by effectual Grace, and to resist it at once) cannot coexist ; which were to make the Wil obey and resist at one instant. These shifts passe current among Partialists : but he saith al the Controversy is about the maner or resistiblity, which indeed is aone al al : for al grant resistiblity or power to resist, is not removed by Grace: the Question only is of actual resistence or maner of not resisting : wherin none is so silly to say, that when the Wil yeelds actually to Grace, ther is then any renitence ; sith contingence is not when things are *in Ese*, but before they were so, whether they might not possibly be otherwise : that is resist, when it did obey ? so the debat lies in resistiblity before the act of good or evil, not in it : for a Regenerat may sin resistibly, not in the very moment of willing it ; but becaus he could hav resisted yer he willed it. So a Convert obeyeth Grace, or willeth his conversion resistibly ; becaus yer he willed it, he could hav resisted : els why doth S. Paul so seriously exhort not to resist the Spirit ? Sin may be resisted, but not after consent : so may Grace, but not when the Wil hath embraced it : for to be actually received, and then resistible, cannot cohere. Howbeit if non-resistence be granted, 'tis dubious what the causis, and wherin it consilts ; whether in effectual Grace, or effectual Wil ? for what is said of the one, may be verified of the other ; sith when it obeys, 'tis impossible it shoulde wil to resist ; but it may before. Nor can any tel by the very act of obeying, which is caus of non-resisting : for pat either to remov resistence, 'tis surely gon by consenting : and it seems Wil is the proper caus which ends resistence. 1. Beacaus effectual Grace is *nomen sine re*, which cannot determin the Wil without destroying it, whos nature is to determin it self. 2. Beacaus to resist or not, are special acts of the Wil : as to convert, repent, believ, belongs to Man, who converts,

converts, repents, believeth; for God promiseth only to circumcise the heart; and Man is bid to circumcise his own heart: so God promiseth to put a new Spirit into Men; and Men are enjoined to make them a new heart and Spirit, both being evangelical. So the promise implies or supposes an impotence in us to doo supernatural acts; tendering Gods power, assistance, and operation to encourage us: but the Precept imports som poiver in us, under his assisting Grace, to indeavor or doo somewhat toward thos acts, which appear to be ours, because they favour of our imperfections. Hence we stil accuse our selfs, complaining on the weaknes of Faith (Lord, I believ, help my unbelief) coldnes of loue, pride of heart; yet God giveth Faith, Loue, Humility, who is al perfect. Why then do we not rather magnify his Goodnes and Graces, if he doth al; then in- grately disgrace them, as being impotent or imperfect? say only because we hav impeached or made them defectiv by being want- ing to Grace.

Let sweet Bernard, a magister of Grace, end this point: Grace so operates with Free-wil, as it only prevents in the first act, and accompanies in the rest; but is so far preventing, as it even cooperates with Grace; yet so, that what is begun by Grace alone, is perfected by both alike: so they work jointly, not severally; together, not by turns in particular degres; not partly Grace, partly Free-wil; but each jointly performs the whol. Free-wil doth al, and Grace al; but as the whol is wrought in the Wil, so is it wholly doon by Grace. Thus he; which is the tru state of the whol debate.

This wil better appear by coiffidence of Grace and Free-wil in Mans four estates. 1. Of Nature sound. 2. Of Nature lapsed. 3. Of Nature renewed. 4. Of Nature glorified: which shal be particularly agitated, together with the order of a sinners Conversion.

Man, at Creation, had to wil or nil naturally: by supernatural Grace to wil more fully, which took not away the natural power to nil: by Sin both natural and supernatral power to wil wil is lost; but to nil naturally remains, and to nil supernatraly augmented: By preventing Grace to wil is restored to nil both naturally and supernatraly remaining stil: by assisting or recovering

Deut. 30. 6.

Deut. 10. 16.

Jer. 4. 4.

Ezek. 11. 19.

## Divine Predestination. THE S.II.

recovering Grace both to wil and doo ; but to nil naturaly and work contrarily by augmented nilling : by Grace of Regeneration to wil and doo; more fully augmented ; but natural nilling remaining, and augmented nilling diminished : in state of Glory, Man by the beatific Vision wil and doth perfectly, al nilling being removed.

Heinec eis clear, Howe Grace and Free wil concur or cohore in Nature sound, depraved, renovated, and glorified : For Man under Nature corrupted without the Law, hath his Mind bound. Wil obstinate, Life impure, Conscience stupified, being the most wretched Son of wrath, yet notwithstanding his misery. Man under the Law (as it refers to Grace) acknowledgeth his sin in Mind, and hath compunction of Conscience by the spirit of fear, being less miserable because conscious therof. Man under Grace Calling, preventing, working, learns by the Gospel the Mercies of the Father, Merits of the Son, Helps of the holy Ghost, wherby he conceivs hope of salvation ; desirous as a sick Patient, to be cured, having no power to doo it. Man under Grace of Regeneration being helped wilfully, willing believeth, believing is justified and saved : whose endevors are vain, unless holpen, but being healed, takes up his bed, and the Just lives by his Faith. Man, under protecting and perfecting Grace, is joyfully thankful for it received, watchful over his way, strong to resist Satan, fighting against temptations, fervent in prayer, rooted in Faith, and persevering in holines. Lo, thou art healed ; sin no more, lest worse besides thee. Oddarat Sinners (whos Freewil resists divine Grace) are of several sorts. 1. Al such as be out of the Church incately, of whom is said, whom he wil he hardens, and shouldest thou transgresse the Law, soal perish without the Law. 2. Thos which harden their hearts against the Law, who hide, exalt, or derog their sin, presuming on peace and impunity. 3. They that being wounded by the Law, despair of Evangelical Mercy, and commit al wickednes, as Cain and Judas. 4. Such as receiving hope of salvation by the Gospel, abuse the fities of Grace to wantones, and defer reparation or conversion. 5. Al that being ingrate for Grace received, and given over to security or carnal lusts, neglect prayer, or stricken with fear, deny the Faith, or tempted by Satan, fall into

Rom 9. 18.

Rom 2. 12.

Deut. 29. 19.

## THES. II.      *Divine Predestination.*

51

into hainous sins : who are in danger of damnation, unles they return to God by a new act of Faith and Repentance to be justified by him. In every of which degrees, Gods severity hath just occasion to desert Man, and not proced to procure his conversion, or assist his Wil ; but if he doth, 'tis of superabundant Grace.

Here som' doubts occur concerning Calling or Conversion, what putt a sinner to be converted bears in it ? Whether he is activ or passiv, and how far ? Whether he can further or hinder it ? Who puts the difference, God or Man ? To theſe it is briefly answered : 1. That he is passiv, in having the Law and Gospel preached to him ; but activ in hearing or attending. 2. That he is passiv in receiving impressions of fear by the Law, and hope by the Gospel ; but activ in nourishing them, by co-working with Grace, or calshirg them from his heart by disobeying. 3. He is passiv in admitting good thoughts, holy desires, & power to will ; but activ in ruminating on thos thoughts, cherishing such desires, and endevoring to exercise that power offred by Grace to assist his Wil. 4. He is stil passiv in praying, yet a willing Patient, thirsting after Repentance, Lov, or what elſ he prais for ; but activ by help in producing of the acts therof, out of thos gifts and habits infused into him. 5. He is both passiv under Gods power protecting him, being a Believer converted ; and activ in watching over himself, with Gods Grace concurring to guard and defend him.

8. John saith, *he that is born of God keeps himself*: wheron S. Austin descants, he takes not away Freewil in saying *keeps himself* : who keeps us but God ? yet he doth not keep the unwilling : therfore when thou joineſt thy Wil to God, thou keepeſt thy ſelf, not of thy ſelf, but by him that comes to dwel in thee. Somthing is ascribed to thee, becauſ thy Wil concurs : but ſo that thou mayſt stil ſay with David, *Lord, be thou my helper* : If thou failſt, be thou my helper, thou muſt doo ſomwhat, elſ how can he help ? Thus a ſinner is never firſt, but ſecund ; no leader, but follower in evey degree : at entrance a meet Patient, at next ſtep a willing Patient, in progreſ an Agent helped by Gods adjuvant and cooperant Grace, ſaying, like a ſick Man, ſith you hav cured me, lift me and I wil riſe ; stay me and I wil stand ;

## Divine Predestination. THES. II.

L. 2. ad Bon.  
c. 9.

Quest.

Answ.

De Pred. &  
Gr. c 15. l. 12.  
de Civ. c. 61.

I Cor. 4. 7.

Mat. 25. 15.

Stand ; lead me and I wil com. God shield us from such madnes as to make our selfs first and God last in his Gifts and Graces ; saith S. Austin to Pope Boniface. 'Tis a question when two are equaly cal'd, and one only converted (both being supposed possible) who puts the difference, God or Man ? The Answer is Man : for God judgeth Mens acts, not his own : as every just Judge finds differences betwixt Clients, but makes none. Cain and Abel were bred both alike in Religion, but the difference was in themselves, that God accepted Abels sacrifice and rejected Cains. Pharaoh and Nabuchadnezer were by Nature both Men, by dignity Kings, and held Gods People in bondage : One then occasioned their desperat ends, only that one sensible of Gods hand groaned under the memory of his iniquity ; the other by his Free-wil fought against Gods merciful verity, as S. Austin saith : Who also puts a Case of two Equals tempted by one fair Woman ; wherof one yeelds to lust, the other persists chaste : wher's the difference, say that one would, the other would not lose his chastity ? the Ninivites repented at Jonas preaching ; but the Jews refused at a greater then Jonas : If God put it, how shal they rise in judgment against thes ? yet S. Austin wrests S. Pauls words (*who makes thee to differ from another ? or what hast thou which thou didn'tt not receive ?*) to *Dona gratum faciens*, as Faith, Charity, Repentance, Conversion ; which plainly intend *Dona gratis data*, as Knowledge, Eloquence, Tongues. For in Gifts necessary to Salvation, God wils no difference between Believers and Unbelievers, but would hav al believ and obey the Gospel. So the defect proceds so much from the Unbelievers disobedience (wherof God is not the Author) as from Believers obedience. To want the Gifts of Tongues and Prophecyng is no sin or shame, sith they were given suddenly without means : but to fail in Faith and the rest requisit to salvation, after means afforded, is sin ; sith men used not such diligence as they should. the difference in measure of Gifts comes from the Giver, but the different using from Man ; as the Lord gave one Servant five talents, another two, another one ; but they imployed it diversly (which was from themselves) and were regarded or rewarded accordingly.

Ob.

**Q6.** If Man makes the difference in receiving or using Grace, then God doth no more for the Elect than Reprobates; nor hav Saints more cause to be thankful than the wicked; but one may glory against others, that he did more than they: al which Scripture condemns: *Ergo* it proceedes from God.

**Sol.** If it be granted (which is not so) that God doth no more in the Grace of Vocation for the Elect than Reprobates; yet in Predestination he doth incomparably more; becaus foreknowing the different success of his Calling and ends of the Called; he decreed to confirm it unto som which would be saving to them, and leav the rest to that which would not be saving through their disobedience; when it was in his power to alter it. So in the preparation and execution of his gracious Calling, his election and lou to them appears singular, who hav infinit cause of gratitud above Reprobates; yet hav they reason to thank God for preparing that Calling, wherby they might be saved so wel as others, being to blame their own refusal only. Nor was God bound to alter their Calling, as seeing the event would prov evil by their own fault; for then none had perished. Here is much inequality in Lou and favour, but stil a liberty left of Mans Will under Grace: that of two equally called one may obey and not another; or unequally obey, when both being often Called, one obeys sooner than the other. For ther is infinit variety in most, yet God indifferent to al, and damns none but by their own default.

Touching thankfulness, Grace is not therfore Grace, becaus given to one and denied to another; but becaus 'tis given to the unworthy (for it were not less, but greater if extended to al) so that my thanks are due to God, becaus he had mercy on me unworthy; not becaus he shewes more mercy to me then others: Nor are my thanks the less, becaus many mo partake with me in the benefits; but should rather be greater, if millions mo were partakers then be.

*Salvianus* saith men owe a general debt for Christs passion, and al Mankind sans exception bound thereto: yet none owes the less, becaus others owe the like: For though the debt be general, yet 'tis special too, and every particular equally ingaged: sith as Christ suffered for al, so he did for ech; and bestowed himself

## Divine Predestination. THES II.

himself on al, as he did on every one : wholly for al and wholly for ech individual. In which regard as al owe themselves wholly to him for it, so doth every one wholly ; say that ech owes more than al Mankind, becaus he reaps so much benefit as al Men. This is a good rule, but beware of the Pharisees comparativ form of thanks, too rife now adays : *Lord, I thank thee I am not as other Men.* Indeed as som put the Case of Mankind like a cru of Rebels, of whom the King pardons such as he lists, and executs the rest, thos pardoned owe more thanks. But the Scripture states it thus : God mercifully proclaims a general Gospel pardon to al Rebels, on condition that he which submits and yeelds his Sword, taking a Ticket of his pardon, shal go safe ; but such as refuse or stand out shal be destroied. Such as submit, magnify his Mercy and griev for their Fellows obstinacy, justifying the execution doon on them. Thos that in the first way amplify Gods Grace for sparing som simply, prejudice his Truth proclaimed to al : But such as advance his Grace for sparing al on fair, facil, feasible conditions exhibited in the Gospel, set his Favor forth, Mercy, and Truth much more. It may more literally be laid thus. If a King having al his Subjects in his power and pleasure to destroy for Rebellion, shal publicly proclaim pardon to al that wil submit to his Son, on such conditions as they shal be able by his gracious assistance and acceptance to perform ; knowing that som wil tractably obey, but the rest persist obstinat or obdurat in their Crimes : he then is bound by promise or Covenant to pardon the penitent ; but resolvts to punish the rest according to their deserts.

Here both his Mercy and Justice is equally or eminently extended to al, without respect of persons : but the difference consists in the new obedience of one sort, and old obstinacy of the other : yet doth not the Caus depend on the effect (as som fondly object or cavil) but the Monarch, according to his merciful Proclamation freely pardons the penitent, and justly destrois the impenitent.

As to glorying that one doth more then another ; Let him that glorieth glory in the Lord, or not glory : for Gods Gifts are duple. 1. Immediat from himself soly (as Toungs, Miracles, Prophecyng) of which *Pant* speaks, *What hast thou which thou*

then hast not received? and if thou hast received, why boastest thou? 2. Mediate, which proceed from Gods Grace and Mans Wil jointly (as Faith, Repentance, Obedience) being both Gods gifts wrought by Grace; therefore no glorying but in the Lord, as S. Paul saith: and duties owing by us upon peril of salvation, which proceed from the Wil helped by Grace; and in that regard no glorying: as S. Paul saith, though I preach the Gospel, I have not to glory; for necessity is laid on me, and grace is mine if I do not: So we see al which believ not in Christ, To receive as a Gift not only exclude glory, but include duty: for in doing al which is commanded, we doo but our duty being unprofitable servants. Christ saith, doth the Master thank his servant, because he did what was bid? I trow not. Yet we may glory with S. Paul, in the testimony of a good conscience; as Samuel cald witness of his integrity; and Nehemiah recorded his own sincerity. Howbeit whatever our natural parts be, or labor and industry beyond others, or how prosperously soever it succeeds; who is so void of piety as not to ascribe it to the fountain of al good? God builds the houſe more then al Laborers, keep the City above al Warders, givs more increas then al Planters or Waterers; yet Builders, Warders, Planters, Waterers hav al subordinate Offices, which being neglected the Houſe is unbuilted, City unguarded, and Plant unmanured: Because God doth most in converting, and Man nothing in comparison, but al by him; the Saints may rejoice and say, not unto us Lord, not to us; but to thy name giv the glory. Yet (not unto us) implies somthing to be doon by us, whereof we must not glory, being our duty.

Not shouldest thouſt poor things of Mans Wil (to wish or wil, labor, endevor, yeeld or obey) be once named when Gods Grace is praised or works pleaded: yet somtimes a necessity compels thereto. For Men, under color of piety, to magnify Gods Grace and reprov Natures Parasites, becom disparagers of Free-wil and Flatterers of Grace; wherby Satan seeks to subvert Gods truth and righteousness, destroying tru Piety and Religion in Men; by bringing a stupid sloth on som, a remorseless infidelity or impenitence on others, and an invincible desperation or obdurbation in most; which is the gnatun Of-spring

1 Cor. 15. 10.  
Phil. 4. 13.  
1 Cor. 9. 16.

Luk. 17. 9.

2 Cor. 1. 12.  
1 Sam. 13. 13  
Neh. 5. 15.

## Divine Predestination. THES. II.

of that Doctrin, which deprives Mans Wil of all freedom in matters of salvation, by turning the Gospels general promises into particular limitings of special Grace, effectual only to a few secret ones by directe absolut Decree; leaving the rest forlorn or destitut of any Grace, though calld by the same word of the Gospel.

*Loc. commun.*  
*de Pred:is.*

Manikelton speaks herof before Arminius was ever heard of: Let us remov from S. Paul such Stoical dispu:ts as destroy Faith & Prayer: for how could *Saul* believ or pray, when he doubted whether the Promiss belonged to him, or when the fatal Table of Destinies had prepossesled him? for tis decreed thou shalt be a Castaway. If Free-wil avail nothing, til I perceiv Regeneration wrought in me by the Spirit; I wil be indulgent to my self-unbelieve and other vicious affections of the flesh.

This Manichean imagination is flat falsehood, and our minds are to be drawn from it, and taught that Free-wil with Grace avails much. Thus he, who also in point of discrimination saith: When Promises are universal, and no contrary or contradictory Wils in God; ther must needs be som caus of difference in us: as why *Saul* was rejected and *David* received, som disparity in thos two caused it: yet stil remember that the doing som good or ill action, is not to be conceived to be by mere natural strength of Wil, but as 'tis helped by divine Grace: beware lest in shunning *Saul*, thou fal not on *Charybdis*.

15 Regeneration.

15. Regeneration is calld by som the first Resurrection, and Conversion a new Creation: who assert that Man doth no more to his new Creation then he did at first; nor to his Regeneration then Generation; nor to his Resurrection from sin then *Lazarus* did in raising his dead body. Hence Pumble faith, that the seed of spiritual life, and habits of Faith and Grace, are infused like a new Soul, before Men be supernaturally illuminated: fith illumination goes before the act (not habit) of Faith and sanctifying Grace in the Soul. So Mr. Tailor on S. Pauls words (*whatever is in Christ, is a new Creature*) infers that Grace cannot be resisted, because no Creature can resist his Creator in framing him. Such dangerous dogmats the grand Rabbies instill into their credulous Disciples. This favours too much of Enthusiasm, and in our spiritual Nativity as in the Natural, are many

many preparatory dispositions, not al by infusion : nor are Arguments taken from Allegories (which is too rife among Sects) authentic, if extended beyond Scriptures true sense. Saint Pauls words (*if any Man be in Christ, he is a new Creature*) are not strictly to be sensed ; for new Creation is meant of qualities, not substance : else if literally pressed, a kind of Transubstantiation in Mans Conversion may be better maintained, then Papists doo of Christ's body in the Eucharist. *Chrysostom* expounds it wel ; That new birth is not the substance, but dignity of Grace : for it intimates the universality of this change in qualities to be so diffused over the whole Man, *as one shall not know him to be the same* : whence 'tis more bluntly called Resurrection, to shew the great mutation or variation. So Saint Paul describes the old and new Man by alteration of quality ; *'tis faith working by love*, which makes a new Creature, and to keep Gods Commandments. It respects also the necessity of this change, in opposition to our first birth in *Adam* ; *Except a Man be born again, he cannot see the Kingdom of God*, saith Christ : but by Faith we are new born to righteousness and holiness, as in a secund *Adam*. There is a supernatural Principle of this change or Conversion, even God ; for he makes us, not we our selfs, in both creations. So saith S. Paul, *We are his workmanship, created in Christ Jesus to good works*. Each Creation and Generation hath a proper peculiar manner : for he that made us without us, wil not sav us without us. In the one is a change *a non Ente ad Eius*, from a rude inanimat Chaos ; In the other *a non Tali ad Talem*, in a living Rational Creature. There God wrought immediately, here by means ; there no Creature ever said, *Create or renew me, Lord* ; here David cries, *Create in me a clean heart, O God, and renew a right spirit within me* : There it never was said to any, *Make thy self* ; here God saith, *Make you a new heart and spirit, for why wil ye die?* There no Creature was ever blamed for not being, or being as it is ; but here to keep on the old Man or not put on the new, is reputed a notorious fault to them which professe Christ and the Gospel.

*Nazianzen* saith, It was a sickness in his time, not to esteem good or bad men by their manners and conversation, but from

*2 Cor. 5. 17.*

*Gal. 3. 9. 10.  
Gal. 5. 6.*

*1 Cor. 7. 19.*

*John 3. 3.*

*Eph. 2. 10.*

*Psal. 51. 10.*

*Ezek. 18. 31.*

In Apologet.

## Divine Predestination. THESSE.

Faction : for thof things which in such a Man pleased to day ; if he turned to morow another way, were disliked : and what was commended yesterday, shall be condemned to day. How wel this agrees with our age (indeed with al times since *Adam*) let the world judge and apply as they list.

An. Reg. 35.  
A. C. 1543.

Under Henry 8. was a Book published by the Clergy (whereof Archibishop *Cranmer* was chief) and confirmed by Parliament, titled *A necessary Erudition for a Christian*: wherin Free-wil is declared to remain in Man after *Adams* fall, as theſe Texts testify : *Be not overcome of Evil : Neglect not the Grace in thee : Love the World : If thou wilt enter into life, keep the Commandments* : al which doubtless were in vain, if Man had no power or faculty, with help of Grace, to understand the Commandments and freely obey them : but it wils not any good acceptable to God, unles holpen by Grace ; willing what is it of it ſelf. Hence ſome Divines define it to be a power of Reason and Wil, by which Good is chosen with affiance of Grace, or Evil without it. Next it shews the disparity between our Protoparents Free-wil to obey or disobey, and their Posterities ; which is prone only to Evil, unles illumined and made free by ſpecial Grace, or Supernatural working of the Holy Ghost : which Gods goodness offers to al, yet they only enjoy it, who by Free-wil accept the fame. Nor can they, being ſo holpen, accomplish or perform things for their ſaving health, but with much labor and endeavor. For though Reasons light remains, yet 'tis much dimmed or darkned, and hardly discerns inferior things of this life ; but utterly unable to understand spiritual belonging to a better. So though ther is left a freedom of Wil in works of this present life ; yet to act high and Heavenly, 'tis of it ſelf insufficient, and being wounded or maimed, needs help to heal and repair it. Hereto *David* reflected, *Open thou my eyes, that I may ſee the wondrous things of thy Law : and Jeremy, Heal me, Lord, and I ſhall be made whole*. *S. Austin* avers the fame, That Free-wil is in Man ſince the Fal, which no-Catholic can deny : But in ſpiritual desires and works to please God, 'tis ſo frail and feeble, that it cannot begin or perform them, unles it be prevented and excited by Grace the principal Agent, without which Man can doo nothing good or Godly, as theſe places prov :

## THESS. II. Divine Predestination.

55

prov : *Without me ye can do nothing : No Man coms to me excep the Father draw him, and unless is were given of my Father : We be not sufficient of our selfs to think any good.* So Free-wil must be helped by Grace preventing, but being so enabled may freely cooperat with it ; and being by the same susteined, may perfist or increas in Grace. Surely 'tis soley by it, that we be first inspired, incited, or moved to good : But to resist tentations and go forward in goodnes ; is both of Gods Grace and our own Free-wil jointly. Lastly, when we hav persevered to the end, 'tis Gods free gift and Mercy to Crown us with glory, who hath graciously ordained to reward Men after this life, according to the good works doon by his Grace. Therfore al are to be monished (chiefly Preachers) that in this deep dark point, they neither so teach Gods Grace as to exclud Free-wil : nor extol Free-wil to impeach Grace. Thus they very orthodoxy. Here is no Free-wil to spiritual good without Grace, nor Grace so prepotent or violent but may be resisted or refused : yet enough to glorify Gods goodnes, and convince Mans ingratitud. Al which is sound Theology, and shews that they were learned in thos daies.

16. Perseverance or Assurance to the end, is Gods special gift of Grace ; becaus no Man of himself alone can continu against all assaults of the World, Flesh, and Satan : yet no doubt the Elect doo finally perfist in Faith and Sanctification by Grace ; els they are not of that number, whom God infallibly foreknew wil so persever. Not is the Question whether every Beleever may lose his faith ; for many fal from som degrees, and not lose al Graces at once, retaining only such as be essentially necessary to Salvation : but 'tis whether tru Faith working by Lov, can be lost ? for ther is a strong, vigorous, rooted Faith, which cannot fal or fail : and a feeble, green, tender (yet tru salvifie) which may. Such was Peters which a silly Damosel shattered : but after the Holy Ghost given at Pentecost, his Faith and Lov were so corroborated, as he despiled the Whips and wounds of al Persecutors ; yea death it self by preposterous crucifixion of his heels upward.

John 15. 5.  
John 6. 44.  
2 Cor. 3. 5.

16 Perseverance.

Hence two Questions arise : 1. Of Men not Elected, whether som such do not attain tru Faith, Repentance, Justifica-

Two Quesi-  
tions.

## Divine Predestination.

THES. II.

tion, Sanctification : yet lose them, and not finally perish, but perish? 2. Of the Elect, Whether som of those doo not sometimes fal into hainous sins (Theft, Adultery, Murder) and if so, whether they be then justified, or in state of Salvation? For perseverance is of two sorts or degrees: either continued by constant holding Faith and a good Conscience to the end, which is rare: or interrupeed with falls and risings, or renewings by Repentance, which brings Salvation at last.

Mat. 24. 13.

For the first which are not Elect, 'tis laid, *He that endures to the end shall be saved.* Here he that hath Salvation promised, if he persist finally, is supposed to be in a right cours wherin he should continu, and so be saved: but it implies that he may possibly fal from Faith, or wax cold in Lov, and not be saved. Herof S. Bernard saith, If al endued with Lov had persevered, our Lord in vain exhorts his Disciples to continu therein: for if they did not yet Lov, he would not say continu, but be in Lov: or if they did Lov already, he needed not exhort to perseverance, according to som Opinions: Else wher he saith, such hay no root, who for a while beleev, but in time of temptation fal away. Whence or whether doo they fal? even from faith to unbelieef. Task, could they be saved in that Faith, or not? If they could not, what prejudice had our Saviour, or Satan profit by their faling away? S. Jerome saith, If every one born of God cannot sin nor be tempted, why doth Christ warn us to fly temptation? Som say such Exhortations, Precepts, and Promises are used to uphold Perseverance: But if it be infallible, they are used in vain; unles obedience to them be in Man, who failing on his part, thos means often fail. David knew the two Commandments, as means to restrain his two sins; but they failed through him. Peters forewarning of his denial was a means to humble his confidence, but he made no use of it. Others say, In regard of our weaknes we may fal, and means must be used for support: but by Gods Election, and Christs Medication, we shal stand sure. Tru, But the Question is of thos which 'tis uncertain whether they be Elect or no? Or if a few means be infallible, al other supplies are superfluous, and we may securely rely on them.

Ezek. 18. 21, 26, 27. Ezekiel speaks more plainly to the purpose: *If the wicked wil*

wil turn from al his sins, and keep my Statutes; he shal surely liv, and not dy. When a righteous Man turns from his ways, and committis iniquity, he shal dy : Again, When a wicked Man turns from his iniquity, and doth what is lawful and right, he shal sav his Soul. What evasion can be here, if the comparison be wel obserued? For if it be denied, that a righteous Man can fal and dy, it may also that a wicked can turn and liv, which is to giv the Holy Ghost a ly. If the wicked ther meant or mentioned be truly and legaly wicked, then are the Righteous truly and Evangelicaly Just : For legaly just none but one ever was. If ther any wicked Man ever turned from sin and lived; a justified Man may turn from his righteousness and dy, ell Ezekiel speaks untruth.

The *Dars* Divines answer not this place, being too hard a knot: but say to others, that the Apostles speak of initial degrees of Faith, from which Men a little entred may go back: But not of tru justifying, from which they that hav attained cannot finally fal. Let the Touchstone try the truth: *'Tis impossible* (saith S. Paul) *for thoſ who once being illightned, tasted of the heavenly Gift, and partaked the Holy Ghost, and tasted Gods good Word and powers of the World to come; if they shal fal away to renew them unto repentance.* He speaks not of non-Entities nor of Novices, but such as were illightned and tasted the heavenly gift, Gods good Word, and powers of the World to come, and partaked the Holy Ghost: which metaphors of Senf (tasting, seeing, &c.) imply in Scripture no slight superficial sens of spiritual things. So S. Peter: *If after they have escaped the Worlds pollutions, through knowledg of the Lord Jesus; they be again entangled and overcome; the latter end will them a worse then the beginning:* For it had bin better not to hav known the way of righteousness; thin having known, so turn from the holy Commandments delivered to them: But it hapned to them according to the true Proverb, the Dog returned to his vomit, and the waſhed Sow to her wallowing in the mire. To escape the Worlds pollutions through knowledg of our Lord Jesus, is no ſmal fruit of the Spirit; but a ful, cleer, certain fruition: whence it is ſo hard or impossible for ſuch as fal from ſo great a meaſure of Grace to be renewed by Repentance; but from

Heb. 6, 4, 5, 6.

1 Pet. 2, 19,  
21, 22.

## Divine Predestination. THES. II.

De Cor. & Gr. letter lapes ordinary. S. Austin saith, 'Tis much to be marveled, why God givs not perseverance to som of his Children whom he regenerated in Christ, and gav Faith, Hope, Lov; when he forgivs so great wickednesse to others, and confers the grace of Sons on them: he wonders why God did not snatch such away as lived Godly from the evil to com, lest their il inclinations should caus a change. So he holds, if thos Men had dyed while they lived justly and pionously, they had been saved: Ergo their Faith was more then initiated, and they more then outside Christians. As God first cals Man before he folows; so Man first falt from God before he forsakes, who is stil ready to receiv al into Grace upon tru repentence. So saith our sixteenth Article: After we hav received the Holy Ghost, we may depart from Grace and fal into sin, and by Gods Grace rise again and amend our lifes. Therfore they are to be condemned which say they can no more sin so long as they liv here, or deny to tru Penitents place of forgivnes.

Touching the terms of faling totaly and finlly, it is certain only to Gods Prescience, but unknowne to us: for the Faithful may fal, and God alone knows, whether they wil repent or rise again; but we must stil work with fear and trembling. If they cannot fal, why doth Christ bid us pray, *Lead us not into temptation, but deliver us from evil?* or why doth our Liturgy say, *Suffer us not at last hour for any paines of death to fal from thee?* For the Elect thos of Dart grant, that a Regenerat faling into grievous sins, is not actuall reconciled til he repent; but in state of damnation, and unapt to enter into Gods Kingdom: but they ad, 1. Though the Regenerats so sinning be guilty; yet they shal be in Gods purpos absolved: Tru, So they were before they beleaved. 2. That God deals not with them in rigour: No more doth he with many Reprobats fallen from Faith, whom he would bring to repentence by long suffering. 3. That they hav not lost *ius ad Regnum*, but *w/sum iuris*: as a Leper loseth the use of his houf,not right: But similituds are no sound Arguments. Hath an Elect committing murder *ius ad Regnum*? then S. Paul speaks falf: *I tel you, they that doe such things, shal not inheris Gods Kingdom:* but al that hav right shal inherit. 4. That their universal Justification is not made void

3 cor. 6. 9.

James 2. 10.

vold by sinning : surely their absolution from former sins is not frustrated ; but this new sin which makes them Sons of wrath and guilty of the whole Law, needs Absolution and Justification from it : But universal Justification is no remission of sins past, present, and to come : For what need then Repentance ? 5. That their state of Adoption remains immovable : True, In Gods purpose, not in act ; but that they may fall. 6. That som seeds remain, by which Life may spring again : It may far sooner than in an habituated Sinner ; Yet this alters not the Case, if he be guilty of death, no more than a Noblemans crime, who hath many friends to beg his life. S. John saith, *Whosoever is born of God, committeth not sin ; for his seed remains, and he cannot sin because he is born of God.* Hence Calvinists infer, if Gods seed remain in a Regenerate and he cannot sin (deadly) then can be no intercission of his Justification. Cartes, his scope is not to prov, that thos born of God cannot fall from righteousness to sin, or that a Member of Christ cannot becom the member of an Harlot by Adultery ; and he that hath bin the member of an Harlot, becom the Member of Christ by Repentance : But he means, that to be born of God and commit deadly sin cannot consist ; nor can any be a Member of Christ and an Harlot at once being Alysstats.

*1 John 3:9.*

S. Jerom writing against *Zovonian* (who abused this Text, as Men doo now) interprets thus : S. John saith, *He that is born of God committeth not sin, because ye should not sin ; not that ye cannot ; but so long as ye commit not sin, ye are Gods Children : yea such as persist his Sons cannot sin.* For ther is first a falling from God, before we fal into sin, sith thos two cannot cohere. Tertullian telz how som say, They haue God sure enough in Heart and Mind, yet shew no signe in their actions, and so commit sin, thinking their fear and Faith safe : as if they committed Adultery, yet deemed their chastity not impaired ; or poisoned their Parents, thinking to doo God good service. Thus while they continu in sin, notwithstanding their fear, they shal be cast into Hel, notwithstanding their Faith. Bishop Ridley saith S. Johns means, He cannot sin so long as Gods seed abides in him ; but Faith, Hope and Charity cannot stand with evil living, nor without good Works. David, while he stood guilty of a

dupe crime, could not be in state of Regeneration; nor Peter, til he repented his denial: Yet som say it was *falso amore & fide;* because as we are born but once, so we are new born no oftner. This metaphor holds not; for S. Paul saith, *Little Children, of whom I travail in birth again, till Christ be formed in you:* meaning so oft as we fal into hainous sins, we must stil be renewed by Repentance: but Men wil expound Scripture as they list.

As to the certainty of Perseverance, Election, Salvation; this concerns not God, whos knowldg is infallible, and purpos immutable; but us, while we liv here. For deciding or defining wherof, weigh thes three conclusions: 1. That a Believer, being in present state and use of holy means, tending to salvation, and out of temptation in the peace of a good Conscience through Faith in Christ, may, by the testimony of the Holy Ghost, hav a comfortable assurance of Salvation, which begets trusty fervent lov and thankfulness to God: specially when he is neer the end of his race or point of death. So S. Paul by inspiration saith, *I am now ready to be offred up: I hav fought a good fight, finished my cours, and kept the Faith: Hencesforth is laid up for me a Crown of righousnes.* This place Lutherans press against Papists, who wil hav al by doubting, and none certain of his present condition, no not at best: But he that hath right knowldg of God, tru Faith, stedfast Hope, lively Lov, and awful Filial fear, with an holy trade of Life; he may rejoice in God, with comfortable confidence and affiance of perseverance to the end. 2. That for time to com (specially when we hav probably a long race to run, and divers dangers of wild wontop Youth to pass) we cannot hav infallible certitud of future or final persevering; but must confide in Gods Grace and Goodnes, that he wil assist, if we apply al our indevors to continu in it. Hereof S. Austin speaks, We cal them blessed whom we see liv wel with hope of future immortality, and without such crimes as make shipwreck of Conscience: who, though they may rely on the reward of Perseverance; yet are not sure of persevering. For who knows certainly he shal continu in doing righitousnes to the end, excepte he be assured by som revelation from him, who is not pleased in his just secret judgment

*2 Tim 4.6,7,8.*

*1 Cor. 10. 13.*

*De Civ. c. 11.12*

judgment to inform al touching this point, though he deceiveth none? S. Ambrosius thus: *David saith not, I offer the sacrifice of Prais, but wil offer;* shewing or signifying that to be a perfect sacrifice, when every one freed from the fetters of this Body, shal stand before the Lord and offer himself a Sacrifice: For before death can be no perfect Prais; nor can any be truly extold in this life, when his latter times are so uncertain. S. Bernard also: Who can say I am one of the Elect predestinat to Life, or in the number of Sons; sith we hav yet no certainty? but we may be comforted with hopeful assurance, and not tormented with despair or doubting: for som signs or marks are given, that such may be sure they are Elect which hav them; for this canst 'tis necessary to be still in awful fear and humbled under Gods hand; sith we know in part what we are at present, but not what we shal be, which is impossible to know: therfore *Let him that stands take heed lest he fal;* for presumption is so perilous as desperation. 3. That certitud of salvation cannot be infallible in this life, as S. Austin attests: What Believer, so long as he lives in this fleshly Tabernacle, can presume to be predestinat? 'tis needful to be concealed in this life, wher puffing up is to be shunned; sith so great an Apostle was buffeted by Satan, lest he should be pup'd up. Many such things are spoken for the usefulness of this secret, lest any shal presume: for even he that runs wel may fear, sith 'tis hid whither he shal go.

Much more he vents to the same effect: For Gods Promises in Christ are certain, but made with conditions; so that we may miss of the end, if we fail in the means to fulfil our Covenants; sith no Man shal be crowned til he fight it out and the battle ended; triumph not before the victory. Gods Decrees are known soly to himself, but secret to us, who must rely on the Promises by performing the Covenants. If we may be fully assured of true Faith, that it cannot fail, but we shal infallibly persevere to the end, through all frailties and temptations; then Gods Counsil is not secret to som, nor his Decree unknown: which is high presumption to arrogate or affirm; sith we must still work ~~it out~~ with fear and trembling. This is a Cavaliers Creed or confidence in the point of final perseverance, and sal-

*De bono mori.*  
c. 3.

*Serm. i. in 3dij.  
mag.*

*De Cor. 13.  
Gr. 13.*

vations infallible certainty; who holds the middle betwixt two extremes of despair and presumption: but had rather be a meek humble Publican, then a proud presuming Pharisee: *Lord, be merciful to me a sinner, and grant me Grace to continue in thy fear til the end.*

17 Last Judgment.

Note.

Rom. 6. 23;

2 Tim. 4. 8.

Rom. 9. 21. 22.

Eph. 5. 28.

17. The last Judgment is the execution of al Divine Decrees concerning Men: For Predestination of the ends, is a foreknowledg and approbation of the last Judgment to Life or Death; which execution shews the Decree, as a building being erected and finished declares the Architects plot or devise; for this Judgment exhibits the consecution of thos ends: So if we grant (as we must) that God proponed an end, viz. the glory of his Mercy or Bonnity, in giving som life eternal; and glory of his Power and Justice, in inflicting eternal death on others; he hath attained his end in the last Judgment: So if we admit (as we must) that God prescribed means for Men to aspire or attain to eternal life; or for lack therof to incur everlasting death; thos ends are executed also in the same Judgment: Howbeit if we grant (as we doo) that Life is given both as a Bounteous Gift and reward of Righteousnes; as also that eternal Death is imposed both as the wages or punishment of sin; and a demonstration of Gods sovereign dominion, yet with Justice and Equity. No ordinary understanding can conceiv, how a Decree of thes things could be made from eternity, without Prescience; sith Life is a reward and Death a punishment, which no Justice can prepare without foreknowledg of good or evil deserved. This is calld simple or natural Intelligencie, as Life is a Gift of Gods free goodness, and Death a Declaration of his dominio[n], being both an attainment of his own glory. Hence 'tis cleer, that Prescience (which is Gods first, highest, simple Understanding) is to be put in the definition of Predestination, which too many separat or disjoyn.

Let Professors decide this point: If we consider al Men together, wherof som may be saved in Mercy, oþers damned in Truth; al the Lords wais are distinguished by the end: but if we look only on the Saints, thes wais are not discerned: for Truth is not distinguished from Mercy, nor contrarily; sith the Saints beatitud is both from reward of Grace, and recompence.

bution of Justice. So he makes eternal Death a retribution of Justice, which cannot eternally be decreed without Prescience of sin : which *Calvinists* ground on Gods pure pleasure, as Lord over his Creatures, without respect to foreknowldg : But for Election to Life, being his free Gift, they more confidently ascribe to his mere Will, without Prescience ; which they have more color for, if the Saints glory were only a Gift of Grace, and not also a retribution of Justice. But God makes it a retribution of Justice upon forelight of their laboring to attain the end ; and a gift of free Grace too, knowing what will bring them to happiness, if he grant them those benefits : whereby he shall also attain his end, even the glory of his free Lov in giving eternal life to whom he will ; which is the true harmony : This Judgment being ex preseriptis, Predestination must be ex praviss. : for the judge ordained by God is the Lord Jesus ; that al may honor the Son, as they did the Father, because as the Father created, so the Son redeemed Mankind, even the universality : The grand crime for which the World shall be judged is, that Men loved darkness more than light, and Christis Word shall judge him at last day, who ever rejected or contumitted Christ. Since the Gospel is preached, the rule of judging is, He that believeth and is Baptised shall be saved, he that believeth not, demand. Which St. Paul more fully explicates, When the Lord Jesus shall be revealed from Heaven to recompence those that have suffered for his truth, and in flaming fire take vengeance on them that know not God nor obey his Gospel. The severity of this Judgment (to render vengeance) the specification of persons (to punish appear before his face) the affliction of causes to be judged (the many stories of Adens hours) with the manner of judgment, when such as hav sinned without the Law, shall perish without the Law, having a Law written in their hearts ; has they that have sinned in the Law, shall be judged by the Law sensibly, such as hav not obeyed the Gospel, shall be judged by it.

Al this argues, that original sin (which is one just cause of death) shall be alleged against all who hav no other cause of condemnation but this, as Infants which dy having not this sin purged by the Law of Regeneration, either in astod vow of

## Divine Predestination. THES. II.

the Church, but to lay it unto them that live to ripe years of knowing God & obeying the Gospel, or haply had forgiveness of sins sealed by Baptism; this seemd strange to Doctor Whistler, that any shal be Reprobated for sin remitted: so 'tis strange that any should be condemned for such sins as he was not Reprobated for, sith the sentence of Reprobation is the hardest and heaviest that can be, which draweth with it the sentence of Condemnation: Surely such sins as the wicked shal be judged of at last, are the same they were Reprobated for at first, being eternally foreseen; specially their final impenitence and inobedience. Else what needes this exact differenceng of Causes? or how are the guilty more burnded to hear their several crimes, if al be rejected in the common Case of Mankind laps'd, and unable to rise, having no Saviour to dy for them, nor Spirit to call them, nor help to heal them; but are excluded or debarred by Gods absolut irrespectiv Decree? God wil overcom in Judgment; yet not by pleading his Sovereign power or Prerogativ, and silencing Men with his dominion; else was Abram too bold to expostular, *Shall not the World's Judge doe right?* but by Justice and Equity, rewarding every one according to his works, else he would not put himself on trial, *Judg I pray between me & my Vineyard; what more could I doo, then I haue doon?* God wil convince the ungodly, putting them to silence and shame by their own stubborn ingratitud against his abundant Goodnes, Patience, and long-suffering; not by his own plenipotence or Prerogativ. *Sadles* to an Objection (We being born of corrupt original, are by Nature made to perdition, that thos whom God passeth by and caleth not, might haue no just cause of complaint.) answers thus: I conceiv that Christ Jesus sitting in Judgment for his Father, on them whom he hath condemned, wil not so passe or pronounce Sentence, sith ye proceeded from Adams corrupt loins, and contracted your Parents guilt, doo I condemn you to endless torment; but wil say Go you cursed into everlasting fire; for ye saw me hungry, and fed me not, ye which ate not the common sins of al Mankind, but particular faults of ech several person, which shal be attelged, and whereby they shal be judged; left in that sharp torture and grief they presume to ask Mercy of God, who denied it

*Jude v. 4.*

*Isai 5. 3.*

as their poor Brethren begging it. Mr. Plaister handles al thes deep points at large, wel worth a serious survey; which are here succinctly summed up, and condue much to the main subject. If any mislike his Tenets (as many of different Judgments wil), let them seek satisfaction of him, who can best resolv al scruples: But if I hav misperred any material circumstances through inscioufnes, not wilfolnes; let me bear the blame, who undertake to be his faithful echo. Now for fuller application and farther addition, take what folows in a more confused maner. To found Predestination on Prescience of simple Intelligence, best consorts with al conditions, consequents, and circumstances thereof: wherby al divine Attributs are best accorded and advanced: the sole scruple rests, which Opinion best agrees with the Holy Ghosts true meaning? For al Sects arrogat to sens the Scriptures best (if they may be Judges or Interpreters) to preach the Gospel purest (if faith be given to their bare words) and to administer the Sacraments sincerest (if their new cuts daily varied may pass for current coin) as three main marks of their Church, calld the little Flock, when al others censure or condemn them for false Teachers, as every one doth ech other, and al tort or distort Gods Word to serv turs. Howbeit, for trial of truth, the chief Texts shall be brought to test or touchstone: for Prescience these places are pregaant: S. James saith; Known unto God are al his works from everlasting. S. Peter, To the Elect, according to the foreknowledge of God the Father. S. Paul, Whom he foreknew, he predestinated; whom he predestinated, he called, whom he called, he justified; whom he justified, he glorified. Again, Blessed be God, who hath blessed us in al heavenly things through Christ, as he hath chosen us in him before the Worlds foundation: Ergo we are eternally Elect by Faith in Christ foreseen, which precedes Predestination.

To conceiv rightly the maner and order of this high mystery, according to Gods Mind reveled in his Word; we must consider somthing of his Nature who predestinates, and therin revere his infinit Intellect, just Wil, matchless Mercy, and soveraign Dominion; with somthing of Man which is predestinated, whom it pleased the Almighty to make more excellent then

then any of his visiblie Creatures, to consist of Spirit and Fleſh, being inferior to Angels, and superior to Beasts: for he is a Rational free Creature; yet not so absolutely ſufficient of himſelf, and wholly independent to be under none (which is proper only to God) but free in his own Nature to wil or nill, chuse or refufe, and rule his own acts: whereby he was capable of holines or sin, obeying or disobeying, to doo good or evil; and thereby a ſubject of Praife or Punishment, Bounty or Justice: which no Creature can properly be, that is not perfectly free in Wil, and loofe at liberty from al necessary restraint.

*Ob.* Sam opposites object, that Adam haply had ſuch perfect Free-wil; but by his Fal that abſolut liberty to al things is leſſened, and to Spirituals lost: *Ergo, &c.*

*Sol.* 'Tis granted, but with Proviſo, That God foreſeeing this fal and loſſ, with intent not to prevent it, prepared ſufficient Graces of his powerful Spirit, to repair or reſtore what was decaied, by giving a new Command or Covenant, fit for Mans infirm wounded Wil; and thof Graces of his holy Spirit; which he would be ſkil ready to ſupply by preventing, affiſting, protecting, and paſeruing, if he be not wanting to his duty: For Gods Wiſdom is not ſo weak to make ſuch a noble Creature only for ſhew to Angels, or to ſet him in the World for a day or two, and baniſh him for ever into Hel fire, under the ſlavery and tyranny of Rebellious Fiends, of his own free Decree, without foreſight of any deserts good or evil; which is the Manichees error, horrid to conceiv of ſo gracious a God, who created him purpoſly to be the ſubject of his righteous Judgment. 'Tis a tru ſaying, If ther be not the Grace of God, how ſhal he ſav the World? If no Free-wil in Man, how ſhal he judg it? We muſt ſo defend the one, as not to deſtroy the other, which wil wel conſiſt together.

Hence it folows, That a iuit Decree before al time what ſhal be doone to every one at end of time; cannot poſſibly be conceiv'd to be made but by Gods ſimple Preſcience of every Mans works, ſendring to ech accordingly. Now becauſe that Decree paſſeth from a Sovereign Lord of abſolut Wil, who wil be Debtor to none, but al to him; it folows alſo that this foreknowledg on which the Decree is founded, muſt needs be ac-  
cording

ording to our utmost capacity) Gods natural simple intelligence of all things while they were but as possible, before any Decree made for their being. To which knowldg when his omnipotent Will was joined, an immutable inevitable Decree passed (like Laws of Medes and Persians) that thing should be as now they are, necessary or contingent; means or ends, causes or effects, such as Prescience previously apprehended: so every Mans salvation is sole from God, and others perdition wholly from themselves, which divine Prescience neither furthers nor hinders. The disput is not of predestinating al things that are and rejecting the rest; but only of Angels and Men's in what manner or order som were ordained to life, and al ell reprobated? this proceeds from Gods simple knowldg which precedes Predestination; not from that of Vision or sight (which is of things that either hav had or shal hav being) which follows and is founded on it. By this God understood if he would endu som Creatures with Reason and a free Nature; 1. He should best shew forth in them his Wisdom, goodness, mercy, justice, fidelity, and al his sublime properties: 2. That such Creatures wil vary in their choices; som cleaving to good, som to evil (as Men are mortaly virtuous or vicious) which he foresaw not only in general, but every particular person if created and put to trial: yet it rested in his free pleasure, to creat and try, or hinder their choices. 3. That of such whom he knew would prevaricat if permitted free, he might justly punish them for disobeying; or could fit means to restore and reconcile them, yet decreed neither. 4. He conceived it juster or equitabler to punish rebellious Angels being created individual and most intellectual; but to spare Men in mercy being to multiply their kind and made more frail; specially if induced by subtle Spirits. 5. He foreknew if he should ordain sufficient means to rais al Men lapsed; that som would gratefully receiv his bounty to their salvation, and others wilfully or ingratly reject it for the pleasure of sin to their perdition: holding stil the determination what to doo or permit in his ful power. 6. He knew if he should condemn the contumacious, and favor such as returned to him; he should deal justly with the one, mercifully with the other, and judg al righteously.

## Divine Predestination. THES. II.

All these things with every circumstance (as they are in being from beginning of the World to the end) God understood as under condition or supposition, if he should please to put them in execution : which after due deep deliberation in his eternal counsil (to speak still after our shallow apprehension) his divine Will and Wisdom was to pronounce this mighty Word or Decree, *Fianz*, let them be. He could in a moment have framed millions of Worlds, but proceeded gradually to perfect this one in six days, that his Majesty might be the more magnified : whose Wisdom, Justice, Mercy, Grace, Goodness, Power, and Dominion be glorified through all generations.

These are the Lutheran or Arminian Principles who make simple Prescience the basis of Predestination : which if indifferently weighed with a single impartial eye, will not seem half so hazardous, as 'tis prejudicially proclaimed in Pulpits and Pamphlets. Let *Tertullian* put the perclous. 'Tis no good nor solid faith which refers al to Gods Will and absolute decree, flattering the world with saying al is doon soley by it: but we must understand ther is som power in us, which God expects to accomplish our salvation. For to say God hath determin'd of us without any reflexion on our works ; is to make a Pillow for som Mens sloth, and prepare a precipice for others despair. He sleeps too securely that thinks to carry his happiness in a Wallet : we must ever work, or shall never receive wages : for doubtles God wil recompens according to every Mans works. Calvinists (both Ante and Postlapsarians) ascribe Predestination to Gods pure pleasure by absolute antecedent Decree; without respect of foreseen demerits in his simple intelligence : whose principal proofs shall be produced in heaps to shun prolixity.

Job. 14. 5.

*Ob.* Touching divine Decree in temporal things Job saith, *Mans dais are numbered or determined, and bounds appointed which he cannot pass.* So David, in thy Book are al my members Written : So Christ, nos a Sparow shall fall on the ground without your Father : and the hairs of your head are al numbred: Ergo all depends on divine Decree.

Psf. 139. 16.

*Sol.* These Texts tend al to the Registry of Gods simple Prescience and Providence : which tho they be no causes of any effects,

Mat. 10. 29,

30.

effects, yet are certain in the events, and cannot be frustrat; but make nothing for absolute Decree of a prefixd period to our dais Dr. Charlton debats this point acutly and accuratly, part whorof shal be decurcted. God the giver of life, sole moderator, but not Author of death : for al natural motion proceds from one first mover God; whence S. Paul saith, *In him we live, move, and have our being.* 43: 17. 28. The term Life is taken either for the period of every Mans dais, caused by a sensible decay or dissolution of al ligaments which chain the Soul to the Body; or by an extinction of his vital flame upon consumption of the Radical fuel, when no preternatural causes interven to anticipat the dissipation of that elementar temper, on which Lifes subsistence necessarily depends ; or ell for the end of every Mans Life in general, by what means or whensoever; be it by diseases or violent accidents, without respect to the gradual decay and consequent cessation of natural temperament in old age. From the fift acceptance arise 2. Questions. 1. Whether this term of Life circumscribed by a natural deflux of the Body (which is a kind of mature facif falling away of Natures ligaments, like ripe Apples) be definitely fixd by divin Ordinance to leav every individual in his own moderation, without prescribing or procuring, that this decay of temperature should hav more or less duracion, then what may naturally occur from the more or less durability therof ? 2. If Life be thus fixd by Gods decree not to prolong it beyond the point of its natural durability ; whether he can without altering his own established courf of Nature, being moved by Mens praiers or pity (as he added 15 years to *Ezekiels* dais) correct thos depravities procured by excess, sicknes, or other extraneous means, and so hinder the dissolution therof ? That is, whether if God hath predetermined that none shal exced the term, to which the durability of his individual temper or strength of constitution may probably extend ; his special Providence doth not permit, that the temperament may be vitiated, impaired, or ruined by putrefactiv destruktiv preternatural causes obvenient, and so not hold out to that point of time, which otherwise by its primigeneous nativ condition it might hav reached unto : For the secund acceptio of Life in general by what means of dissolution soever

Q<sup>2</sup>

(sicknes,

(sicknes, larfeit, shipwrack, suffocation; famin, war, woundes, or other waies) this question occurs, whether the ignoraunce preternatural period therof be so precisely prefixed; that no Human prudence or providence can prevent or prolong it, nor fortuitous accidents accelerat or prevent it? In brief, whether the Catastrope of each Mans life be prefined in the Book of Fate or Divine Decree? Life is said to be had in a duplo-sensu: In respect of som absolute Decree antegredient to Gods Prescience of al secund instrumental causes; so that Man cannot possibly prologue it beyond, or fall short of that fatal term. 2. In respect of som conditionat Hypothetic Decree; whose alteration or accomplishment is superceded by the electivitie liberty of mans Wil, either as guided by supernatural light of divine Grace to pursue the real tru good; or seduced by delusion of its own sensual judgment, to wander in the devious tracts of error, and so chuse seeming falſ Good. Now it skils not, whether this conditionat Decree be grounded on certain prenotion of al concomitant circumstances and corollary relations, concerning Mans election of adhering to good and evil Objects; and his consequent virtuous or vicious cours of life? Or whether it be made without any such infallible prenotion or volition, yet with a positiv deliberat sentence certainly to be executed in due time, when the right use or abuse of Free wil shall be fulfilled.

## 2. Opinion.

Hence arise 3. Opinions : 1. Som hold the term of every Mans life, with al causes and clausus conducing to be flatly fatal or immovable, by Gods irresistible Wil, and Decree; according to the vulgar saying, his time is come; this is a Showal devise used as a spur to excite maganerous sp̄rits against dangers of death, that every Mans destiny is writ with invisible indeleble characters in his forehead: which al Ma. hometans maintain doctrinally, and many Christians ignorantly.

## Confut.

But this in it self impious if not blasphemous, to confine Gods chief attribut of infinit Omnipotence, within the definit lists, laws, or limits of secund causes: and it derogat from the liberty of Mans wil, leaving nothing in his power to elect or eschew; now to act or shun. For if fatal necessity be defended,

so contradictions, that be but so many accomplishments of ineluctable Destiny; and, as it were, of Council, the decree of Fate; so, I humblye preface it, palpable folly, the study of Wisdom, painful vanity, and, al Laythe mere tyranny: for they joyne only what must haue bin doon otherwise, or restrain what would else be checked by coercing fatallitie. Thus shall al prayer be fruitless, vowes he pekfull exhortation to goodnesse left; scharraschoun frondeous, frivolous, and wot not piety estherizing superfluous: withal, mynded of other incongruities appendent, if al solit fatallitie be admited; which is inconsistent to the roles of Reason and Religion.

Certen God made her such abloath deedes for the length Confut.  
of any Mans life; but leavys every Man free to be his owne  
Carver in al temporal munden affayres, doynghow and astrocom.

3. Divers deside, that Mans life may be lengthned or shortned more or less of what it usually is in most Men, by the right use or abuse of means : according to Gods pre-notion or Hypothetick determination, leaving the means to every mans Free-will but not to nullifying acts. 3 Opin.

This is perpendicularly proved by many plain places and pregnant instances extant in holy Writ; but none that have any color for a fixed fatal periods. **Salomon** saith, *The fear of the Lord prolongeth days, but the wicked's years shall be shortened.* For God promiseth long life to them that honor their Parents, and generally to all such as shall keep his Commandments. **Yrathen** saith to **Salomon**, *If thou wilt walk in my ways as thy Father David did, I will lengthen thy days.* And David doth truly saith, *Blessed and dearthful Men shall sat downe half thine daies.* Again, *Take me not away in the midst of my daies.* The like he praieth in sickness, *Thou God wouldst not cut off the thread of this life;* and givest thanks for preserving him from death. **Exekiel** hearing imminent death denounced, prai-

## Divine Predestination. THS. II.

ed with years, and had his life prolonged 1500. years. Jonah from God threatened destruction to Nineveh within 40 days yet upon repentance they were preserved. Contrarily sundry examples are current of such as have bin cut off for their sins: so was the whol stock of mankind (except 8. Persons) In the universal Deluge: so all the Tractips (except Joshua and Caleb) were buried in the Deluge: so Corah, Dathan and Abiram with their families were swallowed quick of the Earth, Beside many mo. To Job's place preceede the answers, that it means not the term of particular Mens lives: but in general of mankind, that his time comparatly is very short, being cycled with in his final circle of Mortality and Death. In which sense transparant with these last words. The days of our years are 7000: and if by reason of sinnes be Adenitom: so 3000 are their life but labours and sorow: for she soon cometh off and flyeth away. So David saith; Lo, thou hast made my days as an handbreadth, and my age is nothing before thee: verily every man under his high status is altogether vanity. Now doul Job shewby what manner of Ordinance or decree God made that definition of days and moneths, but most probably refers it to his infallible prescience of every Mans future demeanor, upon the Hypothesis of his good or ill use of Freewill. It seemeth to us to whom he meane. Ob. Tis objected That it matters not whether Gods prescience precede his preordination of any future event and so founded upon prevision; or else be subsequent to Preordination, which is the basis of prevision: for it follows both waies, that the term of life is incorrably fixed, sith divine Prescience can no more be defeated then decrees. Last boyl a not action goes v. S. Indeed Prescience whether it precede or succeed Decree, is never certaine precise, but infallible in event by necessity of consequence, not of consequent: that is from the Hypothesis or conditionality, tho' not from the efficacy or causality. For if God infallibly foreknows (as he doth) that the period of Mans life shall be by such means or manner; then it will assuredly be so: sith his prenotion hath no influence on our actions, as the Schools say. For divine Prescience is duple: 1. Antecedent to Preordination, whose Object is a future thing without any previous Decree: hereby God eternally foreknows all things

Pf. 90. 10.

Pf. 39. 5.

John 13. 1.

Act. 20. 21.

things to com, both necessary by the impulsion of natural causes, and future contingents depending on Freewill, sans relation to any after Decrees. Hereof Rabbi Isaac Bar Se'ad saith, God from eternity disposed all mundan affairs, and foresaw all effects which should ensue in time, even the action of Free-will, whether to be done or not. Howbeit Man doth not anything in time because God foreknew it : but contrarily because Man wil doo this or that in time, therfore God eternally foreknew it would so com to pass. 2. Subsequent to Gods Decrees, which hath for its Object a thing to com and presupposeth it so fully as the former, together with the maner or Order of its futurition as fixed and stable, being so constituted by an antecedent preordination. This last is also duple : 1. Conditionat, That if a Man being born of a sound durable constitution, shal obserue good courses tending to health, and use fit remedies against maladies ; God foresees he shal liv long : but if he take contrary courses, God foreknows he shal be subject to diseases and dy untimely. 2. Absolut, whereby God certainly knows that such a Man wil chuse a prudent cours of life, and fit means to prevent or cure diseases, whereby he shal liv long in health : or that another wil liv intemperately, or neglect means and shorten his daies. Both which suppose a certainty of divine Prescience touching the precise period of every mans life, as also the order or maner of its futurition and all concurring causes. Among which the most energetical is the right use or abuse of his own Freewill, in whos power it was to prolong or abbreviate that term forward or backward: so far is Gods prenotion or prevision from excluding a temperat diet and phisical remedies ; that it necessarily includis it, else God foreknows he wil be necessary to shorten his own daies like a *Fato de se*. For if Man hath no Freewill, to use or refuse fitting means, Gods Prescience is uncertain, sith it determines nothing, but presupposeth al : nor doth he by any Decree subsequent to Prescience preordain, that this or that Man shal recover of such or such a sicknes, unless he shal use the means ordained by divine providence: but if he wilfully or negligently rejects it, he hastens his own Catastrophe.

The result of al is, that God foresees all things, and the manner

## Divine Predestination.

## THEIR

ner of means how they wil com to pass ; yea doth neither caus nor compel any necessity of the event. Next for the absolute Decree of Predestination, their main arguments shal be muster'd up together.

Rom. 9. 11,12,  
&c.

Ob. S. Paul saith, *The brethren being not yet born, nor having done good or evil ; that Gods purpose according to election might stand, not of works, but of him that calleth, as is written : Jacob have I loved, but hated Esau. For he saith to Moses, I will have mercy on whom I will : So tis not of him that will lesh or runneth, but of God that sheweth mercy. For he hath mercy on whom he will, and hardens whom he will : as he did Pharaoh to shew his power in him. Then wilt say thou, why doth he yet find fault ? for who can resist his will ? nay but O Man, who art thou that repliest against God ? Shall the thing formed say to the Former, why madest thou me so ? Hath not the Potter power over his Clay, of the same lump to make one Vessel of honor, and another viler ? What if God so foretold his wrath and made his power known, endured with long suffering the Vessels of wrath prepared for destruction ; and to manifest the riches of his glory on the Vessels of mercy, which he had prepared to glory ? Ifaith crieth, though Israel be as the sea sand, a remnant only shall be saved : Ergo al depends on Gods absolut antecedent Decree of pure pleasure.*

Sol. The Lutherans refer al to simple Prescience, whereto they stick like limpets : nor is any warrant in holy Writ for absolute irrespectiv Decree, or to exclud Prescience from Gods proceedings : but this place of S. Paul is one of which S. Peter speaks, that *Many misunderrstand in their condemnation. God loved Jacob and hated Esau, before they did good or evil : but not before he knew what both would doo : for Men are prius damnari, quam nati ; sed non quoniam nati. God knew Adam the root and al particular branches of Mankind : what their affections, actions, and ends wil be, so wel for matters of this life as that to com, if he should Decree to creat them, and passed permissiv Decrees accordingly. He knew Moses and David would be Men after his own heart : Christ knew Peter at a silly Damosels challenge would deny him, and upon his look repent bitterly : how Saint would obey his cal, and of a bloody*

Exod 8.15.32.

bloody persecutor becom a bold blessed Professor. God is said to harden *Pharaohs* heart by withholding his Grace, who first hardened his own by disobeying, which he would not mollify. So he deals with al obstinate obdurate sinners, who first refuse or resist Grace offered, nor wil use the means prescribed: but how far he useth Prescience in al thes works, he self only knoweth. The similitud of the Potter sheweth, that none hath caus to contest or complain against God; sith every one by lapsed Nature is liable to condemnation, and 'tis his mere mercy to sav any. The elect are caled vessels of honor and mercy, but Reprobates of dishonor, wrath, and fury: both which presuppose sin, specialy disobedience and impenitence in thes, whom God endured with long suffering (as he did the wicked of the old World) but being despised, shewed his wrath and power on them. The salvation of al that are saved, and perdition of al which perish, is rightly referred to his Will as suprem universal caus, mover, disposer and Governor of al; who could hav ordered them otherwise if he pleased: yet must this chief Agent be considered, not as doing al by himself alone; but suffering other created Natures to use their free faculties, as his Wisdom, Justice, Mercy, Dominion shal judg fit to apply them holily and righteously after his own Nature.

Thus he prepared som to life, som to death, as their several ends; but by intervent of their own acts foreseen so wel as his; who proceeds in his purposes so blamelesly, as a Potter in making of the same Clay som Vessels for better, and som for baser uses or services. For though there be much neernes between the Potter and his Clay to dispose at his pleasure; yet is much more between God and his Creatures. So whom he chose in Christ and willed to sav by him (supposing his own acts of giving his Spirit to them, and their readines to receiv and obey) such are Vessels made to honor: But thos whom he rejected and de-creed to destruction (upon like supposal of their acts, in despising his Promises and abusing his Graces) such are Vessels made to dishonour and damnation: For such supposals are necessary here, sith Mankind is not like a lump of Clay, senseless and reasonless; but a free Intelligent Creature, made to work or procure his own ends both good and evil; good by working with

## Divine Predestination.

THES. II.

God, who seeks Mans good ; or evil, by forsaking and failing from him in this work : But because God could have altered or amended his whole mass or any parcel, which the Potter perhaps cannot always do in his ; therefore he hath a far nobler power over Mankind than a Potter of his Clay to make Vessels of honor or dishonour : whereby all is resolved to his Will, as the prime suprem Caus, which allows all subordinates to work according to their Natures, and applies them to his own glory : Nor doth the Potter destroy or cast away his vessels ; no more wil God his Creatures sans caus.

Act. 2. 23.

*Ob. S. Peter saith, the Jews took Jesus of Nazaret, bring delivered by Gods Counsil and foreknowledg, whom by wicked hands they crucified and slew : Ergo, &c.*

Gen. 50. 25.

*Sol. It was done by Gods Counsil, but foreknowledg conjoined : for the execution of divine Decrees hath two parts, 1. An absolut operation to produce all good things : 2. Permissiv of any evil to be done by others, which he turns to good ends. So Joseph told his Brethren, ye purposed evil against me, but God disposed it for good, to preserve his People alive. Semblably he turned the Jews malice with Judas treason to Mans salvation : but 'tis not said that he in secret counsil Decreed either ; but only permitted and turned it to good. Calvinians distinguish betwixt the Entity of every act which is good from God ; and Obliquity which is evil from Man : instancing in a bias Bowl and Hulking Horse, whose deviations proceed not from the Caster or Rider. The Lutherans say such distinctions and comparisons are poor palliations, like Cobwebs to catch silly Flies and partial followers. For God decrees no evil (either Entity or Obliquity) but only foresaw all in his pure Prescience, and determined in his secret counsil to permit it only. For Decree is the act of his sovereign will which no creature can resist at any time : but he offers sufficient Grace indifferent-ly to all, which may be refused or resisted by any, and is by too many ; who have Free-will on the left hand to evil, as all sides unanimously agree. Some say Grace flows from God by two Fountains of Purpose and Preaching : but that of Purpose flows also from Preaching : for Faith cometh by hearing. S. Paul reconciles both, making Gods foreknowledg the first link which*

which leads al : for though his general lou be the sole source, whence Preaching, Calling and promiss of Grace proceeds even to the Elect ; whos calling he chiefly intended, as if he sent his Word only to them : yet published it to the rest also, that his goodnes to al may be manifested. So Preaching is the Fountain of conveying Grace to them that receiv it, and might be to the rest which reject it ; sith Gods purpos from Prescience, is the Fountain of Grace to such as hav it ; but thos who hav it not (to whom also the Word is preached) want it by their own diffidance or disobedience foreknown ; nor for default of divine Predestination. For *Quos præcivis preceps predestinavit*, is *Quos prædestinavit* doth *creavit, justificavit, & glorificavit*, which are the successiv links of that Heavenly golden Chain leading to life everlasting.

*Non debeat ingeniosos juvare in verba Magistri :*

*Dogmata nec pigrat discere falsa retro.*

Free Men should not swear their Teachers Word t' obserue,  
Nor griev t' unlearn falf Doctrins, or back swerv.

*No placido errores exangio latentes :*

*Nam cum Vino Homines saepe venenos bibunt.*

Suck not up errors hid in Milk most fine ;  
For Men drink poisons oftentimes mix'd with Wine.

*Reprobatio ex praviss.*

Reprobation foreknown.

**H**itherto the bright side of Predestination or Election, hath bin soley shewed : now the black Globe of Reprobation shal be succinctly surveyed. Mr. *Calvin* (who first broached the absolute Decree of *Adams* Fal, for which Lutherans so bitterly brand him) vents thos peremptory posicions : That he fel away according to Gods knowledg and ordinance ; who decreed that he should perish by his own faling away : That al *Adams* Sons fel away by Gods Wil, by whos secret Counsil Mans fal was ordained : That Men hav nothing in agitation, nor bring ought into action, but what God by his secret dire-

*Instit. I. 3. c. 3.  
34. 57.*

*Instit. I. 2. c. 17.  
sec. 11.*

## Divine Predestination. THES.II.

ction hath decreed : That Devils and Reprobates are not only held fast in Gods fetters, as not to doo what they would ; but are forced by his bridle to doo as he wil hav them : That God not only hardens Men by leaving it to themselves ; but by appointing their Counsels, ordering their deliberations, stirring up their Wils, and confirming their purposes by the Minister of his wrath Satan, to destroy them : That he prepared Sibon King of Ammorites, by hardning his heart, becaus he intended his ruin : That the distinction of a permisiv decree, is a fiction of the flesh, and they play the fools that use it as a subterfuge to shift off this seeming absurdity. His contemporar Colleague Mr. Beza, and al his rigid Sectators (stiled Supralapsarians) agree in al Points.

*Visne Deum ex placito Reprobos addicere pena ?*

*Durus hic est Sermo : quis tolerare potest ?*

Wilt make God punish Reprobates of's pleasure ?

This is an hard speech : who can it endure ?

In Gen. c. 3.

*Ob.* He objects, That to permit Mans Fal, and to Wil or Decree it, is al one in effect : becaus what he could hinder if he would, must com to pass by his Wil in not hindring it; sith he had power to prevent it : *Ergo* he willed it. This al his Disciples vouch as irrefragable verity.

*Sol.* By their leavys this folows not : for though the Proverb be tru in Men, *Quia non vetas cum possit, jubet* : yet in this case it holds not with God, but crosseth his chief desig, or Decree to make Man a free Creature *ad utramlibet*, to stand or fal : which could not be if he had limited the liberty of his Wil, and not permitted him to chuse either way. So they say to foresee what wil com to pass, and to decree it, is al one : which is untrue. The Decree of Reproba<sup>t</sup>tion (both in the privativ act of interpretation, and positiv of punishment) depends on Gods simple Prescience, which antevets al Decrees concerning the Worlds Creation or disposall of Man, both for matters of this life and a better ; who had absolut Free-wil in al his actions, being not barred or blocked up by any absolut antecedent Decree of pure pleasure, as thos rigid Rhadamanths pretend.

The

The Supralapsarians present Man to God in the Decree of Reprobation above & beyond Adams fall : as if without any respect of foreseen sin (original or actual) in the Creature, he decreed to glorify his Sovereignty in the eternal rejection and damnation of most Mankind as the end, by their wilful disobedience and final impenitence as the means. The Sublapsarians to shew some inconveniences incident to that assertion, fall a little lower, and exhibit Man as guilty of original sin, for which God freely decreed the greatest number of Men to eternal perdition, only to shew his Power and Justice. The difference is final, not sufficient to caus a breach betwixt them, as they confess: nor is any reason to jar about circumstances, when they accord in substance. For both conspire that Gods moving caus of Reprobation is Gods Wil, and not Mans wickednes : So their final impenitence is utterly unavoidable by Gods absolut antecedent irrespectiv Decree, which both sides hold.

This prefatory position is oppugned by many Reasons. 1 Reason,

1. Because it is a novity which hath no footing in antiquity: for the upper way was never taught by any, no not the stoutest asserters against Pelagians; nor the lower till S. *Austins* time: but al concurred, that Men might possibly be saved which in event were damned; and to have repented, who died impenitent; sith no Decree of God lyes any necessity of perishing on *Adams* or his Posterity. Hence *Propter*, S. *Austins* Scholar, saith that almost al Antients consent, how God decreed al Mens ends, according to his foresight of their adions. *Minutius Felix* presents Pagans, upbraiding Christians, that they held al events inevitable, framing an unjust God, who punished their indeclinable destinies, and not Mens voluntary iniquities: so as others ascribe it to Fate, so you to God. He answers, That Christians Fate is Gods Decree, grounded on his Prescience, which determins retributions according to Mens foreseen actions. S. *Jerom*, a Rish Anti-Pelagian saith the same, that al depends on Gods Foreknowledg; for whom he knows wil be righteous, he loveth before he comes out of the womb, and hates the contrary. For his lov and hatred riseth from foresight of future things; else he loveth all things, and hates nothing what he hath made: yea he saith, God chuseth whom he leeth to be good.

good. The result is, That God makes no Decree to damn or sav; but what is built on foreknowledg of Mens actions. S. Ambrosius and Propper held chief Patrons of absolut Decree the Post-lapsarians way, let fal words to this effect; *vis.* That Apostats ly not under a necessity of perishing, becaus they were not predestinat; but were not predestinat, becaus God foresaw they would prevaricat; that becaus God foreknew they would perish by their own Free-wil, therfore he did not predestinat sever them from the Sons of perdition: That God withdraws not from *any* Man ability to yeeld obedience, becaus he is not predestinat; but did not predestinat upon prescience of his failing from obedience. So Fulgentius faith, Thos whom God foresaw wold dy in sin, he decreed shoulde liv in endless punishment.

Held A.C 490

The Council of *Aries* against Pelagians, denounceth thes Anathema's. Cursed be he that shall say, a Man which perisheth might not hav bin saved: Or that a Vessel of dishonor may not rise to honor. The *Valentinius* Synod faith, The Wicked perish not becaus they could not, but becaus they would not be good, and by their own fault remain in the mass of perdition. Again, That Gods power predestinates any to evil so as he cannot be good; we doo not only not beleev so great an evil, but with al detestation denounce such accursed. So did the Arausican Council. Theſ are only Human testimonies, which are no rules of Faith: yet gray Antiquity and gray Assemblies must be more approved then green Novity or corner Conventicles; specially ſith *Calvin* and *Bora* acknowledg, that the common Opinion of conditional respectiv Decree, had many great Abettors in al Ages, who asperſ *Origen* as the Author.

2 Reason.

2. It ſhuns the teſt or touchſtone of trial, which is a ſhrewd iſpition of falſity: for in the Disput at *Mampiagart* between *Bora* and *Jacobus Andreas*, with their Associaſ, having argued the pointes about Christi Body & the Lords Supper; *Bora* flatly refuſed to touch Reprobaſion, leſt the Ignorant ſhould take ſcandal, being unacquainted with ſuch high myſteries. At cloſing up of which Colloquy, *Frederic Earl of Wirsenberg* earnestly exhortet his Lutherans to declare the Calvinians for Brethren, by giving hands one to another: but they denied it, ſaying,

ing. They would pray God to open their Eyes and doe them any office of charity, but not give them the right hand of Fraternity, being found guilty of gross enormous errors, naming this as chief. At *Haggs Conference*, the Contra-Remonstrants would not condescend to argue this point with the Arminian Remonstrants, but resolved rather to break off than begin it. At *Dorts Synod*, the President warned the Remonstrants to dew bare the point of Election, but not touch the harsh string of Reprobation; yet both are parts of Predestination, the well or ill stating whereof, doth much concern Gods glory and good of Religion. Nor can one be rightly handled without the other, specially such as appear then rose about Reprobation; which doctrin was deeply challenged of error, and bound to be cleared. Nor was it to be discussed among the simplest sort, who might haply stumble at it, but by profound learned Men, who as threshing Oxen were to beat out the Corn, and bolt out trash couched in the bare letter of Scripture. *Vixen* faith, Tru Religion is not gilded, but gold it self; which being scraped sheweth the brighter; let's not then fear lest our Faith when 'tis laid open appear filthy; but let false fuccious Religions be afraid of this. The Jew is loth to argue his Law with Christians; and Mahometans are forbid to dispute the Alcoran; because their Doctrins are brittle as glass, broken with every touch: But a Christian fears no examination; nay provokes his Adversary to combat: thus he. Truth seeks no corners as error doth, but dares abide the fissing: So saith our Saviour, *Every one that doth evil hateth the light, lest his deeds be reproved: But he that doth truth coms to the light, that his deeds may be made manifest to be righteouſ in God.* S. Paul describes an Heretic to be a *Selfy condonner*, as refusing trial. He is deemed as a filly Sciolist, who is loth to be opposed; and thos Opinions false, which would walk in a mist or dwel in silence.

*John 3. 20, 21.*

*Tim 3. 12.*

10. The obloquy of it: for 'tis odious to Papists, who revile our Religion in this pointe opprobrious to Lutherans, who for this cause cal us damned Calvinists; protesting they wil rather return to the Papacy, then admit the Sacramentary or Predestinarian pestilence, as Sir Edward Sandys reports: who saith the Greeks deeply disquisitur, deeming it very injurious to Gods goodness.

*3 Reasons.*

## Divine Predestination. — THESAL.

goodness and directly opposite to his very Nature. The Jews do so detest it, that God of his pure pleasure should affect the extreme misery of his chief Creatures, to shew the severity of his Justice in tormenting them : or that the calamity and casting away of most part, should rebound more to his glory, then the felicity of them al by his Mercy : thus he. Yea *Hemsingius* leaving his Lutheran side, joined with *Calvinists* in the Sacraments and som other points ; but would never subscribe to this. *Moulin* saith, If God Reprobates Men sans confederation of sin, or ordained them to sin ; yet 'tis a wise Mans part to conceal rather then utter such things ; because being vented or defended, they giv great scandal, and fil Mens heads with scruples ; beside the advantage which our Adversaries take to defame tru Religion : such be the fruits of holding this absolut Decree.

### 4 Reason.

4. It hath affinity with the exploded error of Stoicks and Manichees, though differing from both : For Stoicks held al actions and events fatal, either by the Heavenly Bodies impositions, or dispositions of Natural causes ; that one thing must necessarily follow another and be as they are, though God would hav som things otherwise. The Manichees maintain al Mens actions to be determined, the Good by a good God, who created al things Good ; and the Evil by an Evil, who is Author of al evil. Now the Asserters of absolut Decree defend, either that al actions (Natural, Moral, Good, Evil) and al events are simply necessary ; or else that al Mens ends are unalterable by any power in their Wils : which in effect is the same. For in vain is freedom in actions and means, if the end be decreed and determined ; sith al actions are for the ends sake, to attain it by them, and involv the means which forego that end : as if a Man be predecreed to damnation ; he must needs sin, else he cannot be damned. In thes three Opinions two things may be noted. 1. The substance or formality, which is an indeclinableness of Mens actions and ends, wherin al confort, that insuperable necessity predominates. Hence *Melancthon* charged the Church of Geneva with Stoical error, calling absolut Decree the Tables of Destiny. 2. The circumstance or ground, wherin they differ : For Stoicks draw this necessity from the Stars or first matter ;

ter ; Manichees from two first Principles eternal and coeternal : but Calvinists from Gods peremptory Decree. The two first in som respects hav the better of this last : for 'tis safer to deriv necessity of evil from an evil God or Natures cours, then from a good Gods decree. The first was condemned by the best Philosophers, the next by al the Fathers : specialy for the main matter, becaus it made al things and events necessary, plucking up the roots of virtu, planting vice, and leaving no place for reward or punishment : What then shal be said of the last, who realy maintain the same ?

5. It dishonours God, charging deeply with Mens eternal damnation, as prime principal cauf therof by his voluntary disposition antecedent to al deserts in them; which they cannot possibly decline by reason of his absolut irrevocable Decree. This is contrary 1. to Scripture, which makes God al mercy, and Man sole cauf of his own ruin. See *Hose 13. 9. Lament. 3. 33. Ezek. 33. 11. Wis. 1. 12, 13.* and elswher. 2. It repugns Gods Nature, who is merciful, gracious, long-suffering, abundant in goodness. See *P. 86. 5. Joel 2. 16. Jonab 4. 22. Micah 7. 18.* 3. 'Tis advers to sound reason, which cannot but impeach such a Decree of extrem cruelty, far from the Father of mercy. For what natural Parent can resolv to beget Children, and after birth living a while with him to hang up by the young, tear off their flesh with scourges, pul it from the bones with burning pinsers, or put them to other hideous tortures ; only to shew his power and authority over them ? Yet worsby infinit degrees is imagined of God, if he should of free pleasure ordain so many myriads of Men made after his own Image to everlasting fire, only to shew his sovereign dominion over them. *Abram* held it high injustice in God to destroy the righteous with the wicked even temporally, and expostulats with an *Abst.*, *far be that from thee, O Lord.* How deeply then would he detest any thought, that he wil destroy millions upon his own absolut decree eternaly ? Far be it from our God.

6. It chargeth God with al sorts of sins committed since the Creation, as sole Author or Abettor, being a necessary product of his absolut Decree: yet *David* saith, *he delights not in wickedness.*

5. Reason.

*Gen. 18. 25.*

6. Reason.

*P. 5. 4.*

## Divine Predestination. THES. II.

*James* 1. 13,  
14.

*1. John* 2. 16.

So S. James, *Let none say he is tempted of God, for he tempts no man to evil: but every one is drawn by his own concupiscence,* S. John tells us, *That the lust of the flesh, lust of the ey, and pride of life is not of the Father, but of the World.* This Tenet makes God worse than the Devil, whose temptation may be resisted; but Gods powerful effectual Decree cannot be frustrated. Profer faith, If this were charged on the Devil, he may in some sort clear himself, sith he can compel none to sin, what madness then is it to aspers that on God, which cannot justly be imputed to Satan? *Tertullian* saith, He cannot be accounted Author of sin, who is Avenger and Condemner of it: nor can he be a just holy God (*sicut S. Basil*) nor Judg of the World, if he decree sin: sith 'tis al one to say God is Author of sin, and to aver he is not God. The defenders disclaim this Tenet in direct terms, being so harsh to Christian ears; but deliver it in truth by necessary consequence. For they avouch the Decree of Reprobation to be absolut and inevitable; nor can Reprobates be saved, tho they doo al the works of Saints, sith God created them to this very purpos, that they should sin, els he could not attain his principal ends, to manifest his mercy in saving the elect, and execut his justice in damning Reprobates; who are eternaly decreed to sin even to death. Thus say *Piscator, Marlorat, Zanchy*, and many mo. This is by clear consequents to make God the Author of sin: which is ordinarily imputed to thos who hav not such interest or influence in production of it, as this assertion ascribes to God. The Devil is caled the Father of lies, and semblably of al sins else, as sinners are stiled his Sons, and sin a work of the Devil; which the Son of God cam to loof. Yet the Devil only egges or excites Men by outward suggestions and inward temptations to sin, which is al he can doo: but if God necessitateth by his absolut Decree, and after determinateth by his powerful secret working in Mens Souls, and disposing or overruling their Wils, that they cannot but sin and perish; he doth infinitly more, then barely suggest, intice, or perswade; which is horrid to imagin. So wicked Men are reputed Authors of their sins, because they plot, purpos, chuse, and commit them as immediat Agents: but if God overrules their projects and purposes by an uncontroleable

*1. John* 3. 8.  
10.

errible decree, that they must needs doo as they doo and dy ;  
tho they would fain doo otherwise and be saved ; he is chiefly  
the Author, and they only secund Actors or subordinat Instruments  
under him. Happly they hav free power in it self, but  
no free use to doo as they list, sith God determines their actions  
by his Omnipotent Wil.

Evil Counsilors and Allurors to sin, are also esteemed causers,  
and punished with others which commit crimes by their insti-  
gation : as *Jezabel* was guilty of *Nabobs* murder for coun-  
filing and contriving it : but they say God doth even in-  
force it by an Almighty Decree, which cannot be resisted : ther-  
fore he is much more the chief author and actor then mere a-  
better or accessory. If a King shal procure a Subjects ruin by  
plotting his offens (as *Henry 7.* is laid to seek *Edward Earl of Warwick*s destruction, by contriving his escape out of *London Tower*) al men wil charge him as Author of his crime and  
death : much more God, if he design the sin and damnation  
of Reprobats. So faith *Moulis*, who wil not abhor a King  
that to hang a man by Law, plots to make him a Thief or  
Murderer, that he may seem to doo it justly ? For he shal not  
only make an innocent wretched, but wicked too, and destroy  
him for that offens wherof he is Author. So dissembling *Tiberius* decreeing *Syjanus* Daughter to death, caused the Hang-  
man first to deflower her ; because their Laws forbade Virgins  
to be strangled : yet was he chief Author both of hit rape and  
ruin. If then God Decrees to damn millions upon millions, and  
shal caus or permit the Devil first to defile them that he may  
justly destroy them ; is not he the chief caus of their sins so  
wel as sufferings ? Al Men grant God to be sole Author of  
Mens conversion and salvation : yet doth he no more in pro-  
curing it, then thef Men ascribe to him in reprobation and  
damnation. For he absolutly and antecedently from eternity  
decreed to sav the elect, and by irresistible means to work  
faith, repentance, and final perifererance for their salvation and  
accomplishment of his Decree : semblably he pereemptorily  
decreed (as they say) to damn Reprobats, leading them on by  
an insuperable power and immutable providence from sin to  
sin, til they hav made up a ful measure ; and in fine inflicts

## Divine Predestination. THES. II.

vengence for acting what he appointed. What difference then in thes courses, or why shal not God be reputed Author of the ones sins, so wel as of the others salvation? The Fathers held it a parallel case, an therfore made sin an object only of Prescience, bending their Arguments against this perilous position of an absolut, antecedent, irrespectiv, irresistible, enforcing Decree of Reprobation. Dr. Usher relating the Church of Lyons answer to *Sextus* against *Gorsuchale*, hath thes words: whoever saith ther is a constraint or necessity of sinning laid on any Man; he grossly and grievously blasphemeth God, making him to be the Author of sin: nor can al the quaintest wits in the world avoid it. Howbeit to shew fair play, and scan this point at ful; al their Defenses, Devises, Shadows, Similituds, Evasions, and Elusions shall be amply agitated and aptly answered.

### 1 Devise.

'Tis said ther is a duple Decree: 1. Operativ, by which God positivly works his purpos; and this would infer him to be the Author of sin. 2. Permissiv, by which he only Decrees to let it com to pass; and this doth not make him Author of sin, which is al that they maintain. If it be al, 'tis wel: let that be tried.

### Answer.

Actis 14 16.

Indeed God permits al sin, els could be none if he would effectually hinder it: as he left *Adam* in the hand of his own counsil to stand or fal. *So he suffered the Nations to walk in their own ways*. And stil suffers al Men to flide into sundry sins: not becaus he stands in need of sin to set forth his glory, but becaus he is suprem moderator of al, knowing how to bring good out of evil; and specially becaus he made Man (as *Tertullian* tells) a free creature undetermined either way in his actions, til he determinis himself, and may not be hindered from sinning by Omnipotence, becaus he ordained otherwise. Nor doth a permisiv Decree caus sin being meerly extrinsical to the sinner, which hath no influence on it: If they intend nothing els in good earnest then a bare permission, 'tis granted: but their main conclusion fals to ground, and the debat at an end. Hence their chief Coryphees reject this distinction as a fiction of the flesh, and make God to decree sin efficaciously with an energetical working wil; blaming thos that refer

refer ought to Gods prescience only. Permission properly is an act of Gods consequent judiciary Wil, by which he punisheth Men for abusing their freedom in committing sin's day by day, which they might hav declined, and 'tis caled his long-suffering, proceeding to punish with a slow unwilling pace. See *Ps. 81. 11, 12. Ezek. 18. 39. Rom. 1. 21, 24. Rev. 22. 14.* but Permission by them intended, is an act of Gods antecedent Wil exercised on innocent men lying under no guilt; whom he eternaly preordains to sin and punishment. So tru Permission about whomever exercised, is only not to binder them from faling which are able to stand, and supposeith a possibility in the party permitted to sin or not: but in their sens 'tis a withdrawing, or with-holding of Grace needful to shun sin; and so infolds an absolut necessity of sinning: as the fall of *Dagons* hous folowed *Sampsons* plucking down the Pillars which supported it. So *Maccovius* saith, Permission is a subtraction of divine assistance necessary to prevent sin: so *Dr. Whitaker*, Permission is a privation of that aid, which being present would hav prevented sin. So *Pareus*, That help which God withheld from *Adam*, made that he could not so use his endowments as to persevere; which he saith is the doctrin generally defended by their side. So their Permission of sin being a subtraction of necessary Grace, is equivalent to an actual effectual procuring and woking of it: for a deficient caus in things necessary is truly efficient, so this devise is a very figleaf to cover the ugly nakednes of their Opinion.

Others consider two things in every evil act: 1. The matter or Entity, wherof God is Author. 2. The form or Obliquity, which proceeds from Satan, as in a lame Horse.

This distinction halte wors then the Horse: nor holds in al fins, sith in many the very acts are sinful; as *Adams* eating the forbidden fruit, and *Sauls* sparing *Agag*, which in others had not bin sin. Nor wil it serv their turn: for they make Gods Decree caus of al tho means which lead to damnation: therefore of sinful actions as sinful, and not as bare Entities; sith they deserve death not as simple actions, but as transgressions of the Law. As to their fly Simile, that Master or Owner, who that first resolv to kill his Horse, and after lapt him that

## Divine Predestination.

THES. II.

he may hav color to doo it ; is cruel to his Beast, and Author both of his halting and death : so if God first decree to cast Men into Hel, and then bring them into a state of sin that he may effect his purpose justly ; he must needs be Author of sin, so wel as the actions to which it cleaveth, fith he intends destruction. These are horrid aspersions.

3 Devise.

Som coin a third evasion, that the Wil is determined to an object two wais. 1. By compulsion against its inclination ; so God forceth no Man. 2. By complying with its natural appetit or liking : So God may lead a Man to what he would, yet not be Author of sin, but only necessitateth it. When Men sin, 'tis tru they cannot chuse, and as tru they wil not but sin : so 'tis not Gods Decree, but their own wicked Wil, which is caus of their sin and death.

Answer.

The Fathers and School-men make Compulsion and Necessity al one, denying that God necessitateth any to sin ; for then he is Author of it so wel as if he compeld Men ; fith therby it must inevitably be committed, which else might be declined. Nay what necessitateth the Wil to sin, is more the caus then the Wil it self ; becaus it overruleth and bears most sway, bereaving al tru liberty to disposil its own acts, which shoulde be free Lord of it self. For the Necessitateth is Commander, Comproller, and Compeller ; but the Wil a sevill instrument determined by divine Decree : from which al such acts rather proced then from Mens wicked Wils. When two Causes concur to produce an Effect, one principal overruling, the other instrumental at the principals devotion : the Effect is ascribed to the influx or impression of the former, and not to the latter, which is only a subservient Servant. See Mat. 16. 20. 1 Cor. 15. 10. Gal. 3. 26. wher the work is wholly imputed to the principal Agent. Adams Wil in innocence was whit paper or a clean Table, equally inclined to good or evil : So if God decreed his Fal (as Supralaptrarians say) that necessity was a coaction : but al others by depraved Nature are disposed to evil, yet determined by divine decree both Elect and Reprobates Wils. Though then Mans Wil works with Gods Decree in sinning ; yet fith it doth it by the commanding power of his irresistible Decree, the sin cannot so rightly be attributed to Mans Wil the inferior, as to Gods

Gods Decree the superior Caus. Yea that which maketh a Man sin by necessity wch and not against his Wil, is caus of his sin in wch sort, then he which constrains him against his wil : as he that by powerful persuasion drawes one to kill himself, is more grossly the caus of his self homicide, then he who inforseth him to it, becaus it makes him consent to his own death. So if Gods Decrees makes Men sin, and willingly too (which is both to act and wil evil) he hath a deeper stroke in the sin.

Another shift is suggested, that sin is considered as sin, and so God doth not destinat Men to it : Or as a means to manifest his Justice, and so he doth decree to punish it ; yet is not the Author of sin.

4 Devise.

This is a silly slide, for a good end cannot justify an ill action: Answer. Both end, matter, and maner too must be good, else the act is evil. If a Man shal steal to giv Alms, as *Robin Hood* did ; or commit whoredom to beget Children for the Church, as the Harlot did which was mother to three famous School-Doctors, or the like ; be his end never so good, he shal be hainously ; sith 'tis a violation of Gods Majesty, and directly opposit to divine Good ; as S. Paul saith, *We must not doe evil that good may issue*. If then God willeth evil for ends never so good ; yet sith he decrees it with a powerful necessitating Wil, he is Author of it. For sin simply is a means of punishment : If then he wilts it as a means of punishment, he wilts it as simply sin by an absolut Decree: *Absit omen*.

Rom. 3. 8.

This Position loads him with three indignities. 1. Want of Wisdom, which must needs be weak if he can find no way to glorify his Justice, but by bringing in sin, which his Soul hates ; that he may manifest it in punishing 2. Want of sincerity or plain dealing : as *Tiberius*, purposing to destroy *Druſus* and *Nero* (sons to *Germanicus*) provoked them to revile him, that so he might justly put them to death. So if God, appointing Men to eternal perdition, decrees they shal sin, that so they may be damned ; he dissembles like that Tyran, and destrois them under colour of Justice, for such sins as he draws them into, appointing it as a means of their ruin. 3. Want of Mercy, as if he delighted in blood ; who rather then he wil not destroy Mens Souls, decrees them to liv and dy in sin, that he may destroy.

Apol. L. 2

stry them. *Justin Martyr* saith of Pagian Princes, They feared lest al should be just, that they might hav none to punish; which is the property of Haung-men, rather then good Princes: far be such foul enormities from the God of Truth and Father of Mercies. Thus we see, *Causa patrocinio non bona pax erit.*

7 Reason.

7. It overthrows Religion and good Government: 1. Be-cause it makes sin no sin in deed, but only in Opinion. The Proverb is, Necessity hath no Law, and Creatures or actions swayed by it, are free from Laws. Lions are not forbid to prey, Birds to fly, or Fishes to swim, nor any thing to doo its kind sith 'tis Natural or Necessary, they can doo no otherwise: But Laws are given to Rational Animals which hav liberty of Wil; yet not to such as hav no use of Reason; nor to Men that can use it, savy in thos actions that are voluntary: For none is forbid to hunger, thirst, sleep, weep, laugh, &c. becaus thos actions and affections are necessary, being transgressions of no Law, and consequently no sins; as S. John concludes: *Justin Martyr* saith, if it be destiny (as the Fathers cal absolut Necessity) that Men are good or bad, they be neither good nor bad: So Virtue and Vice wil seem nothing but in opinion only, which is great Injustice and Impiety: For to what purpos was the Son of God made Man and a Sacrifice for sin? Why was Ministry ordain-ed or Heaven and Hel appointed? Faith, the Word, Sacra-ments, and al Religious Rites are meer Fables, if sin be nothing. 2. Beacaus it bereav al conscience of sin: for if it pleas or profit Men, why shal they fear the perpetration which they cannot shun? or why weep and mourn, having sinned, if they be necessitated? sith sin is an effect of that irrefisti-ble Decree or nothing, tears may be so wel spared as spent. 3. Beacaus it cancels the guilt of sin, sith no fatal offences can justly be punished either temporaly or eternaly; but Necessity must bear the blame. God gav a Law, *If a Maid be forced to incontinence, she shal not dy*, being rather a sufferer then sinner. *Tertullian* saith, The reward of good or evil cannot justly be given to such as are so by necessity, and not freely. So S. Jerom, Wher necessity sways, ther is no place for retribu-tion. So S. Austin, We place Mens nativities under no conser-vations,

Deut. 22. 23,  
26.Nemo sit falso  
noceas.

lations, that the Wil may be freed from al hand of Necessity. So *Epiphanius*, If Stars impose a necessity of sinning, they may with more Justice be punished then Men : shal it then be said that Gods Decree doth the same ? *Propper* saith, Gods Judgments cannot be just, if Men sin by his Wil or determination. So *Fulgentius*, 'Tis great Injustice if God punish one whom he doth not find, but makes an Offendor. *Epiphanius* refuting the Pharees (who held the Souls immortality and resurrection of the Body, together with fatal necessity) faith 'tis meer madnes to grant a Resurrection and day of Gods righteous Judgment; yet to say ther is any fatality or necessity in Mens actions : for how can they cohere? which implies, that God necessitateth none to sin or damnation. Nor can his Judgments be just, if Men be held by the Adamantin chains of necessity under the power of sinning ; teach or preach in words what any can to the contrary : For by that position al our actions are Gods Ordinances, and imaginations branches of his eternal Decree : yea al events in Kingdoms and States necessary issnes of divine Destiny: which wil makes al pillars of Piety and Principles of Policy totter or tumble to ground ; the best Laws cannot restrain one sin, the greatest rewards promot one Virtu, the powerfulest Sermons convert one sinner, the humblest devotions divert one Judgment, nor the strongest endeavors effect any more then what wil be doon without them : Gods Decree doth al in al. *Propper* saith, Whoever holds that Men are urged to sin or damnation by Gods Predestination, as by inevitable necessity ; he is no Catholic. Thes Men preach clean contrary in shew, and dehort from sin with terrible threats of vengeance : *sed cni bono*, if Men by Decree be necessitated to doo it, and hav no possible power to decline it ? *Lazarus* at Christis cal cam forth, but being bound could not walk, til he was loosed and let go. Nor can Men repent or com to Christ, so long as they ly fastned with the fetters of necessity, under a fatal Decree, deprived from al power of Free-wil, till they shal be set at liberty by Gods co-operating Grace. The Araufican Council saith, That any are predestinat to sin by divine power ; we not only not beleev, but with greatest detestation denounce *Anathema* to such (if any be) as wil beleev so great an evil ; which shal shut up this point.

## Divine Predestination.

THESS. II.

Sublapsarians  
censured.

The Sublapsarians or Disciples of Dark Synod (who, like Lapwings, hide their heads, thinking the whol Body safe, suppose themselfs more flight-free from scandal than Antelaparians) hold, That God looking on the lost lump of forlorn Mankind in Adams foreseen Fall, decreed of free pleasure to send his Son in time to Iav som Elect Vessels by Ordinances prescribed in the Gospel; but to leav the rest in the luds of their sins to perish everlastingily. This Tenet shal be more pointily touched or taken in task, which is faulty in many manifest respects.

1 Reason.

Ezek 33. 11.

Rom. 11. 2.

John 3. 16, 7,  
18.

1. It repugns sundry pregnant places of holy Writ : *As I live, saith the Lord, I have no pleasure in a sinners death, but that the wicked turn from his way and live : Ergo he doth not decree of free pleasure they should perish.* He delights not in the death of wicked Men, much less of Innocents liable only to Original sin, to seal up so may millions of millions under invincible damnation, meerly to shew his sovereign dominion. Saint Paul saith, *God hath sent up al under unbelieve, that he might have mercy on al :* Here are two Als of equal extent : al Unbelievers, and al Objects of Mercy ; implying that Gods wil is to have mercy on al Unbelievers, if they wil turn from infidelity. If then every Man is under Mercy, God hath no antecedent Wil to exclud som from al possibility of obtaining it. *God so loved the World as he gav hū only begotten Son, that whoever believeth in him should not perish : Ergo he loved al lying in the lump of sin, sending his Son to be a Saviour ; but hated not most part lying in laps predecreed to Reprobation.* Som slyly expound the word World for a World of Elect or Believers only : which is no wher so taken ; but either for al Men, or al living in som certain place, or at som certain time, sans distinction of good or bad : Or if it be any wher restrained, 'tis applied to wicked Men wedded to this World. Yet if it be somwher limited to the Elect, 'tis not so here ; for then the words would bear a sensless sens: *God so loved the Elect, that whoever believeth in his Son should not perish :* which imports two sorts of Elect, som that believ and shal be saved, others which believ not and shal perish : but Believers and Unbelievers (saved and damned) includ al Mankind ; which S. John calls elsewher

elsewher

## THES. II. Divine Predestination.

74

where the whole World, is an exposition of the former. S. Paul saith, God wil have all Men to be saved, and come to the knowledge of the truth: Ergo his will is that all shall have the means of knowledge and be saved, but none shut up under unbelief. Some by All understand all sorts of Men, but not all particulars in each sort; which is a silly shift, indeed 'tis sometimes so taken, but not here, as the context shows: for in the first verse a duty is enjoined to make prayers and supplications for all Men, and then a motiv annexed, God will have all to be saved. The duty extends to every particular, we must in charity pray for all, even Tyrants, Persecutors, profane Persons: Ergo the motiv intends all individuals, or else reacheth not home to enforce the duty. Others answer, That God intendeth all to be saved by his revealed Will; but millions damned by his secret. O beware of ascribing two severall Wills to God, who is no dissembler; sith one must needs be good the other bad: For if his Word be his reveled Will, and repugnant to his secret Mind or meaning; it must be untrue or stimulatory, and consequently idle. S. Peter saith, The Lord would have none perish, but all come to repentance. Some fully it, That he means only the Elect or Believers; but the context flatly contradicts it: For the next preceding words speak of patience or long-sufferance toward Men, which must be Reprobates rather, who dy in their sins: as the same Apostle saith, That Christ in spirit preached to the spirits, which in Noah's day were disobedient, and now in prison or Hell for it. Yea Reprobates are the most proper objects of his patience: as S. Paul saith, He suffereth much patience and long-suffering towards them that go on in sin, that he might lead them to repentance. Again, he suffers with long patience Vessels of wrath prepared (not deserved) for destruction. See Isa 57:2, & 63:12. So S. Bernard words intend Reprobates so well as others, or rather them other others; that God wil have none to perish by his power or pleasure, except by their own fault, or folly. This is confirmed by som conditional passages: If thou seek him, he will be found; but if a man forsakes him, he will not see him. So God said to Cain, If thou doest well, then thou wouldest be accepted; but if thou doest ill, it findes us darg. S. Paul saith, The just shall live by faith; but if any draw back, my soul that has no pleasure in him. By which conditions it is

<sup>1</sup> John 2. 2.  
<sup>1</sup> Tim. 2. 4.

<sup>2</sup> Pet. 3. 9.

<sup>1</sup> Pet. 3. 19, 20.

<sup>2</sup> Rom. 2. 4, 14.

Rom. 9. 22.

<sup>1</sup> Chr. 13. 9.

Gen. 4. 7.

Hab. 1. 3.

END

T 2

clear,

## Divine Predestination.

THESE

clear, that God forsakes no Man simply considered in the fall, til he first forsakes him.

The result is, That he rejects none by previous Decree, save such as he foresaw would cast him off by continuance in sin and contempt of Grace : For Gods acts in time, are regulated by his Decrees before time : as 'tis said, *He works al according to the Counsil of his Wil.* For ther is an exact conformity between the Rule and thing squared by it: therfore whatever God doth in the World, he purposed before the World, and by actual casting Men off when they grow rebellious or impenitent; we may be sure he decreed to doo it for foreseen rebellion and impenitence. Som obscure Texts may seem to favour the Opinion of free pleasure, as Men mis-interpret them; which by presupposing preision are rightly reconciled : But S. Austin's rule is, we must not contradict plain places, becaus we cannot comprehend obscure. And Tertullian teacheth, that a few places are to be understood after the current sens of most part, and not contrary to it; as in this case for the most part it steems to be.

2 Reason.

Col. 3. 10.

Mark 5. 48.

B. 1. 10ff. p. 23.  
6. 2.

2. It crosseth som chief Attributs of God (Mercy, Justice, Truth, Holines) which are his perfections, wherby he exerciseth his acts among Men conform to them: For they are the same in God with thos virtues in Men, but infinitely differing in degree; sith what is just, true, holy, or merciful in Men, is superlativly so in God: Else cannot Man be properly made after his Image, nor renewed in Regeneration after the same; or made partaker of divine Nature: but 'tis commanded, *Be ye perfect, as your brytely Father is perfect; and holy, as I am holy:* Nor is sovereign power or dominion an Attribut morally good in it self, sith it may be shewed in cruel unjust acts so wel as contrary: But our good God is Justice in the Abstract, and wil not exercise it tyrannously contrary to his other Attributs.

3. Now absolut Reprobation repugns his Holines, making him the chief caus of sin in most Men, sith he brings them into a state of sin which they cannot decline: For all are guilty of Adams transgression, and Natures corruption; yet not by natural generation, so much as by divine Ordination: as Calvin saith, All Men are held under guilt of eternal death in the person.

son of one Man : which cannot be ascribed to any natural caus; but must com from Gods wonderful Counsil, who would hav it so. Doctor Twiss saith the same, The guilt of Original sin is derived only by imputation, the stain only by propagation, and both meerly by Gods free constitution. So saith S. Bernard, Adams sin is smothers, becaus we knew not of it; yet ours too, becaus by Gods just (though secret) Judg-  
 ment reputed ours. This agrees with reason; for if we incur  
 guile of the first sin and Natures corruption only, as being in  
 Adams loins when he sinned; then are we guilty of al his other  
 sins, being virtualy or potentially in his loins after the fal so wel  
 as before: But Scripture intitiles only the first sin which entred  
 the World and invaded al Mankind. Yea Children shoule be  
 guilty of al their Progenitors (specially the next Parents) sins,  
 as being in their loins when they sinned more immediatly then  
 in Adams: yet Children partake not their Parents guilt nor  
 punishments, unles they hate God like them, and imitat their  
 sins. God swears that the Proverb (*The Fathers have saine*  
*sour Grapes and Childrens teeth are set on edg*) shal be used no  
 more: the Soul that sins shall dy: But if a Man be just and doo  
 right, he shal surely liv. *The Son shal not bear his Fathers ini-*  
*quity, nor Father his Sons*; but the Soul only that Sins shall dy.  
 Wretched would be our case, *in whom the ends of al the World*  
*are com*, if children shoule be guilty of al their Progenitors sins,  
 or liable to their plagues and punishments; who can bear it? Yet  
 'tis asserted, that God decrees to leav Reprobates in this impo-  
 tente irrecoverable condition, affording no ability to rise from sin  
 by Grace, which Decree he executes in time of his Fys, wil and  
 Pleasure, leaving them under a necessity of faling by the act  
 of absolut Reprobation; both Negativ, which is a flat denial of  
 Grace; and Positiv, which is a preordination of them to endless  
 torments. Some grant common Graces to Reprobates, but not  
 sufficient to sav them: So saith Luther, God reviles not the  
 way of salvation to Reprobates, nor givs Faith and Regenera-  
 tion; but levs them in sin and perdition: Nor doth afford them  
 any sufficient means of salvation, with an intention of saving  
 them.

Theſt two Positions (that God necessitates Reprobates to sin,

## Divine Predestination.

THES. II.

*Causa Causa,  
est Causa Cau-  
sati.*

and leaves them in the suds) make him chief Author of all their sins; for a Causa of the Causa, is Causa of the thing produced, whether Negativ or Politiv &c &c: Ergo if God be chief Causa of their impenitence by want or withdrawing supernatural Grace; he is tru caus of their sin according to the saying, He that forbids or hinders not what is in his power, bids and furthers it, as they say God doth effectually wil it. 'Tis a poor pretext that God by withdrawing his Grace is only accidental, not a direct proper caus of their sins: For an accidental is when the effect is beside the Agents intention or expectation; as if one in digging his ground finds gold: But when an effect is expected, intended, or contrived, the caus cannot be called accidental: as a Pilot withholding his care or skil from a Ship, when he knows it wil perish by such neglect, is caus of casting it away. So if God detains Grace necessary, not as ignorant what wil issue: but precisely determines Reprobates ruin by their impenitence, he becomes a tru direct caus of their sins: which no wiles of wit (sav among their partial poor blind Disciples) can possibly decline.

2. It opposeth Gods Mercy, which is his Nature in the Abstract: See *Exod. 34. 6. Mat. 7. 11. Mat. 23. 37. 2 Cor. 1. 3. Eph. 3. 4. 1 Pet. 1. 2. 1 John 4. 16.* But such matchless Mercy cannot stand with a peremptory Decree of absolute Reprobation: which if God doth of free pleasure, he is rather a Father of Cruelties then Mercies, and a Destroyer then aaviour. What Parent wil destine their Children to eternal death and torments for one only offence, and that not committed by them, but by others and imputed to them? If Gods Mercy abundant if limited to a few Elect, scat fond of a hundred shall be inevitably saved? Ponder these points duly: 1. That Adams sin is periodically none sav his, but a sin of Nature not committed or consented to by any of his posterity; which is derived by tradition, but made the sin of Nature by Gods arbitrary imputation, not ordinary generation. 2. That God (as is generally believed) pardoned Adam, who freely committed it: Can it then stand with his Mercy to punish others for the same sin not perpetrated by them? 3. That his only Son was sent into the World, and suffered death for the sins of the World; which might

might suffice to satisfy his wronged Justice for all Mankind; and open a way of salvation to every Man, without respect of persons: But to damn a world of Reprobats by free Decree, only to shew his dominion, no way favours of Mercy: for he is far crueler to them than any Creature else, or to the very Devils; who are damned for their own personal pride and rebellion; but Reprobates by an absolut Decree for another's crime. The one know their doom and expect it; but the other are deluded with hope and made believ the master is in their own hand; so that if they perish, 'tis not for want of Mercy in God, but ob wil in themselfs: Yet by their doctrinal depends on the peremptory punctilio of Gods arbitrary, absolut Decrees. So Devils are in better case, becauf they are not injoined to believ in Christ, nor to repent, fast and pray as Reprobates are: Not punished the more for not believeng, as Men are: In al which regards their condition is far more ruful then cursed Fiends, who are made the tormentors over them. Concerning other Creatures, the very basest hav a being (though despicable) which is better then no being: Yet who would not wish, if he might chuse, to be resolved into nothing, then in such doleful direful condition? yea, that they had been Toads or Serpents then Men? Or what Parents wil pridcrest, if thry be perswaded they shal beget Children Fire-brands for Hell, and Slavz to Satan? yet not for their faults, nor hav they power to help jt. Let Prophes shape the period: He which faith God wil not hav al to be saved, but a few predestinat persons only; he speaks harshly of Gods high inscrutable Grace. Some say Gods Mercy by this absolut Decree is sufficiently shewed to the Elect, and Justice to Reprobates: but the one is clothed with partial respect of persons, and the other clouded with extrem rigour or severity, as shal appear.

3. It is incompatible with divine Justice: See Ps. 145. 17. Prov. 16. 14. Isai 53. 3. Ezek. 18. 25. but the absolut decree of Reprobation cannot consist with it; sith it makes God punish the righteous with rebellious, and innocent Men with bad Angels. For Antelapsarians say expreſſly, That God decreed Mans Fall or Fate considered without sin, and therfore innocent. Postlapsarians vouch the fame by conſequency, That he laſt a neceſſity

## Divine Predestination.

THESS.

cessity on every Man to be born under original sin, decreeing to Reprobates most part for that sin : so they make God to doo by two acts, which their brethren impute to one. *Calvin* con-

L.3. Inf. c. 83.  
§ 7. 23.

tests, That God may with equal Justice decree Men to damnation the first way so wel as the last : for al are made guilty of *Adams* sin by Gods Decree only ; why then not he by the same ? Thef kind Patron of divine Justice wil seem to stumble at a straw and leap over a block : why els wil they not grant that of one Man, which they doo of al? hence we may see what to judg of this opinion : That God cannot justly ordain Men to destruction sans consideration of sin : for which is greater to impute another sin to one and punish him for it with eternal death ; or to ordain Men to perdition simply without looking at sin ? but they say he may doo the one without wrong to Justice : *Ergo* the other. So saith Doctor *Twiss*, If God may decree Men to Hell for *Adams* sin derived to them by his sole constitution ; he may so justly doo it without any such ordination. Indeed 'tis al one to decree a Mans misery, as to involv him in a sin which shal make him miserable: but neither is just nor agreeable to the Judg of the World. Is it justice to require Faith in Christ of thos to whom he hath by flat decree denied it ? Yet so they fain God to doo. For *Zanchy* saith, Every Man sans exception (even Reprobates) is bound to beleev, that he is chosen in Christ to salvation , or els he sins grievously : as Christ saith *The Spirit shall convince the World of sin, becaus they beleved not in me.* This they generally hold ; yet absolut Reprobates cannot justly be bound to beleev, becaus barred by divine Decree, and hav no power to doo it : shal any be tied to impossibilities ? If al be immutable *more Medorum*, their endeavor is vain, and al preaching vain. For 'tis not Gods serious Will they shal beleev, whom he doth not furnish with necessary power ; but rather the contrary, that they shal not beleev. The Devils hav no part in Christ or the new Covenant, and therfore not bound to beleev in the one, nor punishable for transgressing the other : no more can God justly require Faith of Reprobates, or destroy them for not beleeveng, if they hav no more part in Christ or the Covenant then Devils ; which wil make the doctrin (*that Christ died for all Men*) a flat ly. What can be more unjust

John 16. 9.

injust then to punish Men for omitting to doo, which his own Decree makes impossible for them to perform ?

Som answer that Gods Decree is just, tho it seem hard to 1 Defens. Mans erring understanding.

This is fals, and the contradictory tru, that nothing is truly Answer. just, which human understanding purged from prejudication, hath in al places and persons judged unjust: becaul God by Natures light and general notions of good and evil, of just and unjust; imprinted in Mens hearts sufficient ability to judg in such cases. If a Man bids his Son or Servant to eat, and punish him for not eating; yet resolvys he shal hav no meat: may we not say he is unjust both in the precept and punishment? Semblably 'tis in God, sith Virtues in Men are but the Image of his perfections, being in substance the same, tho infinitely differing in degrees. *God calls Men to be judges of his wais and works: judg ye homs of Israel, are not my wais equal, and yours unequal:* The high mysteries of Christs Incarnation, birth by a Virgin, resurrection of the Body, and such like, which are proper objects of Faith; God never offers to Mens trial, but rather derides those which presume to judg them by Reason, becaul they be supernatural, and Man no competent judge by natural understanding: but he makes him judg in the equity of his Decrees and Wais, who is able to discern what is just in divine acts.

Ezek. 18. 25.

Others say the Scriptures define thes Decrees to be 2 Defens. Gods Wil, which is the rule of righteousness: *Ergo* they must needs be just.

This Rule is much abused by the Patrons of absolut Repro- Answer. bation: for Gods Wil is no rule of justice to himself, as if things were just, becaul he wils or works them; but his justice is rather a rule of his Wil and Works: who decrees and executes, becaul they agree to that justice which dwels in the divine Nature. So S. Jerom saith, God commands nothing save what is honest, but doth not make things honest which are abominable: implying that he doth not wil a thing and so make it good; but willeth it becaul 'tis antecedently good. So Zanchy makes Gods justice antecedent to his wil, and therefore the rule of it, rather then regulated by it: nor can God

wil ought which is not just in it self. So Gods Wil is no rule of justice to himself, but to us ; who must square al our thoughts, words, and works by it as suprem rule of them. Nor are thes absolut decrees of salvation and damnation any parts of his reveled Wil in Scripture, which to assert is to beg the question. This is al their ground to gain credit (as al seels use to doo) but a fall foundation, unles they may lens it as they list. For absolut Reprohation repugnes right reason, and begets absurdities which no Truths doth : sith sundry truths are reveled in holy Writ abov reason, but none contra ry to it. Faith and Reason, Scripture and Nature are Gods excellent gifts, which never diametraly differ, tho ther is a disproportion between them : if then absolut Reprobation be unjust, it cannot be justified by Scripture. Therfore to say Gods Wil is the rule of Justice, and this a part of his reveled Wil (both which propositions are quatuor) is but a fly evasion and colorable collusion.

## 3. Defens.

They say farther, That God is not bound to restore Men power to believ, having lost it by their own fault : as a Master is not tied to renew his Servants stock having misimployed it.

## Answer.

'Tis tru, God is bound to none, being a most free dispenser of his own favors, wher, what, and to whom he wil ; sith none is afore hand with him. Who hath given to him first and it shal not be recompenced again ? Yet is he conditionaly bound both by decreeing being liable to his own Ordinance, or els should be mutable ; by promising which is a kind of debt, sith 'tis just to perform ; and by giving Men a Law to keep, which without supernaturall Grace they cannot. When God commanded his Creatures to increas and multiply, he gav them a generatiy faculty : when Christ had the lame Man rise and walk, he added ability to his lims : so when the suprem Law-giver imposeth a Law, he givs the people power to keep it : els he becomes a hard Master (as the evil Servant stiled his) reaping wher he sowed not, being the tru proper caus of transgres sing it. When God gav Adam a spiritual Law to obey, he conferred such strength answerable to doo it : as S. Austin saith, he had a power or possibility not to fal, tho not such as he could not fal. To apply al, If God entred into a new Covenant with Men, which he needed not, and required obedience of al ; promising

mising eternal life to thos that obser it, and everlasting death to such as disobey : then no doubt he is bound to restore ability of beleev unto al, nor can justly punish the disobedient without it : no more then a Magistrat having put out an Offenders eys, can require him to read, and put him to death for not reading : so 'tis injustice in God to punish such for not beleev, who makes unable to beleev.

4. It oppugns Gods truth and sincerity, who is a God of truth without any fraud or falsehood. See *Dent. 32. 4.*  
*1 Sam. 15. 9. John 14. 6. Rom. 3. 4.* God loves thos that are tru of heart, and hates Hypocrites wch his heart : but abstinent Reprobation makes him a Lier and Dissembler ; sith he openly enjoins such to repent and beleev, whom he secretly intends shal not so doo. S. Peter saith, *Repent and be baptized every one, and ye shal receive the gift of the holy Ghost : for to you and your Children is the promiss made.* He makes the Precept and Promiss of equal extent, both universal : for the one is a motiv of obedience to the other. Every one (even Reprobate) is perswaded he is under the gracious offer of eternal life, or ell would not strive so much to leav som bosom sins, or doo hard duties : but by this Tenet most of thos to whom God offers Grace and Glory, shal attaint neither, as *Piscator* pronounces. *Zanchy* saith, Every one cald ought to think he is elected, ell he accuseth God of lying. So saith *Bucer*, A Man must beleev he is predestinat, or ell makes God to mock when he calleth. Thus they seem sollicitous that others shal not make God a mocker, yet they doo it most of al. For if a Creditor resolv to let his Debtor rot in prison ; yet shal profer, promiss, yea and swear to remit al the debt, upon certain conditions which he bars him to fulfil : would we not reput him a rank deluder or dissembler ? 'Tis easy to apply it. Al divine comminations are as Caveats to avoid the evil threatened : but if Mens perdition be peremptorily predeterm'd, it cannot possibly be prevented, which is plain delusion : yea his passionat wishes that al wil repent and be saved, are colorable collusions: See *Dent. 5. 29 Ps. 81. 11. Imai 48. 18.* So are his mournful expostulations. See *Imai 5. 3. Jer. 2. 31, 32. Ezeck. 33. 11.* Yea his malting commiserations, wil al seem but as *Absolons* feast, *Joabs* congee,

*Judas kiss*, or the Crocodiles and Hyenas tears : for in al he saith one thing and means another. Nay the whol ministry is meer mockery without tru meaning. For God seems thus to speak by his Ministers : *O Reprobates (once dearly loved in your Father Adam, now implacably hated by mine own irrevocable decrees, and sealed up under invincible sin to damnation) repent and beleev in my Son if you wil be saved : I wold not hav you dy, nor any to perish ; but al com to repentance. If your sins be red as Scarlets, I wil make them whit as Wool : I hav cried and calmed that you might be converted : I hav long waited and knock'd at the dore of your Hearts for entrance. O that you had a Heart to fear me, and keep my Commandments that is might go wel with you for ever. Can God speak thus (if he decrees they shal not beleev, or repent, or be saved) without deep dissimulation ? Or why doth he delude them to use the means in vain ?*

## A Defens.

'Tis said, God willeth or wilsheth their salvation seriously, yet not absolutly ; but on condition if they repent and beleev : *Ergo tho they perishe, God is sincere.*

## Answer.

This shift falleth too short ; God wil hav al saved conditionaly if they beleev and repente : as S. Austin saith, He would hav al saved, if they selfs wil ; for if he would absolutly, who can hinder his irresistible Wil ? 'Tis tru that a conditional promill may be serious so wel as an absolut, but then the condition must be possible in his power to whom 'tis made, and the performance according to the promisers Wil or liking ; els it cannot be candid or current. For to offer a courtesy under impossible condition, is frivilous or fucatious : as if one should offer mony to a blind Man on condition he wil tel what coin 'tis ; which is al one as to deny an alms : nay in som fort wors, fith 'tis a denial with delusion and derision, or a meer mockery. The case is the same in the pretended decree of Reprobation.

## 3. Reason.

3. 'Tis contrary to the use and end of Gods good gifts, both of Nature (as Creation, Preservation, Health, Strength, Wisdom) and of Grace ; which are means either to purchas salvation (as Christs coming to be a sacrifice on the Cross) or to apply it, as the Ministry of the Word and Sacraments, Gods long suffering, the enlightning of Mens understandings, with many

many mo : for God bestows the gifts of Nature to incourage *Act 17. 26.*  
and inable Men to serv him and sav their own Souls, as S. Paul *1 Thes 1. 17.*  
shewes. Prosper saith, Every Creature is made or ordained spe-  
cialy, that Mankind might by sight of them and tast of so ma-  
ny blessings, be drawn to lov and serv God. So he confers  
the gifts of Grace to the same end : *For Christ cam into the World, not so he a rock of Offens as which most Men shoule John 3. 17.*  
*stumble or fal, but to sood his blood for the salvation of al, even John 12. 47.*  
*thos who for their wilful infidelity and impenitence are not sa- Luke 19. 10.*  
*ved. Christ saith, the Son of Man cam to seek and sav what was lost : Ergo to sav every particular. S. Peter saith, God ha- Act 3. 26.*  
*ving raised up his Son Jesus sent him to bless you, and turn every one from his iniquity : Ergo the end of his coming was to sav al and every Man, so wel thos that reject, as thos that receiv him. Yea the Ministry of the Word is appointed for the same use, as an Instrument to convey the Spirit of regeneration unto al that liv under it. See *Isai 59. 21. 2 Cor. 3. 6.*  
*2 Cor. 5. 19, 20. Titus 2. 11. 1 Pet. 1. 23.* Prosper saith,  
Al such as say, that al to whom the Gospel is preached (even  
thos that obey it not) are not caled to Grace ; they utter un-  
truth : which he provs by *Isai 5. 2. Mat. 23. 37. John 5. 34,*  
*40.* Touching the end of Sacraments, see *Marc 1. 4. Act 2. 38. Rom. 6. 3. Gal. 3. 27. Eph. 5. 26. Titus 3. 5.* To the  
same end is Gods patience and long suffering exercised among  
Men, to work out their repentance and salvation. See *Rom. 2. 4. 2 Pet. 3. 9.* Wher both Apostles declare, that God for-  
bears Sioners (even such as despise the riches of his Goodnes)  
purposly that they may repent and be faved ; becaus he would  
hay none perish. Gods other gifts (knowledg, faith, fortitud,  
repentance, temperance, humility, chastity) are bestowed  
on Men, that they may attaia life eternal ; for Reprobats are  
indued with many of them. See *Mat. 13. 20. Heb. 6. 4.*  
*Heb. 10. 26, 29. 2 Pet. 2. 20.* Al which Graces are not  
given to abuse them, or to doo others good and not themselfs ;  
but that they may obtain salvation. Som Scriptures seem to  
oppose this : as wher 'tis said, *God reveled himself to the Gen- Rom. 1. 20.*  
*niles by the Creatures, that they might be without excuse.* So  
Simon saith of Christ, *that he is appointed for the faling and Luke 2. 34.*  
*rising**

## Divine Predestination. THES. II.

1 Cor. 1. 23. rising again of many in Isarel. S. Paul saith, I preach Christ to the Jews a stumbling block. Again, To them that perish we are the favour of death to death. These places in general, point out the end which is oft effected by them, not what is primarily or principally intended in them : sith they may occasionally produce such effects in som Men by their voluntary rebellion, contrary to the Doners intention. Physicians minister medicins for the Patients good, which sometime by misguidance turn to his hurt: so Gods blessings intended for Mens eternal welfare, tend to their perdition by il employing them. So the event doth not vary the intent, sith no sinful event is properly under Gods decree, but under his prescience or permission at most.

L. 3. Infl. c. 24.  
§. 13.

Now by this Tenet of absolut Reprobation, al gifts both of Nature and Grace hav another end : for either God intends them not to such (tho they enjoy them being mix'd with the elect, to whom only they are directed) or if he doth, 'tis only to puff them up abov the common rank of Men, to make their ruin greater. So saith *Calvin*, God sends his Word to Reprobats that they may be made more deaf ; sets up a light to make them blinder, and affords a remedy, that they may not be healed. *Berz* saith, Let it not seem absurd, that God offers Grace to som Reprobats, not to this end that they should be saved ; but that they may be less excusable and more punishable. *Maccovius* saith, God knocks at Reprobats hearts, who neither can nor wil open : not that he may enter, but partly to upbraid their impotence, and partly to increas their damnation, nor can any other conclusion rise or result from this doctrin : for how can God intend the gifts of Grace for their salvation, whom he hath irrevocably decreed to damnation. Hence it infers, that God meekly deludes miserable Men, whom he calls to salvation in his Sons name by preaching the Word ; yet intends their perdition : and that Ministers are fass Witnesses, who preach salvation to many conditionaly, whos damnation is decreed absolutly. If a state closly contriv, that no Dutch shal be Denisens, yet publicly proclaim, to giv them high privileges on condition to becom free ; doo they not conterfet or cosen the poor people to make them su or seek in vain ?

Semblably,

Semblably, may not Reprobates rightly plead? Lord, wilt thou punish us for not believ-ing in thy Son, being caled by preaching to believ; when thou hast decreed to leav us in Adams sin without al power to believ? How canst thou justly charge us with sin or increas our torment for not believ-ing in him, whom thou resolvedst from eternity we should never believ in? Certes that Ministry givs Men a fair excuse, which is given only to leav them without excuse, as the Patrons of absolut Decree proclaim. For the Sacraments signify nothing, seal up nothing, and confer nothing to such as are not saved; but are mere blanks or empty Ordinances: yet not by their fault, but by Gods irresistible Wil: nor are al other gifts tho never so glorious of any avail to promot their salvation in Gods absolut intention; nor given out of lov but meer hatred, that they may use them ill and prepare to themselves a greater damnation. For he that receivs most, of him shal most be required: so they be but as snares to intrap Mens Souls, like baits on barbed hooks to beguil Fishes: sith they are lifted up therby, that with the load of their goodly indowments they may sink the deeper into Hel. So they hav no caus to lov the Doner, but hate him rather; sith such favors are like a griping Usurers bounty, or Jaels courtesy to Sisera.

4. 'Tis prejudicial to Piety and Promoter of prophanes, cutting off the very sinews of Religion: for it takes away al hope to attain happines by godlines, and fear to sustain any hurt by wickednes; sith al is ordered by absolut Decree. Hope is the sole spur to stir Men on to virtu, and fear the chief bar to withdraw them from vice: *For our Saviour in hope of the joy set before him endured al shame of the Cross: who by it hardened his Disciples to suffer for his sake.* By this the godly in al ages hav bin excited to wel doothing. See *Acts 24. 15. Phil. 3. 26. Colos. 1. 9. Titus 2. 12, 13. Heb. 11. per totum.* Al noble Heroic acts hav sprung from the hope of eternal glory. *He that careth and thresheth, must doa it in hope* saith S. Paul: For hope (saith Aquinas) conduceth to action, as appears in Souldiers, Mariners, and al Professions. The hope of Heaven then is chief incentiv to piety, and fear of Hel a main bar to impiety: yea fear promoteth a good action accidentally; because Men

*Heb. 12. 2.  
Mat. 10. 33.*

*1. Cor. 9. 10.*

## Divine Predestination. THES. III.

Men fearing the evil of mischief or misery annexed to the evil of sin think they are never safe, til they attain a contrary state by doing wel. Now by an absolut Decree, Hope and Fear are bereaved : for hope is properly versed about some good to be attained by industry, not which must be of necessity ; and the object of fear is an evil that may be avoided : but by this Decree Heaven and Hel are no possible objects, but necessary : for the elect shal infallibly enjoy the one, and Reprobats impossibly escape the other : sith Men hav no power to alter their eternal state being prefined by eternal Decree. Al Gods decrees are immutable, irreversible, and irresistible : so that al Mens indevors are in vain to alter or avoid them. See *Isai 46. 11. Ps. 115. 3. Rom. 9. 19.* 'Tis absolutely decreed the Devils shal be damned : so it were folly in them by praiers or tears to alter it : Mans Soul is simply decreed to be immortal, and 'tis vain for any to attemp the abolition. 'Tis ordained, that *The Sun shal rule the day and Moon the night* : what power then can divert their cours? so if no power be left in Man to attain eternal life or avoid death ; but he must needs take what is destined or designed ; he strivs in vain either way. For if the Decree be absolut, the Minister preacheth and People hear in vain. Not one Soul can be saved by either of their means which is decreed to Hel ; nor one damned designed to Heaven. 'Tis frivolous and fruitless folly to be studious or solicitous in what cannot be altered, amended, or avoided : as Christ said to his Disciples, why take ye thought about such things? 'Tis a misery to toil about impossibles, as *Sisyphus* is said to rol up a stone to the top of an high hil in Hel, which instantly fals down again. If this perswation be rooted or rivited, that both salvation and damnation depends on absolut Decree ; Ministers may be fit instruments for Politic States to deter People from enormous Offenses ; but can do no spiritual good, nor draw one Soul to God. 'Tis said the Defenders of this Doctrine are pure pious Men, which open no gap to loose life ; but others pervert the truth to their own damnation. So the Epicures in defens of their dogmat (that the cheif Good consisted in carnal pleasure) said most of their Sects were honest Men : but *Tully* tells them, that this proceds rather from their courteous

Luk. 12. 25,  
26.

teous disposition, then curiosity of Opinion : therfore the force of honesty prevailed more with them then the folly of pleasure, which they pleaded for. Another Apology is made; That though they teach absolut Election and Reprobation ; yet design not who is elected or rejected ; but exhort Men to work out their salvation, and get assurance of it by good works; whereby they excite or encourage, not stifle or curb holy honest duties. Indeed they doo so : But the ignorance of a Mans particular state alters not the case; for if I know the Decree is absolut both ways, why should I be sollicitous of either; sith it can doo no good nor hurt ? nor can this knowledg at best be infallible in this vally of frailty, but is obscured with many clouds of incertainty, in the point of undoubted perseverance.

5. 'Tis a Doctrinful of despair, both to them that stand and Reason, thos that fal ; to Men out of temptation and in it : But the Gospel of glad tidings is a sweet store-hous of comfort in our worst condition under al changes : as S. Paul saith, *Thef things are wri<sup>t</sup>ten that by passi<sup>n</sup>e and comfort of the Scriptur<sup>e</sup>s we might hav hope.* Now absolut Reprobation procures temptation : for sith ther be many mo Reprobates then Elect, the Devil can easily perswade one he is one of the most rather then fewest; or at least that al his labor is lost, sith the Decree is irrefragable and irrevocable. *Bucr* saith, To doubt whether we be predestinat or no, is the head of every temptation : for he that doubts cannot confide he is cal'd or justified : So every Man must presume he is elected. To what end then is S. Paul's exhortation, *Work on your salvation with fear and trembling?* 'tis a *Gorgons* head to affright or amaze the Tempteds fancy, that the strongest arguments of consolation applied with the best art, cannot avail. Gods lov to Mankind, Christs death for al, the calling of sinners without exception of persons, and al other motivs are easily eluded by this Opinion. Suppose a Minister and tempted Soul talking thus :

*Tempted. Wo is me, I am a cast away; miserly rejected from Grace and Glory.* A Diolog.

*Minister. Be not danted poor afflicted Soul, God hath not cast thee off, he hates nothing which he hath made, but loves all Men and thee among the rest.*

## Divine Predestination. THES. II.

Temp. God hates none as his Creatures, but many as sinners, and loves all Men with a general love, affording his outward temporal blessings only, but has his special love of eternal life, which he shows to a very few his chosen ones, whereof I am none.

Min. Yes he loves all so as to desire their eternal good, who would have all to be saved and none to perish, nor thee in particular.

Temp. All is taken for all sorts or callings of Men (high, low, rich, poor, bound, free) some of all which shall be saved but not all individuals of those ranks, nor me in particular; or if he wills in his Word to save all, yet by his secret will he decrees millions to be damned, whereof I am one.

Min. Nay but Christ came to seek and save what was lost, and is a propitiation for the sins of the whole World: Ergo for thy sins to save thee.

Temp. The word *World* implies a *World of Elect*, whereof I am none; not all Mankind: yes if he died for all, it was only dignitate pretii, by the worth of his ransoms; not voluntate proportionati, by the intention of his redemption, that all should be saved.

Min. God made a universal Covenant with Man in the Mediator's blood, intending it to be shed for all, and promises to save every one that believeth, excluding none, except they refuse.

Temp. God purposed his Son should die for all, offering and promising remission of sins to every one: but on condition of they will repent and believe, which he decrees that far the greatest part shall not do.

Min. God means truly, that all who are called shall repent and believe, that they may be saved; being called by the preaching of the Word, to knowledg. of the Truth, &c.

Temp. God hath a double Call; an outer by the Word preached in Adams ears; an inward by irresistible working of his Spirit in the heart, which he vouchsafes to a few secret ones only, whereof I am none. Thus no sound solace can accrue by this Tenet.

The sole solid grounds of comfort to a dejected Soul are God's love to Mankind, Christ's death for all, and the new Covenant of Grace: which three he that applies wisely, may easily releas or relieve the Tempred: But such as hold absolute Reprobation cannot doo it. Melanchthon saith, The universal promiss-

miss of Grace and Salvation is a Christians sole Bulwark in this combat of temptation : let us not therefore leave Christ and seek for an Election out of the Word. Again, As 'tis needful to know that the promiss of Salvation is free ; so 'tis necessary to take notice, that 'tis universal ; against som dangerous doctrines of Predestination. This he thought to be the only true Balsam to cure a wounded Soul : for the three (Gods Lov, Christs Death, the universal Promiss) are directly contradictory to the temptation, which cannot stand with an absolut antecedent Wil, Intention, or Decree, to cast off the greatest part of Mankind of meer free pleasure, as if it were his sport or delight, what ever quirks or quiddities are vented or invented to fully or shadow it. If two contradicories cannot be true, he that proveth the truth of one, disproveth the untruth of the other : as he that confirms this Proposition (God wil have all to be saved, believe, repent, and be redeemed) to be true ; makes it clear to every understanding, that the contradictory (God wil have most Men to be absolutely and inevitably damned) is flatly false : and so raiseth or relieveth a tempted Soul from distress : For demonstrat to a Man who feareth himself to be an absolut Reprobate, that ther is no such, but every one that repents and believeth shall be saved ; therefore his fear is fancy, and doubt a dream : then you driv out one nail with another and expel the terrible temptation.

This is the pure Nepenthe of a sick sorrowful Soul, and *Alexander's* sword to dissolv the Gordian knot. Now the maintainer of absolut Reprobation, cannot use it against the Replies of the tempted, becaul ther is a plain contradiction betwixt them. For if a Minister com to comfort one that thinks himself a direct Reprobate, how can he usurp the universal promises (that God wil have all to be saved, that Christ died for all) sith he holds the contrary conclusion, that God wil have most part to be damned, and have no part in Christ ? for the Tempted wil reply, That God would have all to be saved by his reveled Wil, not by his secret : and Christ died for all sufficiently, not intentionaly : or if he intends it, 'tis with a condition, which he purposed most Men should not perform : what then am I the neer, if I be none of those to whom 'tis intended ? Al that the Minister can reply

## Divine Predestination. THES.II.

is, Be comforted, you are a Believer and sorrowful sinner ; therfore no Reprobate. But al this the Tempted wil deny : how can he then convince him to be a Believer or truly penitent ? But the universal Promises wil perswade Men to Repent and Believe. *Piscator* confesseth, That no sure comfort can be instilled into the Souls of afflicted Reprobates ; but the Elect in this case may be comforted : yet must it be with the sens of sin, and desire to be freed of it by Christ : which proofs are only probable at best, and to Men in temptation no comfort at al ; sith al depends on a bare peradventure, that the tempted is one of the Elect, which none knows but God. For Hypocrites make so fair shew of sanctity, faith, and repentance as the best Zelots : yea such as be sincere may fal through frailty ; and who can be assured he shal finally persever ? So thos of this judgment are miserable comforters or unwelcom Phisitions to Men in such heavy afflictions.

If Men censure according to their fancies or Factions, they are Partialists, esteeming al the Gees of their little Flocks to be Swans, and abjure, abandon, or anathematize al others as Reprobates. Ther be hundreds of Sects among Christians, which chalenge to be Gods Chosen, renouncing al the rest ; yet haply al in error one way or other : how then can they judg aright being no searchers of the heart ? yea ther be too many Weather-cocks and Ambodexters in every Sept, which shift stations with every wind, and turn with the tide : how then can any discern Elect from Reprobates ? But surely he that repents and believeth ( persevering to the end) shal be saved, and impenitents damned. So the whol resulte depends on divine Prescience, which preceds in Natures order to Gods conditionat Decree of Election and Reprobation, as is shewd.

*Ob.* Som say God is Sovereign Lord of al Creatures, who are wholly his : *Ergo* he may dispose of Men at his pleasure, and doo with his own what he wil.

*Sol.* The Question is not, what an Almighty Sovereign can doo to poor Vassals, who can cast away al Mankind so wel as any particular person : but what a just power of a righteous Judge stil cloathed with goodnes may doo : which is utterly incompatible with his Attributs or Properties to damn any of his  
meen

meer wil or pleasure; no fault of theirs preexisting in his eternal Decree. His Justice is a constant Wil to render every one his proper due; vengeance to whom vengeance belongs for obstinacy and impenitence, not of free pleasure. S. Austin saith, God is good and just: he may without desert free Men from punishment as good; but cannot condemn any without it deserving, because just. Goodness is an inclination in God to communicate it to his Creatures, so far as he can without wronging his Justice: *Ergo* if he be good to all Men as Scriptures make him; he cannot of himself, without any cause in the Creature, provide all kinds of eternal torments for it, before he decreed to make it and confer any good upon it.

*Ob.* Mr. Perkins presleth, That Men may slaughter Beasts sans cruelty or injustice: *Ergo* God may much more appoint so many of us as he pleaseth to Hell torments for his glory, yet be just still: for ther is greater disparity or disproportion between God and us, then betwixt us and Beasts.

*Sol.* Is the comparison equal? Men hav no authority of themselves to slay Beasts; but God of his bounty gav it them to eat, and by consequent to be slain, which may rather be reputed his doing then ours. Nor is any equality betweo the Objects compared, much less betwixt the acts: for Beasts are void of reason and liberty in their actions, being made only for Mans use or service, whos beings vanish with their breaths: but Men indued with Intellect, able by the Creators bounty to discern betwixt good and evil, according to their congeneal principles, being made for his sole service, according to his Image of purity and eternity, to enjoy his blessed vision and society for ever. It folows not then, that if God may appoint Beasts to be killed for Mens use; he may with like equity destinat Men of his own Wil to damnation without desert; for he required of his People many thousand Beasts for sacrifice, but not one Man; challenging the Firstlings of clean Creatures for burnt Offerings; but the first born of Men were to be redeemed: which shews how highly he priceth Mans blood abov Beasts. Yea wher he givs Men liberty to kil Beasts, he flatly forbids both to shed Mans blood, because he made him in his own Image: but ther is far wider difference betwixt the acts temporal slaying and etern-

Gen. 9. 2. 3.

Gen. 9. 6.

nal tormenting. Man may kill a Beast by his own power, as Lord over him ; but cannot prolong his life purposly to torment him, without savage tyranny : So God being suprem Lord of all, may of free pleasure kill a Man (yea annihilat him, sith he made him of nothing, and takes but away what he gav) without cruelty or injustice, to shew his power : but may not predecree to torment him in Hell for ever, and inflict an infinit evil on an innocent Creature, to whom he gav only a finit good ; without just cause.

*Repl.* Som (who wil rather speak against common sens, then forgo their principles) reply, That any being, even in Hell, is better then no being : becaul the one hath somewhat which is good, an Entity ; but the other none at al : *Ergo* if God takes away an innocent Mans life and turns him to nothing, of free pleasure to shew his power ; much more may he preserv him for ever in torments, and maintain the good of entity sans in-just cruelty.

*Sol.* This twist Doctor Twiss spun, and no smal fools follow his clu : But say sooth, is it a truth to trust on, or wil a bare denial serv for an answer ? Indeed simply to be of it self, is better then not to be *ceteris paribus* : but in a case of such infinit disparity, 'tis incomparably happier never to be then so to be, as the damned know to their cost, and al elf cannot but confess, if it were put to choice. Holy Job tired out with temporal torments of bodily sores, seriously (not simulately) wished he had never been born or had being, and cursed his birth-day. Som say he spake out of human passion in the present sens of his pain, yet any being is better then none. A silly shift : surely he preferred the loss of al being, before such a wretched being ; as 'tis ususaly said, 'tis better dy once then be still dying ; and Salomon thinks the same.

*Job. 3. 11, 12.*

*Eccles 4. 1, 2, 3*

*Mat. 26. 24.*

Yea Christ in this very case saith of Judas, *Wo so that Man by whom the Son of Man is betrayed ; it had bin good for him he had never bin born :* As if he should say, the Traitor shal be damned ; therfore it had been happy, if he never had received life. He speaks not according to Mens opinions (as Dunes being put to a non plus say of Aristotle, *Loquuntur ex aliorum sententia*) but realy. Wil not every one chuse to vanish into a thousand nothings, rather then be intolerably tor-tured

tated in body for ever, or afflicted with the gnawing worm of Conscience? But the fear of annihilation can never doo what the terror of Hell doth. For carnal Epicures excite one another to enjoy the present pleasures presented, upon a false persuasion, that they shall haue no being after death: How much more then would they walow in sin and sensuality, if they conceived to haue a being in Hell better then no being at all? But ungodly livers, sensible of Hell, tremble at the thought of it, as the most terrible of all terrours; and sometime refrain from their darling sins, which fear of being annihilated could never doo. *Senecca* speaking of one who so feared death, as he desired to endure any extremity if he might liv, calls it a most sordid wish; because in all evils he feared that which was the end of all evils, even the privation of his being. So certes they must be conceived and censured senseless stocks or stones, who think a torment-ed being in Hell, a lesser or lighter evil then no being at all. Sir *Bacon* refutes this Mathematical Position (as he calls it) that ther is no proportion between something and nothing; therefore the degree of privation is greater then that of diminution: wherto he excepts that 'tis farr in sundry cases, specially this of Hell; where a total privation farre excels a diminution. Some evils and pains haue being but small or short, are less then annihilation, and one had better bear them then lose his being; because he may afterward attain so many desirable things, as wil more then counterbal his sufferings: but if his tortments be many and marchless (yea endless too) that he cannot joy in the good which remains, leaving no more but a poor comfortless entity; it were ten thousand times better for him to haue no being. The ground of this reply ('Tis better to be then haue no being) is a fly sophism *a non distinguo ad distributionem*; true in som cases, but not in all particulars. S. *Jerom* expounding Christ's words of *Fidei* faith. They plainly import, that 'tis better haue no being then an everlasting tormentful being.

L. 17. Epist.  
Ep. 107.

The result is, That the unavoidable damnation of so many millions, cannot be absolutely or antecedently intended by God without high injustice. For *Plutarch* speaking of Pagans (who to pacify their Gods fury, sacrificed Men, Women & Children) saith, It had beene farre better to deny the being of any God, as *Diodorus*

## Divine Predestination. THES. II.

gorus with others did, then confess he delights in Mans blood : so we may say, 'tis better be an Atheist and deny God then make him a Soul destroye. *Eusebius* speaks against Pagans cruel Gods, If they had any spark of goodness, they would be disposed to doo good, and desire to sav al Men ; but not delight in their slaughter : and concludes them to be Devils or evil Spirits ; becaus they world doo good if they were good, as the Evil use to doo evil. To end al *Propper* saith, God created al Men, but none for this end, to be damned : the reason why we are created is one, and why damned another.

### A Christian Caveat.

Al which premisses considered, let none confide or presume too far on the certitud of Election, that he shal infallibly perseuer til the end ; but stil work out his salvation with fear and trembling : Nor let any diffide or despair upon denunciation of Gods absolut Decrea, that he is rejected or Reprobated ; but rely on his general Promises, and use the means prescribed in the Gospel ; stil laboring by praiers and tears for farther degrees of divine Grace, whereby he shal be saved infallibly, rather then any overweening presumptuous Pharisee ; sith the end is attained by the means. I profes my self no Divine, nor fit to handle such high Theological Theories; but hav only gleaned or gathered som scattered ears of Corn from several fields brought into one Barn, that every one may take what he likes best.

### Summary.

To say with Supralaplarians, That God decreed Mans Fal of free pleasure to shew his power is perilous. To define with Sublaplarians, That God upon forelight of Adams fal, elected a few and reprobated the rest, without respect to his Prescience of their obedience or disobedience, no less erroneous. To hold with Doctor *Overald*, That God offers sufficient Grace to al, but more abundant effectual to the Elect, frivolous ; sith the want of efficacy is in every self. So to maintain with the common Lutherans, That God from foreknowledg of every Mans works, decreed to sav som of free Mercy ; and pass by the rest to perish in their sins, is obnoxious to exceptions, becaus it makes him an accepter of persons. But to assert, That God upon simple Prescience of Adams fal, and every Individuals demerits in receiving or refusing Grace, if he should creat them ; decreed the means and maner of Redemption, with the Covenants

nants or Conditions prescribed and proclaimed in the Gospel, which seems most veracious to conspire best with all divine Attributes.

In fine, Prescience of pure simple Intelligence, precedes all Divine Decrees in order of Nature : whereby God regulated the whole work or Mystery of Predestination, both concerning Angels and Mankind : But his knowledg of Vision or Seeing follows his Will and Decree : Which if Calvinists intend by excluding it from Election and Reprobation, their Tenets may in some sort seem true or tolerable touching pure pleasure: but then *'tis nihil ad Rhombum,* sith the first only of simple Prescience hath place in Predestination, and not the last of Vision. So those doleful discords betwixt Brethren, are slight Sciomachies with Ghosts and Goblins, grounded on mutual mistakes of each other; while Lutherans say God founded all his Decrees on pure Prescience ; and Calvinists refer it to his free pleasure, without respect of Vision or Precision.

State of the  
Theorem,

*Dicere nil superest : hic terminus ultimus esto.*

Nought more rests to disclose :  
Be this the last perclose.

*Scire pratis, sed velle suo venis ordine certo :*

*Decretum sequitur velle perenne Dei,*

To Know proceeds, but to Will comes orderly :  
Gods Decrees follow his Will continually.

*Novis ab eterno Deus omnia tempore danda :*

Alio.

*Potesta decrevis, qua fabricare velis.*

God knew eternally all in time to be :

And Decreed after, what he would frame free.

*Ordine Natura Omnipotens prius omnia vidit,*

Alio.

*Quam quid decrevis mense creare, Deus.*

All-knowing God did all in Nature see,

Yet he in Mind did to creat Decree.

*An lapsu praviso Elohim predestines Adx,*

Secundum.

*Aut merito ex libito ? his gravis orta fuit.*

Whether God predestined knowing Adams Fall,

Or of mere Pleasure & great strife did befall.

Y

Simplici;

## The Churches tru Polity. THES. III.

Sive.

*Simplius in intuitu, certo omnia praeceps, ante  
Quam statuit Mundum sacrificare Deus.*

In simple intellect God al foreknew ;  
Yer he would make the World, what would insu.

Sci.

*Antea quam Decreta feras, Deus omnia praecepit :*  
*Progradieruntur confians ordine namque suo.*

God foreknows al, before he doth decree :  
For he proceds in's order constantly.

Aut.

*Quos Deus - eternum praecepit, praedestinat ; hosque  
Eligit aut reprobas pro bonitate sua.*

God foreknows and foredooms eternaly :  
And elects or rejects for's clemency.

Sicutius,

*Vult salvare aliquos, reliquos damnavit Iehovah :  
Sed euri sic voluit, non bene causa patet.*

God som wil sav, and th' rest damn to Hel :  
But why he wil, the caus appears not wel.

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## THEISIS III.

### Verum Ecclesiæ Regimen :

#### *The Churches tru Polity.*

History.

**T**is a known verity, That Paternity was the primeval Polity among the Protopatriarchs, both in sacred and secular matters : as *Adam* is said to be ordained a Priest by God, because *Cain* and *Abel* only brought their offerings, til they were ordained to that office by their Father ; and so in succession one from another. Which form continued in the Postpatriarchs, til their Progeny became a Nation under *Moses* and *Aaron* : who promulgated Laws by divine dictat both for Civil and Spiritual causes. For the Israelites had distinct Courts of different persons : one for Church matters called an Ecclesiastic Confistory ; another for Common-

Common-wealth causes termed a Temporal Judicatory. Moses speaks of both in general : *He that wil not hearken to Deut. 17. 12.  
(or obey) the Priest or Judge, shal dy* : but Zebosaphat put a more precise difference, who appointed through all Cities secular Judges, (wherof Zebadiah was chief) and at Jerusalem a Spiritual Court of Levites, Priests, and Elders, over whom Amariah high Priest presided : so Jerom was condemned by the Priests Consistory, but acquitted by the Princes Judicatory. Yea tho by Antiochus tyranny, and the Jews slavery under sundry Nations, no evident distinction appears in the new Testament, yet som prints of both remain ; specialy wher the chief Priests and Elders are ested as two divers Courts : the secular cal'd a Council, the spiritual stiled a Synagog. For the Ecclesiastic was to discern things holy and unholy, clean from unclean, and to determine Appeals in difficil debats ; being as a representativ Church. Hence Christ said, *Dic Ecclesia* ; because excommunication pertained to them. In civil Courts of seventy Judges (being the suprem Sanedrim) two sat chief : viz. the Nasi as Lord chief Justice, and Abberdin as Father of the Senat : so in the Consistory, the high Priest and his Sagan or secund (like a Bishop and his Suffragan) as suprem : but the high Priest was not necessarily chosen Nasi, unles for eminent worth and extraordinary Wisdom. For they had two civil Courts : 1. The grand Sanedrim or suprem Senat : 2. The lesser or inferior ; which in after ages had subordinat branches : whence Christ said, *Whoever is angry with his Brother vnsafely, shal be culpable of Judgment* ; meaning the lesser Court : *who calls him Racha in scorn, shal be liable to a Council or chief Consistory* : *but he that calls him fool malitiously, shal be guilty of Hell-fire*. The Sanedrim excelled the rest. 1. In number of Judges being seventy besides the Nasi or Prince ; as God at first institution said to Moses, *Gather to me seventy Elders Rulers of the People, and let them stand at the Tabernacle with thee*, implying seventy besides him : but the lesser consisted of twenty three at Jerusalem, and three only in smal Cities. 2. In place, for the seventy sat within the Temple-court in the paved Chamber or Pavement, wher Pilat gay Judgment. 3. In power, for the Sanedrim

*Deut. 17. 12.  
Exod. 21. 23.  
Mat. 26. 3.*

*Jer. 26. 8, 16.*

*Mat. 21. 23.  
Mat. 26. 3.*

*Mat. 16. 17.*

*Mat. 5. 22.*

*Exod. 24. 1, 9.*

*John 19. 13.*

The Churches tru Polity.      THES. III.

drim received Appeals from al, but from them was none.  
4. In causes to be tried, For the seventy Judged al matters  
of life and death, yea a whol Tribe ; the high Priest and fals  
Prophets : but the twenty three lighter crimes, and thos of  
three only pecuniary mulcts, whippings, and pety punishments.  
Many make doubt, whether in Christ's daies they had power

*John 18. 31.*

of life and death ; sith they said, *Wee cannot doom any to deasch ?*  
Late Jews say al capital censure was inhibited forty years be-  
fore the Temples destruction, which is about Christ's Bap-  
tism : but *Josephus* saith Herod suppressed the Sanedrim before :

*L. 14 Antiq.*  
*c. 17.*

yet thos words to *Pilat* prov not as if they had no such power ;  
for he bids them take and judg him according to their Law :  
*Ye have pressed or pleaded, we have a Law, and by it he ought*  
*so dy :* but the holines of the time (being the Passovers vigil,  
and preparation of the Sabbath) made it unlawful to meddle  
with matters of blood. Indeed the Romans bereaved al pow-  
er to judg civil capital crimes, but suffered them to try tran-  
gressions against *Moses* Law, as Blasphemies or the like, and  
such they cried that Christ committed in caling himself the  
Son of God : but with *Barabas* and the two Theefes they had  
nothing to doo. For *Gallio* when *Paul* was brought before him  
said, *If it were a matter of wrong or wickednes, O ye Jews, rea-*  
*son would I shoulde bear or bear with you : but being a question*  
*of words, or names in your Law, look ye to it : Distinguere res*  
*seu causas, & Concordabunt Scripture.* Among them (who  
were Gods chosen People, and sole Church) were three or-  
ders of Ministers in the temple, over whom the high Priest  
(being *Aarons* first born) was chief. 1. Priests, *Aarons*  
younger Progeny : 2. Levits, *Levies* posterity : 3. Nephewims  
who hewed wood and drew water ; being Gibeonits doomed  
to that drudgery by *Joshua* for their craft or cunning. At  
Consecration, the high Priest was annointed with Chrism  
poured on his head which ran down his beard and borders of  
his robe ; but the Priests only sprinkled with this oil and blood  
of the Sacrifice. At ministrations in the Sanctuary the high  
Priest wore eight sorts of raiments, which the Rabbins call  
golden Vestments ; but the Priests only four. They differed also  
in office, For the high Priest entered the Holy of Holies once

*Act. 18. 14.*

*Jos. 9. 23.*

*I. v. 18. 8. 12*  
*30.*

a year, the Priests never ; the high Priest might mourn for none ; but Priests might for Father, Mother, Brother, Son, Daughter, and next of Kin : the high Priest had his Sagan or Substitute, the Priests none. These were the forms of Church government under the Law, wherto that of the Gospel was in part conformed. Christ had sole Evangelical Ministry (being our Apostle, Prophet, Evangelist, Bishop, Pastor, Doctor, Deacon) in himself : but chose twelv Apostles Assistant parallel to the twelv Patriarchs and twelv Princes of the Tribes ; sending them to preach, heal and cast out Devils : to whom when the harvest grew great, he added seventy inferior Disciples, like the seventy Fathers of Families and seventy Elders of the People : whom he sent by couples into Cities wher he meant to com ; giving them power to preach the Gospel, heal the sick, tread on Serpents & Scorpions and subdue Enemies. These two orders S. Paul calls Apostles and Prophets placing Prophets after Apostles as inferiors : for from the seventy, *Matthias* was chosen Apostle, and Presbyters or Elders succeeded the seventy, but Bishops or Prelats the twelv as al Apostolic Antients agree. This was the first model of Church regiment under Christ the chief Shepherd : who before his Ascension made the twelv general Shepherds, to supply his stead by a triple charge to *Peter*. These had equal eminent authority or jurisdiction jointly and severaly : to lay on hands at Ordination and confirmation, to command, contermand, censure, bind, or loose : which before their deaths som of them devolved on Bishops as their indubitate successors. At first the whol weight of Church affairs lay soley on them : but upon the Greeks complaint, how their Widows were neglected, they ordained by imposition of hands (which severs Men to sacred functions) seven Deacons to distribut offerings and serv Tables. Afterward upon the Disciples dispersion at *Stephans* death, arose Evangelists, whos duty was to preach, but no distinct order. Then that the Church so planted might perpetually be watered, they ordained Priests or Presbyters like the seventy Disciples, for constant attendance in al places. Lastly to continu the Government which rested in themselves ; they appointed Overseers (Greeclly *Epiſcopi*, by S. John Angels, vulgarly Bishops.

*Mat. 10. 1.*  
&c.

*Luk. 10. 1. &c.*

*Ephes. 3. 5.*

*Job. 21. 15.*  
*16. 17.*

*Act. 6. 1, 2, 5.*

## The Churches tru Polity.

## THES.III.

shops to supply their steads after them: to whom the chief charge (to command, correct, ordain, oversee) was committed or conferred specially for suppressing of Schisms, which spread in the Churches of *Rome*, *Corinth*, *Galatia*, *Philippi*, *Colosse*, *Theſſalonica*, and *India*. For S. *Paul* first constituted *Titus* Bishop of *Cret*, and *Timothy* of *Ephesum* with their territories: whol patern S. *John* and other Apostles folowed.

If then this office was necessary in thos times (being the best remedy to repel Schisms, as S. *Cyprian* and *Jerom* testify) how much more in after ages, when Sects so swarm, and Ambition, Avarice, Pride, Philanney, Envy, Emulation, Discord, and Division multiply dayly? this power then was not personal in the Apostles alone, nor temporal to end or expire with them, nor common to inferior Disciples: but perpetual to abide til our Saviours secund coming, and confined to Bishops for redress of al exorbitant enormities; specialy Schisms and Heresies. What ſingle Presbyters did ever exercise any act of jurisdiction in al the Scripture or prime Churches? In a family are divers officers, but one *Oeconomus* or chief Steward: In a Ship many Mariners, but one Master: in a Camp ſundry Captaines, but one General: ſo in a Church of large extent several Ministers, but one Bishop, hee is to take charge of al Churches: (as *Titus* did of al *Crea* a goodly Ile) to see Presbyters doo their duties, to correct what is faulty to confirm what is orderly, and reform abuses. He is chief in ordaining Presbyters: as S. *Paul* had company at *Timothy's* ordination, yet he ſole ordainer (which none can deny) as *Christ ſhall be ſole Judge at laſt day, yet The twelve Apostles ſit on twelve Thrones to judge the twelve Tribes of Israel.* Tis a ſilly Sophisters ſquib to ſay, Bishops are caled Elders, and contrarily: Ergo both are one Order or Office. Indeed ſuch names at firſt were promiscuous, but functions ſtil diſtinct; as every greater contains a leſſer: So Apostles were ſtiled Presbyters or Elders, Deacons or Ministers, Doctors or Teachers, Prophets, and Evangelists. Yea that title was enlarged to *Barnabas*, *Paul*, *Andronicus*, *Epaphroditus*, *Titus*, *Timothy*; ſo Presbyters are clyped Prophets and Prelats; yet *Chrysostom* laith, can be but one Bishop in a City. Eſemblably Bishops

Mat. 19. 18.

Luk. 22. 30.

Bishops are styled Apostles, Elders, and Deacons, while other titles were common : but never in after ages, as *Theodore*, *Jerom*, *Oecumenius*, and the Fathers aver : *Distingue tempora & concordabunt res* ; nor doth community of name argue identity of nature or office.

Thus episcopat is of divine right ; if not primary or immediate from Christ, as in ordaining the twelv to includ their successors : yet secondary or mediatis from the inspired Apostles, who substituted Bishops to succeed. For as our Saviour in som sort instituted his own day, to be sanctified weekly in stead of the Crestie Sabbath, by actual rising from death ; which his Apostles celebrated by their practise of meeting to break bread every first day : So he may be said to ordain Prelats and Presbyters (who are of equal right) Analogically, by choosing twelv Apostles, and seventy Disciples, whos rooms thos two orders supplied ; yet the Lords day is not so subject to mutation by Man, sith it hath a moral right by the equity (not Letter) of the fourth Commandment ; which Men and Angels cannot alter : But the other two orders may, if the end for which they were instituted be changed, else not. All which premisses wil plainer appear by particulars drawn from primitiv fountains, which flow from the Rock of Faith, and shal not be falsified in the least point.

The Apostles sent to Teach and Baptise al Nations, had the whol world in common for their general Dioces : but som attended special Churches as Rulers or Overseers, and in fine set ruling Elders or Bishops in their Chairs or Charges : For *James the Just* (called the Lords Brother, becaus born of *Mary Cleopas* the blessed Virgin's sister) resided and presideth at *Jerusalem* as his proper See ; partly of his own authority, and partly by the Apostles appointment : as appears by *Pauls* coming thither to consult with him and his Presbytery : For at the Proto-Council, *Peter* as prime Apostle, was Prolocutor ; but *James*, as President, gav diffinitiv sentence, to which al submitted or subscribed. After 30 years residence he was cast from a Pinnacle, and his brains pierced with a Fullers burling Iron ; whos Brother *Simeon* succeeded by the Apostles assignment. They also planted Churches elsewhere, as *Paul* and *Barnabas* ordained Elders in

Bishops of  
Jerusalem.

*Acts 21, 8.*

*Acts 15 19, 20*

*Acts 14, 23.*

## The Churches tru Polity. THES. III.

in every Church : but no Bishops are mentioned, becaus yes they created none til afterward to rule in their rooms. For S. Paul calling the Elders of *Ephesus* to *Miletum*, bid them Take heed to themselves and the Flock, wherof the Holy Ghost made them Overseers ; naming no particular Prelat say himself as Head over them. Hence grew the Schisms saying *I am of Paul, I of Apollos, &c.* becaus no ruling Elders were then ictied, as S. Ambros aptly observs. The reason why he yet set no Superintendents is, becaus he self took care or rule of al Churches: whence Tertullian terms *Corinth, Ephesus, Philippi, Thessalonica*, and the rest of that rank, Apostolic Churches, becaus he presided over them. But in process of time, as occasion served, they ordained Episcopal Supervisers to supply their steads; for *Pau*l being caled by the Spirit to attend the West parts, passing through *Macedonia* and *Achaea* toward *Jerusalem*, and so to *Rome* (never to see the East again) sent *Titus* to *Corinsh*, and going by Sea, put in at *Cres* to preach the Gospel : wher meeting *Titus* back from *Corinsh*, he left him ther to ordain Elders in every City, while he went to *Epirus* and *Illyricum*, before he cam to *Rome*. About that time he besought *Timothy* to abide at *Ephesus*, who attended him first into *Macedon*, but at his return refised there.

He was indeed an Evangelist, yet a Bishop too : as *Philip* who converted *Samaria*, was a Deacon and Evangelist; yet afterward Bishop of *Tralleis* in *Thracia*. Som cavil, That Saint *Pau*l trusted *Titus* and *Timothy* with a temporar Commission only, becaus he employed them elwher : but the rules prescribed for continued government to al Bishops clearly convince that silly shift : For his Instructions how Elders and Deacons should be qualified, plainly purport them to be Superiors to thos whom they shal so ordain and rule : Thus S. *Pau*l leaving two of his Disciples in two principal places to plant Presbyteries, and propagat Churches, gav a patern or platform to al, who acted accordingly. For S. *John* reputed longevest of the Apostles, wrot long after to the Angels (or Bishops) of the seven Asian Churches, most of which are named by Apostolic Men in Ecclesiastic Histories. Such (saith *Clemens Alexandrinus*, and *Eusebius*) S. *John* constituted Bishops in divers Cities

*Act*s 20. 27.

*1 Cor.* 4. 12.

*2 Cor.* 11. 28.

*Act*s 19. 21.

*1 Cor.* 8. 6. 16.

Episcopat  
et. ced.

*Titus* 1. 5.

S. John ordain-  
ed Bishops.

Cities, after his return from *Patmos* Exile, planted whol Churches, and ordeined Presbyteries in several places, as *Paul* and *Timothy* used to doo. The like did other Apostles before their deaths in divers Dioceses, as *Dorothew*, *Demochares*, *Eusebius*, *Petrus de Natalibus*, *Volaterranus*, and many mo con-test. For *Gaius*, and after him *Onechmus*, succeeded *Timothy* at *Ephestus*: *Apelles*, and after him *Polycarpus* became Bishops of *Smyrna*: *Lucius of Laodicea*: *Clemens* first of *Sardis* (which are four of the said seven Churches) and after of *Rome*; as *Ignatius*, *Tertullian*, *Irenaeus*, and other Fathers positivly aver: To whos authentic affirmation more Faith is due, then to thousand Novelists negatives, wholy possessed with prejudi-cacy, philautey, and partiality.

The next Apostelic See is *Antioch*, wher Beleevers were first caled Christians; which Church *Peter* and *Paul* jointly founded, as *Ignatius* attelts: For two Christian Congregations co-existed ther; one of the Circumcision, wheroft *Peter* took charge; another of converted Gentils, which *Paul* by mutual agreement supervised; who being employed elsewher, committed the charge of both being concorporat in one to *Eupodius* Antecessor of *Ignatius*.

These two are also accompted Cofounders of *Rome* <sup>3 Rome.</sup> Church by *Irenaeus*: but writers differ much about their successors. Some set *Linus* and *Cletus* (or *Anacle-tus*) next after them, and som *Clemens*: which dissent in circumstante cannot frustrate or falsify their consent and harmony in substance, as partialists infer. Happly ther being two Congre-gations (as at *Antioch*) of Jews and Gentils, *Clemens* Peters Disciple succeeded him in the first, and *Linus* Pauls Deacon in the last; til both uniting in one devolved on the Survivor *Clement*, as Mr. *Thorndike* probably conjects, by compari-ring semblable cases. However, ther was afterward a constant succession of Bishops (most part Martyrs) til *Constantins* daie, as al Antients agree: But none are so absurd to say they were al bare Presbyters, as if shos great Cities had one only Minister to Officiat. In the Apostles daie before S. *Johns* died, *Denys* *Aretapagis* S. *Pauls* Convent became Bishop of *Athens*, as *Denys* Bishop of *Corinth* avers.

# The Churches tru Polity.

THES. III.

4 Alexandria.

Epeft. ad  
Evag.

can 6.

can 17.

Sacerdotes.  
Presbyteri.  
Antistites.

Lastly, S. Marc was made Bishop of *Alexandria* in *Egypt* (happly by S. Peter, whos Disciple he was) as S. Jerom saith; That from *Marc* to *Heraclia* and *Dionysius* in his dais (mark wel the words) the Presbyters stil chos one in higher degree and dignity, to be Bishop. It was long after yet *Corinth* had any, which caused such Schismes or Strifes among the Elders: yet many Apostolic Men (*Titus* at *Cres*, *Timothy* at *Ephesus*, *Clemens* at *Rome*, *Denys* at *Athens*) presidet in Neighbor Sees; who in time placed Bishops at *Corinth* and other Cities: which is a pregnant pedigree of Episcopal History for the first Century of Christ. Afterward when question aros, which Churches should hav Bishops, which not? It was regulated by the greatness of Cities, or multitud of Presbyters requisit to such charges; and by slow degrees settled through the world. Hence *Sardinia* Synod ordered, That no smal Towns shal hav Bishops wher a few Priests may serv; but only Populous places that deserv one, or antiently had one. And the *Chalcedon* Council provided, That when the Emperor established a City (annexing the Territories adjacent or appendent) it should hav a Bishop; which made Italy so ful of Bishops, becaus so Cityful. Now as Presbyters assisted the Apostles, who caled them fellow-Elders, though not equals: So they assisted Bishops in sacred matters; specialy of Ordination, as *Ignatius* informs. So saith *Cyprian*, He did nothing of himself without Counsil of his Clergy, and consent of the People. And S. *Ambros*, That nothing was doon in the Church without the Elders advise. Hence Bishops and Elders are oft caled by the same names, yet of distinct degrees; becaus both concurred in functions; being stiled Priests in respect of divine service; Elders in regard of age or gravity; and Presidents or Prelats in relation to their rule. Thus their titles were oft confounded, but Orders and Offices stil distinguished; which no brass-brow can gainsay. S. *Ambros* renders a reasoun, why S. *Paul* instructing *Timothy*, passeth from Bishops to Deacons; because every Bishop is a Presbyter and Deacon, not convertibly; but he chief over both.

Many maintain, That Presbyteries primarily consisted part of Clerics, part of Laies; as the Jews Sanedrim had som Priests and Levits, som Elders of the People: but 'tis false; for that

that was a mix'd Judicature of spiritual and secular persons (like our old high Commission Court) because al causes of Church and Common-wealth passed under their censure : wheras the Church is subject to the State in Temporals ; but in Spiritual things of the Soul and service of God, Christ intrusts none save thoſ to whom he commits the Keis of his houſe, wher. in ſimple Laics may not meddle.

*Ruſtica Ruricola, tractent fabrilia Fabri.*

Let Clowns to Ploughing bende,  
And Smiths their forging tend.

Thoſ then that deny any of theſe things, muſt renounce al History, Authority, and Antiquity : but Men are ſo wedged to their Tenets, that they wil ſeek al ſhifts which their wits can invent, contrary to common ſenſe, as the ſequel ſhal ſhew. Som Objections occur.

*Ob. S. Paul ſaith, That the Elders which rule wel, are worthy of duple honor ; ſpecialy if they labor in the Word and Doctrin : Ergo ther be two ſorts of Elders, ſom meer Rulers, who meddle not with the Word ; ſom Preachers or Dispensers therof.*

*1 Tim. 5. 17.*

*Sol. Cuius contrarium verum eſt : for how can theſe labor in the Word and Doctrin, if they be Lay Elders ? 'tis a fallacious inference to diſ-joia what the Holy Ghost conjoins : for he ſpeaks only of ſpiritual Elders, which were both Rulers and Teachers, no Laics ; nor can ſuch labor in the Word : ſurely S. Paul knew no ſuch : and St. Peter in general exhortſ al Elders, being alſo an Elder, to feed the Flock, which no Laic can doo ; nor is any ſo impudent or ignorant to aver, that he or any of the Elders were Laics ; only he a ſuperior, and the reſt inferioris ; yet al of one rank : but no Lay Elders extant or couchant in the new Testament : for Church and Common-wealth are two diſtinct Oeconomies having ſeveral Officers : avant then al invasion into ech others Jurisdiction. Indeed they had diverſ Gifts or Graces of Prophecying, ſpeaking Toungs, Ministring, Teaching, Exhorting, Commuſicating, Ruling : ſom to be Apoſtles, ſom Prophets, ſom Evangelists, ſom Paltors, ſom Doctors,*

*1 Pet. 5. 12.*

*Rom. 12. 6.  
Eph. 4. 11.*

## The Churches tru Polity. THES. III.

but no meer Laics : such were Chimara's or Catamountains.  
1 Cor. 12. 28. The Gifts of the Spirit to edification are the word of wisdom,  
knowledg, faith, healing, miracles, prophecy, discerning of spi-  
rits, interpretation of tounes : But this provs not Ruling El-  
ders to differ from Bishops, nor any to be Laics ; but flatly dis-  
provs it. St. Paul warns the Elders to be wary of grievous Wolfe,  
*Act 10. 19.* which wil not spare the Flock : so his Elders that ruled well,  
were spiritual Overseers: and to labor in the Word by converting  
som, and confirming others, is the main office of Presbyters  
ab origine : For the Office of Presbyters is both to teach and  
govern, of Prelats to govern and teach ; but no Laies to doo-  
either in the Church : Gods Word hath not a word tending  
that way ; nor mentions any Ministerial Orders or Officers,  
sav Bishops, Presbyters, and Deacons : But Evangelists had on-  
ly a mission or Commission to preach ; no Ordination distinct  
from Presbyters and Deacons.

If any Laics ever Ruled in primitiv times, what became of  
them, that no Records remain of their names, nor nois or no-  
tice of their suppression ? sure the Laiety was far too potent  
and politic to be discarded or degraded by the Clergy. Is it  
probable or possible, that the whol Church would or could  
conspire, to smother or strangle in the birth such a sacred Insti-  
tution of our Lord Jesus and his holy Apostles ? Or would  
Laics so tamely take it ? Nay is it credible or conceivable, that  
al antient Fathers, Ecclesiastic writers, Oecumenic Councils  
should so impiously combine, to extirp or extermin its entity  
and memory, that no one witnes appears in any History ; unless  
by som who partialy and preposterously wrest obscure words,  
and bring their meaning with them, as they serv sacred Scrip-  
tures, wherof they wil be sole Interpreters ? If any one can  
name any one such, he shal carry the caus. Let Christians con-  
sult with common sens upon thes things, yer they credulously  
reign up their Reason to every Sectist. Bishops in thofdais did  
nothing without Presbyters advise or assent ; but by degrees  
assumed and arrogated al rule to themselves (as haply Presby-  
ters would, if they had prevailed) of which usurpation St. Je-  
rome and other Godly Men complained, pressing them to com-  
municat many matters with Presbyters, as Moses did to the Sa-  
nedrim

nedrim : but of Lay-Elders like the Sanedrim, *ne gry quidem in*  
*al the Scripture or Antiquity ; which is irrefragable indeniable*  
*verity. The Apostles used no Laics service, but ordeined Dea-*  
*cons even to serv Tables ; much less would they make them*  
*Partners in Church government.*

*Ob.* Som say Presbyters alone may ordein, becaus St. Paul  
*exhorts Timothy not to neglect the gifts in him, which he had by*  
*Prophecy, with laying on bands of the Presberty : Ergo the El-*  
*ders of themselves ordeined him.*

1 Tim. 4. 14.

*Sol.* Speak seriously and sincerely ; Doth any beleev this to  
 be tru, or only wish it were so ? Certes S. Paul ordeined him  
 Deacon, Presbyter, and Bishop (though assisted by Elders) as  
 hefself avers : which words no way prov, that they can or did  
 ordein alone without an Apostle or Bishop in chief. Hence  
 som render them, Neglect not the gift of Eldership (or Epis-  
 copat) given by my Imposition of hands, which carries so fair a  
 color as the former gloss : but however construed they prov not  
 that Elders ever ordeined him of themselves without St. Paul.

*Repl.* 'Tis urged, That every Presbyter is a Father, so wel as  
 Prelats : for St. Paul saith, *Rebuke not an Elder, but exhort*  
*him as a Father, and the younger Men as Brethren : Ergo Pres-*  
*byters are Fathers, and ordain young Novices as Sons or Bre-*  
*thren.*

1 Tim. 5. 1.

*Sol.* Is not this to wrest, wrench, or wiredraw Scripture on the  
 rack and tainter-hooks to a wrong seal? every poor blind ey  
 can see, that the Apostle apertly denots Elders in yeers (even  
 Laics) not in Orders : for the next words are ; *the older Wo-*  
*mens as Mothers, and younger as Sisters ;* which cannot be  
 meant of spiritual Elders, unles they wil make old Presbyte-  
 resses, and young Diaconesses : Nor if they be formaly called  
 Fathers for gravity, doth it folow, that they may ordein Sons :  
 But St. Paul descends afterwards to Ecclesiastic Elders, advi-  
 sing him *to receiv no accusation against such under two or three*  
*witnesses ; with a strict charge to doo nothing partially in prefer-*  
*ring one before another, nor to lay bands suddenly on any : al wch*  
 argu his eminent Episcopal authority over al the Elders, wher-  
 of were many at Ephesus, yet could they not lay hands on any  
 without him : what can be cleerer ? He that hath ears, let him

ver. 19, 20, 21

## The Churches tru Polity. THES.III.

Rev. 2. 2, 3.

listen what the spirit speaks, *To the Angel of Bishop of Ephesus*:  
*I know thy works, labor, and patience; how thou triest them which say they are Apostles and are not, but hast found them liars: and for my names sake hast labored and not fainted.* These are no functions for every Elder to try false Prophets or censure them, but only for the chief Angel, wherof was only one in each of the seven Asian Churches, to whom he directed his Epistles: For Bishops as Fathers ordained Presbyters, but not they Bishops; nor can Sons ordain Sons without a Father or Bishop; who is superior both in precedence of place and preminence of power, as is proved.

Luke 10. 1.

The twelv Apostles and seventy Disciples had equal charge or Commission to preach the Gospel, cure Diseases, and cast out Devils; yet the twelv superior to the seventy, as al know. Some too boldly say, Both were one order, because called Disciples: *sic liber Judicx*, let St. Luke decide it: *After this* (relating to what he premised of the Apostles) *he appointed other seventy Disciples also*: If other then not the same: nor doth community of general title argu identity of speial order or specifical Office: For Apostles were called Disciples, but the seventy no Apostles, and *Matthias* one of them was chosen Apostle, as to an higher degree: yea *Dorothem* flatly avers, that they were subordinat to them, and many afterwards made Diocesan Bishops, who succeeded the twelv; and Presbyters the seventy, as al Antients (*Jeromimo non excepto*) unanimously vote and inform.

Men who hav forfeited their Faith, or resigned it to Faction, fear not to vent untruths among the Vulgar; being sure the simpler sort wil be seduced for lack of learning, and their Proselyts apt to accept shadows for substances, or counterfeit coppet for current Coin: But St. *Austins* saying to *Julius* the Heretic, wil wel suit such Sectists; Hath time so confounded al things? is darknes turn'd to light, or contrarily, that *Pelagius*, *Celestine*, and *Julius* can see; but *Hilary*, *Cyprian*, and *Ambros* becom blind? semblably, are al Fathers, Councils, and Ecclesiastic Writers blind Beetles, not to perceiv how primitiv Churches not long before their daies were governed: but *Calvin*, *Cartwright*, and *Knox* such Lynces to see so far into a Millstone, what

what was acted so many ages before their births, without any Perspectivs of Human Histories? a strange instinct, if not inspiration. Let St. Austin's admonition shape the conclusion: 'Tis fit Christians should prefer Antiquity before your Novities, and rather adhere to their solid Judgments, then to your shallow fancies.

The Answer to nine Questions propounded at last Parliament to the Assembly of Divines touching *the Divinum* in Church Government, is built on the proofs or Principles pre-cited. 1. That Elders and Elderships in Scripture were sacred Officers representing the Church. 2. That Christ hath a temporal Kingdom, wherof secular Magistrats are Vicegerents; and a spiritual committed to Church-Officers: as 'tis said, *Aaron and his Sons shal wait on the Priests Office*: and a Bishops Office is a good work: for they are *contra distinct*, and may not confound their powers. Say that Magistrats must guard the Church by positiv Laws, yet not rule in it; nor they to meddle with secular affairs. 3. That no Independent congregational Elderships are *jure divino*. 4. That Christ gav the Keys to his Apostles and their spiritual successors; but not to al Members of the Church. Al which are tru Positons, if the head Rulers be included; else 'tis no Church Government of divine Institution. For no Societies, Companies, Colleges or Corporatioas can be compleat without their several Heads, as right Episcopacy is a regulated Presbytery, but single Presbytery without a Bishop (who may not be secluded or separated) Episcopat beheaded. 'Tis said, That in the black Moneth a headless Hors wanders the streets with a chain about his neck; which haply now is fulfilled, if the Church becom an Anarchical Acephalon, and the World an Antipodical Anarchy. That answer hath two main defects: 1. In not declaring the whol truth, that the Apostles were Heads or Presidents over al Presbyters, and before their deaths deputed Bishops to be ordinary Rulers (themselfs being extraordinary) in their steads. 2. In not explaining, whether Lay-Elders may be admitted among Church-Officers, which seems to bee a mongrel mixture? But al Sects learn that craft of Satan, to concele what makes most against them. Certes Episcopat and Elderships are Correlats;

Numb. 3. 10.

1 Tim. 3. 1.

Mat. 16 19.

Mat. 18 18.

John 20, 23.

nor

## The Churches tru Polity. THES III.

nor can ther be a tru Presbytery without a Prelat. Whence Mr. *Calvin* at *Geneva*, when they reformed Religion, and had expelled their Popisf Prelat Sovereign of the State, offered to readmit him, if he would renounce the Papacy : but upon refusal, erected this new form of Ministers and Laies to draw in joint yoke together, to please his Popular Patrons. He wished (as his felows did) to hav Protestant Prelats as in *England*; or Superintendents (which are analogical Bishops) as elswher; for they are truly Christian, yea of Apostolic Institution; not Anti-Christian, unles Antichrist be the head; and many hundreds suffered Martyry under Pagan tyraany, beside som here in the Marian persecution: therfore such aspersions favour more of ignorant malice then tru charity: for it may sincirly be said sans scandal, that Episcopacy stood established in this land ever since the dawn of Christianity under *Lucius* a Brytish King almost 1500 years, both by antient and later Laws from age to age. So that if the primitiv form of Church government be retained, it cannot be exiled: for if *Titus*, *Timothy*, and the rest were ruling Elders over Presbyters, it should be so stil; yet 'tis not simply unalterable, if weighty causes require an abolition. *Epiphanius* rightly reputed *Aerius* an Heretic (though it be no point of Faith but Faction, and such since stiled Schismatics) for opposing Episcopacy: sith if it should be granted (which can never be proved) that 'tis a meer Human Ordinance of Apostolic Men: yet possession and prescription of 1500 years sans violence or usurpation, is enough to instal it in a firm right free from extirpation, if their be any sure settled state on Earth. For St. *Jerom*, no friend to that Order for his teen against *John* the proud Patriarch of *Jerusalem* (under whos Jurisdiction he lived long at *Bethleem Iuda*) freely agioiseth; that the peace of particular Churches cannot be conserved without it, being the best means to suppress Schisms, Sects, and Heresies, which swarm like Locusts in the open Sun. Many abuses are crept up, specialy in committing too much power to Lay-Chancellors; and detracting divers priviledges from Presbyters; beside excessiv avarice of som Bishops which reigns in scarlet Robes so il as in lawn sleevs; al which may be reformed, and pristin proceedings restored, without weeding out pure Wheat with

with Tares, Cockles and Darnel ; which wise Husbandmen will not doo : but what disorders may grow upon its utter eradication (as all alterations are perilous) none but Gods alseing Ey can foresee.

To sum up all, thefate Of ridiculous verities : 1. That Christ during life kept all rule in his sole power, but after Resurrection commanded it to his Apostles by a Triple charge to Peter, *Feed my Sheep*. Summary.  
 2. That when Believers increased, they erected Elders every wher to officiat under them. 3. That before their deaths they ordained som Disciples as Superiors over several Churches and Presbyteries. 4. That such were stiled Prelats (set over) and Bishops or Overseers. 5. That Peter and James Apostles ; Marc and Timothy Evangelists ; Gaius and Lynus two of the seventy Disciples ; Tirus, Onesimus, Evodius, Clemens, Lucius, Apelles, Denys Areopagit, Polycarp, Ignatius, Anacleitus (Apostolic Men) were actual Bishops in several Sees, as Ignatius, Tertullian, Irenaeus truly Trustees avow. 6. That in after ages Bishops were chosen by Presbyteries, not occasionaly like Presidents or Moderators in Councils ; nor annualy as Maiors of Cities ; but perpetually for life, like Masters of Colleges to govern their Dioceses. 7. That such continued in all christian Churches by the titles of Bishops or Prelats, til Luther stiled them Superintendents. 8. That after Records or Catalogs of Episcopal continued successions, are extant every wher beyond cavil or contradiction. 9. That all Elders or Presbyters (with Deacons, Evangelists, &c.) were Clergy Men by imposition of hands, til Calvins occasionally admitted Laids Joint Rules in shew with Clergymen, which form hath since crept into a few Churches, as novitites still find vulgar entertainment like new Brooms. 10. That ther is no semblable color for conterfet Lay Elders to meddle in Church matters ; nor ever were any such except Church Wardens to keep the common Stock, Goods, and Utensils safe. What needs more light at noon ? The blind are never the better, nor wildeaf Adders be charmed. So far the History.

*Gaudemus*

Et Dr. Gauden about Episcopat.

Gauden about Episcopat.

In his *Heresieſes or Defens of English Ministry and Ministers.*

Appendix.

Et Dr. *Gauden* a learned Divine (full of piety, and free from partiality) moderat the matter : who in his Elegant Apology for the Ministry hath theſe paſſages in ſundry places. He dotes not on any dross or rust which antient venerable Episcopey may in many revolutions of ages eaſily con-tract, and be as eaſily cleered : nor likes theſe rigid reformatiōns, which for rash, envious, ambitious Presbyters driv on : who know not how to ſhar their Fathers Beards without cutting their Throats, pair their Nails without cropping their Hands ; nor as unſkilful Chymists refine from dross without consuming what is Precious : nor as blind Empiricks purge bad Humors without caſting into bloody Fluxes.

Our Lord Jesus Christ the tru Meſſias (Son of God, Angel of the new Covenant, the great Apostle, Bishop and Father of our Souls, Author and Finiſher of our Faith, Suprem Lord and King, Eternall high Priest, and unerring Prophet of his Church) was ſent by God the Father to perform al Prophēties, fulfil al ſightsconſult, and ſettle a viſible Miniftation of holy things in hiſ Church who cam not in hiſ own Name as Man to be Mediator, or to take the Honors of Prophet, Priest, and a King over it ; but had hiſ Miſſion from the Father by evident Witnes from Heaven, both before and at hiſ Birth : but more eminently at Baptiſm by the viſible Shape of a Dov, and an-dible voice ; *This is my beloved Son in whom I am well pleased* being anointid with gifts of the Holy Ghost above all as Head of the Church. Theſe were attended with infallible Signs and Wonders, while he taught the Myſteries of hiſ Kingdom, and iſtituted holy Rites to diſtinguiſh hiſ Church from the World, by thoſ Scals and Blodges of hiſ lov, in dying for the

the Faithful, when he shed both Blood and Water on the Cross. Which having personally accomplished to the memoriorius part of his Ministry, he being no more to convert in a visible Human presence on Earth, did after his Resurrection commit the Keys of his Kingdom to the twelv Apostles afore-chosen, as Stewards or Ministers of his Household, instructing them on what fundation of Faith to build his Church, and by what Sacramental Signs to confirm Believers; bidding them to Teach and Baptise al Nations, to ordain Disciples that should succeed, and so breathed on them: promising to send his Spirit (as he did after his Ascension) and to be with them til the Worlds end. This cannot be meant of their Persons who shortly died; but of their Survivers or Successors in the Ministry to whom the same Authority and assistance belongs by divine durable Charter or Commission: for publication and confirmation wherof the Holy Ghost cam on them in shape of firy Cloven Toungs, filling them with miraculous gifts, fit for the first planting of the Church and al Ministerial power derivable to others, for propagation and perpetuity therof. Which whol fram or Fabric was the proper effect of his Prophetic Wisdom for instructing his Church; an Act of his Kingly power in governing it, and the fruit of his Priestly care for a right Liturgy, or Officiating to be stil continued by an holy Succession of Evangelical Ministers in his Name; to Teach, Guid and Govern it in al holy Duties. He made Apostles, Prophets, Evangelists, Pastors, Teachers for the work of Ministry, and edifying of his body: who had divers gifts, as be several parts in our body; so that al are not Prophets or Pastors which are Believers or Members, as every bodily part is not an Eye, tho it partakes the same Soul, as Believers doo the same Spirit in differing ministrations: of which Gifts thos only are to Judg, whom the Spirit sets Successively in the Church with power to ordain others: without which divinely constituted Order began by Christ, derived to the Apostles, and delegated to their Successors; the Charch long ago had bin a Monster made up of confused exercencies or heaps of Heresies, Sects, Schisms, and blind Bairds, as such mishapen prodiges start up daily: who having cast off Sacred

# The Churches tru Polity.

THS. III.

Order, doo in their varieties exceed the promiseable produc-  
tions even of ~~the~~ <sup>the</sup> ~~highest~~ <sup>highest</sup> excellency given him. Now  
as The Apostles accordingly first filled up ~~Judas~~ place by Lot  
out of the seventy Disciples ; and took care to ordain others  
which should so doo after them ; distributing their own labors  
into several Churches ; som of Circumcised Jews, others of  
Gentils, among whom they exercised Divine power and Au-  
thority with al fidelity, as Christs Ambassadors, Heralds, and  
Laborers in his Husbandry, or Espousers to make a Marriage  
between Christ and the Church : which office none without da-  
delegation might presum to perform. During which primi-  
tiv purity, they ordained Elders in every City and Country,  
charging them to fulfil the Ministry and feed their Flecks  
(both in tru Doctrine and good Discipil) over whom the Lord  
had made them Overseers by the Apostles assignation. Som  
of which had charge to settle a Succession of such as should  
be apt and able to teach the Word of Life, that Christs Insti-  
tution might be kepe unblamable, til his second coming, by an  
holy Order or Office of Ministers duly made by sole imposition  
of sacred hands; as a visible token of their peculiar de-  
signation to this function. Thus beyond al doubt or disput  
(which none but Atheists or Infidels wil deny) Christs holy  
Ordinance was carried on successively for three genera-  
tions : 1. In the Apostles : 2. From them to Elders and  
Rulers : 3. From them to others which were ordained Bi-  
shops, Presbyters, and Deacons, as is evident in the new Testa-  
ment. The next succession is cleer by testimony of *Clement*  
and other Apostolic Men beyond exception or evasion : al  
which entring by the Dore, are as tru Shepherds, Stewards,  
Fathers, Rulers and Watchmen over the Flock : being called  
the Light of the World, Salt of the Earth, Fishers of Men,  
Stars in his right hand, Angels of the Churches, &c. who are  
charged to Preach the Word in season and out ; to feed  
Lambs, to care for the Flock, to fulfil their Ministry, to ex-  
hort, command, and Rebuk with al Authority ; to whom  
Christ gav many peculiar privileges and promises of special  
assistance. Hence 'tis cleer as the Noonday, that som (not  
al) and thos ordained (not voluntiers) are sent successively by  
Christs

Christ's authority, to doo the work of the Ministry ; which dreadful impiement enjoined, with a bitter Wo if neglected, the very Angels wil not undergo unles sent, nor then without horror : much less should sinful Men (to whom a duple Wo is du) desperately dare to intrud being unsent, unsealed, unordained, and unfurnished ; which is proud presumption. As then som are duly invested with Ministerial power, and strictly enjoined to use it for the Churches good : so al others not impowered (tho never so wel gifted) are flatly forbid to usurp that sacred Office, or confer what they never received on others : which ngither *Melchisedec*, *Moses*, *Aaron*, *Samuel*, nor any of the Prophets ; no nor Christ, John Baptiste, the Apostles, Evangelists, or any tru Bishops and Presbyters ever durst to arrogat, without divine mission or commission mediately or immediately derived from Christ. This Ministerial Ordination, hath continued abov sixteen Centuries by lawful succession even to wonder, amidst al Persecutions, Confusions, and changes of Human affair. For Christ promiseth to be with his Church and Ministers to the Worlds end, and Hel-gates shal nog prevail against them. This laying on of Hands in Ordination, is reckoned among the fundamental Principles of Religion, joyned with Faith, Repentance, Baptism, Resurrection, and last Judgment, nor can Confirmation be duly doon to the Bapuied, and Catechized, savy such as are ordeined thereto : which to gainsay, is as if Men should reject thos other grand Articles forecited. Surely al divine Ministrations of Preaching, Celebrating the Sacraments, and other Ordinances necessary to the being (so wel as wel-being) of a Church, had ceased long since, if God had assigned no peculiar Men to hold forth the great Salvation, which leavs Men excuseless : sith they are taught by such as hav special Characters or Letters of Credence from Christ : if they wil not hear *Moses* and the Prophets, or Men sent by him ; whom wil they believ ? Ther be four sorts of Laborers in Gods harvest : som sent by him soley, as *Moses*, most Prophets, the twelve Apostles, St. Paul : som by Gods assignation, but Mans Ordination, as *Aaron*, *Joshua*, *Elisha*, *Timothy* : som by Ordination of the Church, yet of Christs institution ; as al Evangelical

Hebr e. 2, 3.

## The Churches tru Polity. THES. III.

gelical Ministers duly ordered : som not sent by God or Man ; but run or rush in of themselves, as false Prophets, Deceivers, Intruders, Sectists, and al Satans Disciples : who boast of extraordinary Enthusiasm as Angels of light saying, Thus saith the Lord ; When he never sent nor spak by them. For no Believer though indued with great Gifts and Graces (as St. Ambros had before he became Bishop) ought to affum Ministerial power : for then every Christian of both Sexes (as ther be sundry She-Preachers, which pretend to the Spirit in thes licentious times) may claim the Keys to themselves, and dispense Holy things to others, or rule Christs Household in his stead ; which repugns common Reason; as if every domestic Servant or Scullion should challenge the Stewards place, or every Member arrogat the office of Eyes, Tongue, or Hands ; becaus they belong to the same Soul, Body, and Head. Sith then no Natural, Moral, or Religious gifts or abilities can instate any to be a Magistrat, Judg, Ambassador, or public Officer ; unles he be invested by the Fountain of Civil power. So ther should be a right derivation of Spiritual Power from Christ Jesus as Head ; either immediatly as the Apostles had, or mediately as Bishops and Presbyters since ; who without fraud, force, or unjust Usurpation received it from the Apostles by Praier, Benediction, and imposition of Hands in Christs name. Which pregnant truth morosely to deny, is as if an Hog should answer al Arguments with grunting. Yea to act against so strong a stream of authority, befits only Ranters, Seekers, Shakers, and Enthusiasts ; or Jews, Tutes, and Infidels : but not sober Christians or Members of the Church, which ever enjoyed a tru succession of ordined Ministry : wherby the Gospels light is continued to this day amidst al Pagan persecutions, Heretical confusions, and Schismatical Fractions bent to undermine it. Al Nations by Natures lote owned som Deity, and had peculiar Persons to execut Religious Rites ; nor did ever any sober Men reject Gods service for Ministers faults, frailties, or infirmities. For a Divine must be distinguis'd from the Man, sith Gods power works with human weaknes, nor need we be more nice or nauseous. Lastly ther is a necessity of ordained Ministry, sith none of free accord wil undergo so hard and

and hazardous a task in times of primitiv Persecutions, to hold forth the doctrin of a crocified Saviour (as al carnal Men deemed it) unles they had the duty of divine caling laid on their Consciences. Yet however in the Gospels Halcyon serenity, many new Teachers, out of avarice or popular ambition, rush rashly upon it, which the best Men durst not weild without weeping (as St. Austin did when he was made Presbyter) and trembling : thos rigid storms of yore, would hav quenched the now so forward flashes of thef Sparks ; when to be a Prelat or Presbyter, was to expose themselfs to fire and fagot, wild Beasts jaws, and a thousand tortures.

So unles divine authority had imposed, and special Grace affisted, together with promises of eternal Glory; doubtles the glorious Gospel of salvation had yer this time bin buried in oblivion ; sith none had heard or beleaved that report, if none had dared to preach or publith it, as Men sent and ordeneed did. Nor would any elf be so fool-hardy to hazard al worldly interests (honor, estate, liberty, life) on such an uncouth, unwelcom, unsafe message ; unles they had bin consciounes of a special duty laid on them by divine authority, derived in that solem sacred Ordination of Ministry : Whence St. Paul denounces a Wo to himself if he preached not the Gospel. For every one that can handle the Hod, Hammer, or Trowel, is not instantly an Architect : Nor can every gifted Man supply the place of such a Workman as hath both Materials, Tools, Art, and Approbation. Ther is great odds between plausiblc cunning to draw Disciples, and sincete conscience to make followers of Christ ; between intruding popular Masters, and tru ordeneed Ministers : betwixt clambring over the wai like Robbers or Plunderers, and entring at dore as tru Shepherds of the Flock or owners of the Family : between conterfet Cranks and approved Ambassadors of Christ. For the Gospel Ministry is a dreadful imployment to discharge it duly, which requires peculiar Workmen fit for so high a Function ; nor is it less weighty now then of old : When Ministers must contend with blunt rusticity, bold barbarity, Schismatical curiositie, fanetical novitie, Heretical subtletie, disguised Hypocrisie, superflitious vanity, Factionary fury, politic prophanerie, and al sorts of spiritual wickedness.

## The Churches tru Polity.

THESS. III.

wickednes. Nothing old can please, though never so true; nor new com amiss, though never so false: a new Church way, new fangled Ministry, new ordered Sacraments, new sensed Scriptures, and what not? Every one sings, *In nova fert animus*. With such proud, silly, scornful Sophisters (who need Teachers, yet dare to teach) must Ministers encounter, who cast off al Church Order and Government: so tis most requisit to keep such unruly Buls of *Bajan* under. Rashnes is no part of Fortitud, nor confidence a character of courage, nor Confusion any ingredient of Charity, nor Faction a support of Faith, nor disorderly walking fit fuel of holy flames in Christians hearts: For the Church is compared to a City at unity in it self; and to an Army with Banners: which holy allusions argu, that ther is to be exact government in al affairs: but the enemies of reformed Ministry (who affect subtleties more then solidities) becom Ministers Rivals, from whom they had thos pretended Gifts; and like *Balaams Beast*, presume to teach their Masters, trampling their feeders under feet: but such Sectists or Seducers make Ministers most necessary to oppose their fury, repel their folly, and reform novity; which else like wild Bores would destroy the Lords Vineyard, if thes faithful Watchmen did not prevent them. Thus much in general of the whol Ministry: now more neerly concerning Episcopacy, which is assaulted at first entry.

*Ob.* If it be granted to be of divine Apostolic Institution at first, yet it hath since declined into Antichristian Apostacy, under Popish Primacy, being lineaely derived from it: *Ergo* both Bishops and Ministers, like links of one chain or branches of the same Tree, are to be lopped off.

*Sol.* Indeed Bishops hav constantly and continually ordained Ministers ful 1600 years: but Popes of *Rome* usurped Antichristian Supremacy in the West (as they would over the whol world, if they could catch it) about 1050 years yet al sacred Ordinances used or abused by them, must now be abandoned as Antichristian; for then we may seek new Scriptures, Creed, and Sacraments, with another Gospel and Messias, so wel as Bishops and Ministers; sith al thes hav been defiled by their depraved doctrines and superstitions. Nor was the Church Catholic

Psal. 122. 3.  
Cant. 6. 3.

eholic (against which Hel-gates shal never prevail to blot out Christ's name) wholy ruined by Antichristian superstructures, that the main fabric must be pull down and made Neustan, instead of repairing or restoring it to primitiv purity : For so Christ reduced divine worship to his own Hous, when avarice had made it a Den of Theeves. Nor did the Jews Priesthood eas for the Priests enormities : Nor the dialectic teaching part fal from *Moses* Chair, though the Scribes and Pharisees sat therin, teaching Mens traditions : Nor doo the Sacraments or Evangelic Ordinances fail by any Papal alterations or additions. Hence al Godly Reformers (specially in *England*) were content to cast out al corrupt doctrins, vain customs, impure mixtures, and superstitious vanities which Papal novitie had built on the foundations of Christian Religion, laid by the ancient Architects al over the World ; reserving the Scripture Canon, with al sound Doctrin, holy Disciplin, Sacramental seals, and other duties of Praier, fasting, &c. according to the cleer sens of Gods Word, and practis of primitiv Churches : yet were they not so silly or giddy to reject al which the Popish party received or retained ; but only refined gold from dross, the pure from vyle, which they had from Christian Predecessors (Martyrs and Confessors) in that once famous Roman Church by du succession, though since much degenerated. No Christian in his right wits (whos Conscience is guided by science and zele tempred with Charity) wil or should reced from them, farther then he finds them to deviat from the rule of Faith, held forth by Apostolic Precepts, and primitiv Precedents : But in matters of extern prudential order, every Church hath like liberty to use or refuse such Ceremonies as ech thinks fit. In som points we may convers with them as simply Men : in som ignitat them as Secular or Ecclesiastic Rulers : in many, join with them so far forth as they hold the truths of Religion and Fundamentals of Faith : But their misexpositions of Scripture, with al Antichristian additionals, we utterly detest, disclaim and disavow.

For instances : We celebrast the Lords supper with the same Elements, but renounce that sens of Christ's words on which they rais the new doctrin of Transubstantiation ; sith 'tis contrary

trary to Gods providence both in Natural and Spiritual things; which change not the substance, but only the relation or use from Natural to Mystical: contrary to Scripture phrase in like expressions, wher things related by religious Institutions, are mutually denominated without essential changes: contrary to common Reason and four of fiv Senses testimony, which are the proper Judges of sensible objects: contrary to Christ's way or end of strengthening a Receivers Faith, which is not doon by what is harder to be beleaved then the whol Gospel mystery beside: for nothing is less credible then that Christ sitting at Table gav his own very visible Body to be eaten by his Disciples, and al Communicants after; when as he stil sits as Man at his Fathers right hand in Heaven. Thes with like fancies ful of absurdities, and consequential Idolatry of Bread-worship, and sacrilegious detaining the Cup from Laics (contrary to Christ's express \* words, and primitiv Churches practis for many ages) we flatly abjure or abandon; yet receiv it with the same pious veneration of purest Antiquity; but doo not determin the manner of that mylterious Union: endeavoring for the Graces which may make us worthy partakers, when we receiv that dreadful (yet most desirable) seal of our Faith: not by eating his flesh grossly with our mouths; but by receiving him spirituall into our Souls: Yet by the same Faith we reaely partake his merit, death, body, and blood to eternal life, before we receiv him by the said Sacrament(yea though we should never hav oportunity so to doo, which yet we may not neglect) sith 'tis the same object received by the same Instrument, to the same end; but in different degree and way: yet the same Saviour of the World.

Baptism.

For Baptism, we retain the words and form; but discard the superfluous superstitious dresses (Salt, Oil, Spittle, Insufflation) which deform that duty, though not destroy it; nor doo rebaptise thos baptised by them. Semblably we hold the Scriptures tru Canon as Oracles of God, delivered by divine inspiration; according to the tru testimony of the old Jewish and later Christian Church: but cashier som Apocryphal Additions of the Romists and Remists from being Rules of Faith: yet allow most of them as useful morals for instruction of life.

In

Sight, Smell,  
Tast, Touch.\* Drink ye al  
of this.

Scripture.

Public Praier.

In privat Praiers and public Liturgies, Papists use the Latin language under pretext of uniformity ; with many vain Tautologies which we dislike : but approve the holy custom of public Assemblies to worship God by Praiers and Praises in the Mother Tong, at St. Paul commends and commands.

In som particulars we dissent both in judgment and practise, as in their profisable Purgatory, popular Image-worship, Offerings and Oblations for the dead, Invocations of Saints and Angels, Auricular Confession, works of Supererogation, Indulgences, and al such bran brought in by avarice and ambition ; being but Human superstructures, not warranted by the Word, nor confirmed by general consent; Precept, or practise of all Churches.

Touching the Popes claim of universal Supremacy, Infallibility, and Superiority over al Churches and Councils ; we flatly forbid the Babes as unjust Usurpations, got by Princes favors, or Popes fraud, flattery, power, and policy : yet grant a Priority of place (as Peter had among the Apostles) either in his Roman Diocese of Bishop, or in Councils as Bishop of that antient imperial Metropolis ; as other Patriarchs, Primats, and Prelats have precedence by antiquity of their several Sees.

For the sacred Function of Ministry, we hold the antient form derived from the Apostles to Bishops and Presbyters, to preach the Word, celebrat Sacraments, reconcile Penitents, anathematise Delinquents, use the Keys in Jurisdiction or Government : excluding al others from thes duties as impudent Intruders, who are not ordeneed by just Commission. We renounce al imaginary power or Will worship annexed to the Office by Human superstition, with al spurious spawns of Mens inventions, Scriptureless Opinions, and groundleess Traditions, dashing thos Babylonish Brats against the stones ; yet stil foster the Sons of Sion or Israel of God in al divine Institutions, which were long led Captiv and laid in Antichrists Dungeon, within the Wals or Suburbs of Babylon. In a word, we hold the tru Faith, holy Mysteries, Catholic Orders, constant Ministry, and commendable Customs contynued in that Church : nor doo deem it a matter of Conscience or Prudence to debar any thing divine, though delivered by Mens impure hands : For divine Ordinan-

Other Points,

Papal Primacy

Ministry.

ces are incorruptible, nor can pollution of Mens Minds or maners defile them ; no more then putrefaction pollut the Sun when it shines on Carrion : we may be corrupted, but holy Ordinances like God are stil the same, when restored to primitiv purity. We must not cast away Gods provision though sent by Ravens, nor abandon al Romish Tenets of saving Truth, though Trent Council anathematized som Truths. Popes were ever too wary to abject or abrogat tru Religions Essentials (Scripture, Sacraments, Ministry, Church Polity) on which the overgrown structures of Pontifician pomp, pride, profit, power, and policy through Peoples credulity are raised or sustained. Nor can ought conduce more to their content, then that rash Reformers should reject al Rites of Religion retained by them. They know how meager a Sceleton or mere shadow it wil shew (both for Doctrin, Disciplin, Duties and maners) if fanatic Reformers reject al Principles as Popish : Or if som Mens rapacious avarite may prevail to bereav Ministers maintenance, leaving them nothing to liv on but bare scrapes of arbitrary grudging contributions.

Certes Church-reformation is to be carried with al accurat rigour in cleer points of saving Truths ; but with much eadour, charity, and circumspection toward Christians in other things, wherin we differ or dissent. 'Tis a laudable Schism to separat gold from dross, not retaining both in confusion, nor rejecting both in passion : wherby they shal not only reform abuses, but invite Men to embrase or approv our wel tempered zeale, making them see their own defects or deformity : For Reformation is best doon, not by cutting off Religions head ; but by taking off the Visors which hide its beauty; sith Men wil best see their errors, not by tearing out their eyes, but by fairly removing the films or beams of prejudice and pertinacy, which obvele or hinder their sight. By this shield of moderat charity, proving al things and holding what is good, we justly defend al Reformed Churches from the sin and scandal of Schism, when we truly declare to separat no farther from them, then we are perswaded they hav swerved from Christ and the Catholic Church. We are bid to com out of Babylon, but not to run out of our wits ; to act as Gods People with meeknes and charity,

charity, not with firy fierenes and cruelty, like sons of Belial running from one Antichrist to another : For Papists hay much of Antichrist in som kinds, and so may many mo in others : either by innovations, confusions, or chiefly uncharitablenes. For if nothing favours more of Christ then Charity ; nothing hath less of Christ then the contrary ; which many Men mistaking for zele nourish a Cockatrice for a Dov, and a Serpent for a Phænix. This freeth us from the brand of Schismatics, such as the Novatians and Donatists were (like our modern Sectists), who so claimed to be a tru Church, as to exclud al others from communion or accord. Som cry out upon Papists cruelty (which hath bin too-barbarous) yet they use more both against them and their Bretheen ; longing for such a Kingdom of Christ as shal consist in War, Blood, and Massacres against al except thos of their own side or Sect. We may not imput the errors or enormities of every Popish Doctor to al that Profession, nor take them at the worst ; sith ther is much difference betwen their public disputs and privat practises ; nor are their death-bed Tenets alwais conform to their Chairs or Pulpits : Yea many are much more modest and moderat then herfore ; wherin we ought to rejoice : But for the People most are ignorant of thos Disputs, wherin to er wilfully is dangerous : which if they hold, being so taught, yet 'tis under persuacion or lov of Truth ; retaining the foundation of Christ crucified, and expecting salvation by his sole merits, of whom we should judg charitably, that God in Mercy accepting their lov to truth which they know, wil pardon particular errors, which they know not to be such : judg as you wil be judged. We are loth or should be, to differ from any Christians, unles Conscience tels they are in evident error : who like not Faction, nor delight in separation, nor hold any bloody Tenets aginst thos of advers O-pinions ; but wish like charity from them, that we may be al united to Christ and his Church.

Tru Reformation is but a return to Gods way, by retaining such Principles as pertain to al Beleevers : for we may use the Temples holy Vessells if restored from prophane hands, of quassing Balthasar, being stil pure silver. So our Ministry is holy and divine, if refined from superstition (as al other Ordinances

nances are) though derived through corrupt channels of the Romish Church. Hence our Reformers did not dig new Wells of Ministerial Ordination (as Papists falsely alpers, which Mr. Mason refutes) but purified the puddle water according to Apostolic Institution; not requiring more of any ordained in the Church of Rome, then to renounce their superstitious errors. Which doon, they were admitted to exercise the Ministry received, both truly as to the substance, and duly to succession, without reordination. For though that Sword had contra-  
Rev. 2. 11.  
 sted rust, yet was it the same *missus edges*, which cam out of Jesus Christ's mouth: nor may it be broken or cast off because rusty; but cleared, cleansed, & furbished from dulnes or bluntnes. Ministers may stil continu Gods Laborers, though Loiterers, as Christ owned his Disciples, when they could not wake or watch one hour in his heavy horrid agony. Our Antiministerial Antagonists hav less color to argu it Antichristian from Papal usurpation; then ther is Reason, Scripture, and Experience (beside common consent of al Reformed Churches) to provit it Authentic: For if envy, teen, and avarice did not blind their bloodshot eys, they might clearly see som mighty works wrought on Mens souls by the Ministry: without which shol cavilling calumniators had not bin so much Christian as they boast to be; nor so able to contend with specious shews of Piety against the learned Ministry, with whos Heifers they plough, having nothing but what they received from them, and are most ingrat wretches to their pratin Teachers.

Popes Primacy  
began A. 604.

We know that many Churches beside Reformed (Gallican, Venetian, Greek, Russian, Asian, African) deny the Popes universal Primacy of power, being bought by proud Boniface 3. of proditorious Phocas the Patricid, abov 1000 years ago; who by Divine Right had no Jurisdiction farther then his own Diocese or Patriarchat, limited by general Councils: when four other Patriarchs (of Jerusalem, Antioch, Alexandria, Constantinople) had equal authority assigned in their several Precincts or Provinces, as al know. This Antichristian arrogation (which gav first hint of revolt to Henry 8.) our Bishops and Ministers did abhorred, so much as their Adversaries do the Genevan Presbytery: But it may be feared, lest their preposterous

scrupule or preposse malice, may prov the Popes best Eggin ; if they can so far prevail to cashire al learned, laborous, duly ordained Ministers, which God forbid : For then our Church wil becom a falow unfenced Feild, fit for Papal subtelety ; which he wil Plough with an Ox and Ass co-yoked (politic Jesuits with fanatic Donatists, Seminary Priests with gisted Brethren, Friars mendicant with Prophets predican) who condog or comply in confortship under divers disguises, as is wel known. So that no wise Men judg otherwise of this conjuncture, but that *Jacobs* hand is in the py, and *Ahishophel* assitant in counsil wicth *Aholon* ; whos fly plots and practises against tru Ministry good Lord confound,

Reformations may bend so far on one hand, til they meet on the other ; forsaking that rectitud of the mean, in which the truth and honor of Religion consists. Antichrist (which som fear in name and in others, more then in the thing or themselfs) is at both ends of extremes : of Prophanes, defect, and confusio[n] on one side, and excess of superstition on the other. Every Man may suspect Antichrist in his own bosom, sith the Kingdom of Christ and Antichrist is specialy within us : but 'tis better for the Church to retain what is Christs though in common with Antichrist, then passionately to cast off al under color of detesting him ; sith Men may fal into sacrilege (which is too frequent) while they seem to abhor Idols. 'Tis the same evil Spirit which rents the Church by Schisms, and that which casts into the fire of persecution, and water of superstition : But as the Spirit of Idolatry may be cast out for a fit ; so he may soon return with *seven Devils* worse then himself. Papal darknes and Human eclipsings, are no warrant to extinguish the light of tru Ministry set up by Christ : Nor can Men pleasure Satan more, then to put out the Churches Candles instead of snuffing them : but som hate our Ministry, not for lighting their Lamps at the Popes Taper ; but for out-shining their dimnes : for 'tis madnes to cut their Fathers throats becaus they were once sick, or descended from diseased Parents, if they are become in sound perfect health. Vulgar Spirits are uncouth Reformers, who beat down or break in pieces with Axes and Hammers, having no Chissels or finer tools to cleas and polis

Mar. 12. 45.

# The Churches tru Polity.

THESS. III.

lish : as som pul down Crosses to set up Weather-coaks, and batter Churche windows, becaus painted in time of Popery. Mans usurpation cannot prejudice Gods dominion, nor Human traditions or additions vacat divine Commands, nor Antichristis superstitions cancel Christis Institutions ; nor the heady intrusion of som on Churches rights, cauf Christians to remov the antient Land-marks of tru Ministry, du order, and good Government fixed by Christ. 'Tis much more madnes to abolish the use of holy things, then tolerat som abuses with it : but right reforming is a staid sober restauration of antient venerable forms ; which is never wel handled unlesl Men hav honest hearts, good heads, pure hands, and cleer eys to discern, direct, and dispose it : but when al meet, they wil seriously, sincerely, and succesfully doe the work of Christ and his Church. Christians hav no caus in Reason or Religion, to reject our reformed Ministry for any succession from, relation to, or communion with the Roman Church or Clergy ; no more then the Objectors hav to pul out their eys, becaus Papists see with theirs : or destroy themselves, becaus issued from Popish Parents or Progenitors ; For we may so wel refuse al Leagues, Treaties, or common Commerce with them, as al Rites of Christianity ; and even that as lawful Ministry or holy succession originally derived from Christ and his Apostles. So far of Miniltry in general : now of Episcopacy.

Episcopacy.

*O6.* Som at first brunt oppose, that our Ministry being conveied by the hands of Bishops (who are not of Christis planting, and now supplanted by power) the whol order, as slips or branches of one stem or stock, must needs fal or fail together with the trunk of the Tree : *Ergo* both to be annulled.

*Sol.* Lo how thes Antiministerials cudgel Presbyters with the same staf, which som of them put into Vulgar hands to beat their Reverend Fathers, and banish Episcopat : but what ever thos rigid Reformists secret or sinister intentions were ; surely they wanted the Serpents wisdom to sav the main Head, whence life, motion, and direction descends to al parts ; whereby the lesser hurts or bruises might easily be recured. For the envious and ambitious zele of such Antiprelatical Spirits aspi-ring to step up into their steads, hath produced sad events, and given

given their Enemies great advantage : so they hav work enough to keep the Lepry from their own Heads, which they told the People had so foully infected Bishops hands, as could never be clensed unles cut off : but al mortals are apt to doo amiss, and 'tis never too lat to rectify miscarriages. Most Men confes (nor can impudence gainsay it) that the Order or Office is lawful, wherby al Christian Churches were Governed : however som inconveniences (yea mischiefs too) arise from corruption of sinful Men in al Professions. Tho then Episcopy hath bin much shaken or depressed by power, passion, or privat ends, to the impairing and indangering of the whol fabric or function : yet wise Men may after this thick dust of disput see, what is of God therin, and regulat it by paring off what is depraved or deformed, and restore it to primeval purity. 'Tis now no need to fear or flatter Bishops faces, whos glory is gon ; but meer matter of Conscience to testify truth : sith thos of different judgments take freedom to bespatter them so unjustly and unsavourly ; as they hoped by their il breath to blast that venerable caling, and render it odious or execrable to weak Christians, which to wise Men was ever like Aarons Ointment poured out. Nor doth it lose divine fragrance by the fracture of il times, which passionately break the Alabaster boxes of civil protection, which preserved it for many ages from vulgar insolence and Schismatical violence. The like liberty is lawful to vindicat it by pregnant places of Scriptural precepts and precedents, secunded with Catholic custom and practis of the Church, and confirmed by the Laws of this Land.

To omit the main controversy of its lawfulness, and to whiten two Wals with one Trowel ; two points principally shal be handled : 1. To remov a popular Odium or Plebeian passion and prejudication ; taken up by weak (yet haply wel minded) Christians, against Bishops Presidential authority over Presbyters. 2. to justify the holy Ministerial Ordination duly doon by their hands. One rub riseth from their lat disasters, whom if Arguments and Words could not, yet Arms and Swords hav suppressed. For vulgar minds are apt to judg thos unjust that are unprosperous, and cursed who are punished,

## The Churches tru Polity.      THES. III.

as Turcs use to doom. Yet in tru sens, their many miseries may no more be urged against their Persons or Places then *Jobs afflictions*; which Satan never alleged against his integrity. Many wish that al Prelats and Presbyters were chief Suffrars: yea that the Word, Sacraments, and al holy Ministrations should cease, but Religious Rites must not be mesured by Mens passions or prevalences, nor any secular sanctions. For ther were pious Prelats preposited abov Presbyters, before any Civil power protected them; and by Gods Grace may so continu, maugreal oppression or persecution. The things of Christ and tru Religion may not be received or refused, as Ushered in or crowded out by Civil power: nor doth Christ steer his Ship by that compass: fith at the same rate of Worldly frowns, we should hav no Scriptures, Sacraments, sound Doctrins, or holy Ordinances; but al had bin turned into Heathenish barbarity, Heretical errors, and Schismatical confusions: if conscience to God and Christ had not conserved thes sacred things, by the pious patience of holy Bishops and Ministers, whom wicked Worldlings ever hated: seeking to destroy root and branch through the sides of Episcopacy. Bishops Government as referred to the chief office of Ordination, is no way Popish or Antichristian, as too many ignorantly or maliciously chatter: tho the pride, ambition, or avarice of some Prelats, might make them justly odious, becaus contrary to Christs precept and patern: whos place Bishops as cheif Pastors or Parents among Presbyters, hav alwais since the Apostles eminently held in the extern polity or Regiment of the Church. So that the antient Presidentship over the Clergy in several Diocesan precincts, as it was justly exercised in purer times, is no less Christian, then several Churches in al ages and places of the World: Yea far beyond any form, which hath not charity to brook or bear regulated Prelacy, fusing with Scripture and Antiquity. For Lutheran Superintendents are Bishops in truth tho' not title: yea the most learned Genevins (*Calvin, Beza, Montin, Salmasius, Bochartus, Blundel*) acknowledg Episcopat a pious institution, succeding in the Apostles steads, by the Churches counsil and Consent. So far is any sober, impartial, uninterested Man from dooming or deceming it unlawful; unless they be

be blinded with blockish ignorance, or possessed with peevish arrogancy. Certes, the learnedest Presbyterians are best Friends, and blind Zelets bittrest Foes to tru Episcopat : who want science, prudence, humility and charity ; which is the best condiment of Christianity. Orderly Presbytery which admits one to Preside, is a lesser Episcopy to oversee particular Flocks : yet not to expel or extirp Bishops ; nor is headless or many headed Presbytery necessary by divine right : but primitiv Prelacy (which imports one grav worthy Person chosen by consent, and assisted by counsil of sundry Presbyters to preside over them) is to be preferred before al other forms for many weighty Reasons insuing.

1. Because al Apostolic Antients (*Ignatius, Justin Martyr, Reason. 1. Polycarp, Tertullian, Cyprian, Irenaeus*) jointly attest, that one shal Episcopized in every City. For at first a few Presbyters served in ech by Apostolic appointment : but as converts increased, they constituted several Colleges, Companies, or Consistories as the Churches Colonies ; which one Supervisor as Captain or Commander overruled. *Aetius* upon envy against *Eusebius*, who got a Bishoprick from him, was the first that pressed Clerical parity, contrary to the Churches old Order : but if the Apostles had not instituted it, how could al Churches uniformly conspire therin al the World over ? For tho at first the name was common to al Church Ministers (even Apostles) yet after their deaths, it was peculiarly confined to their Successors in place and power.

2. To avoid scandal of other Churches, which for far a major part are governed by Bishops in degree, dignity, and authority abov Presbyters. For 'tis no prudence or piety to widen differences, wherby Papists gain great advantage, to esteem us less Christian in utterly abolishing that Catholic Order ; and by consequent tru Ordination of Ministers, together with sacred Ordinances. Yea Reformed Churches allow a Presidence among Presbyters : nor doo the learned hold it caus enough to seperat from any Church for having Bishops as *Peter Martyr, Zanchius, Videlius, Gerard, Grossius, Deodat* and *Alsted* agree.

3. To preserv the power of Ministerial Ordination and Succession,

# The Churches tru Polity.

THES. III.

cession, which som sober Presbyterians (specially *Blondel*) hold to be best strengthned by Episcopy : because it was the universal way, wherby Ministry and Christianity hav bin derived to this day : the reflecting wherof is most advantageous to al Cavillers against Godly Ministry.

4. Tru Episcopat never had had a free, ful, or fair hearing, as so great a matter requires : nor was it ever convicted to repugn Scripture, as som shamelesly assert. For it neerest resembles Gods protopatern settled among the Israelites : who had Heads of Elders like Bishops with Priests and Levits as Presbyters and Deacons according to S. *Jerom's* parallel.

*Epist ad Euseg*

*Luk 11. 25. 26.*

Now Christ and his Apostles in their institution much regarded Judaic customs: as to Baptise with Water, to use Bread and Wine in the Lords Supper, to solemnize Weekly the Lords Day in the Sabbaths stead, to giv Pastors and Teachers power of the Keys : nor is any express precept or evident precedent against Episcopat, either commanding parity, or forbidding orderly superiority in Church or Commonweal, Christ indeed inhibits his Apostles (who were coequal or coordinat) to exercise domjnion like secular Princes : which is a Rule for al Churches not to use any preeminence by ambition, tyranny, violence, or usurpation on the Bodies, Estats, Lifes, or Liberties of Men in Worldlings way : yet such courses (beside factious emulations) are so incident to som insolent Presbyters, as to the proudest Prelats. Our Saviours sens is plain, that what ever parts, power, place, gifts, or Graces any Minister hath abov others ; he should use them with humility to Gods Glory and the Churches good : laying aside the levan of imperious oppression : but the very Apostles (who had a priority of place with parity of power among themselves) exercised superiority of jurisdiction over al other Disciples and Beleevers, who obeyed them as Fathers, doing the like to Bishops after them. St. Paul being to leav the World, left a patern of Church-Government (which was constantly pursued) in ordeining *Titus* and *Timothy* Bishops, giving them personal power to ordain, censure, rebuk, or silence al Elders and Deacons under their charge. Which *Blondel* confesseth, to be a perpetual precedent for Church regiment. 'Tis a poor cavil to say they were Evangelists.

Evangelists designed to Preach, not to govern ; sith that takes not away their power of rule : for then no Presbyters can Preach except they be Evangelists ; nor being such can preside in their Consistories. At the same rate we may argu, that none but the chief Apostles may feed Christs Lambs or Sheep, because he committed the charge by a triple command to Peter the chiefest. Or that the power to ordein Elders by laying on Hands, to receiv accusations against them, to rebuk, censure, silence, excommunicat and restore, belong soley to Apostles and Evangelists : whereas a succession is necessary for Church societies so wel as civil : as that vehement charge laid on *Tymothy* (to keep thos things unpartialy and unblamably, til our Lord Jesus Christ come) plainly shews. For he declining daily to death, could not doo it, but only transmit the patern to posterity, which he performed by a public way of Government. This prime practis both in the Apostles daies and after, is seen in the seven Asian Churches, and in others registred by Fathers, Councils, and Histories. What insluing times observed, is evident among al Christians of the Eastern, Greec, Muscovit, Abyssen, and Indian Churches which retain Bishops to this day. For no Presbyters ever exercised Ordination or Jurisdiction by sole peculiar power, without presence and presidence of an Apostle or Bishop. Presbytery is named but in two Texts of Scripture : (one being falsly alledged for ruling Lay-Elders) which are not preceptiv or institutiv, but only narrativ : without expressing any joint power, office, or authority of Presbyters with Presidents ; much less without or against them. St. Jude puts foul marks on such *As despised Dominion or speak evil of Dignities; denouncing Wo* <sup>Jude v 8, 11.</sup> <sub>19.</sub> *against their seditious practises; who are cruel like Cain, covetous as Balaam, and ambitious as Corah and his complices.* Such factious disturbers of Order prescribed by God in his Church St. Peter calls *Presumptuous, Selfwilled, and despisers of Dignities* : Whom thef Apostles would not so sharply check, unles ther had bin som ewinences in the Church so wel as among the Jews ; which thos mutinous Men confronted or contemned. For they were too wary to oppose Civil powers, whol Sword was too keen : but the Ecclesiastic Orders, Dignities,

ties, and Dominions were obvious or obnoxious to all turbulent tumultuary Spirits : who under vele of Christian liberty, and pretensions of the Spirit (the better to set off their Schisms and separatings) oppugned authority, even in the Churches Infancy.

5. Common Reason requires a power and polity in the Church so wel as in Cities, Armies, or any Civil societies. For the Lord of his Church hath not divested or denied it good government, which may lawfully be used with Wisdom and discretion : nor may Ministers which excel others in age, prudence, and gubernative gravity be barred to employ their Gifts in futsble differences for the Churches behoof. Only Christ requires humility in priority (which many Prelats had, and mo Presbyters wanted) and service in superiority proportioned to their parts, which God givs not in vain. For som Ministers are young, proud, prone to faction and passion, whos folly and fervor needs a bridle of Episcopal authority to curb them, beyond common contemptible parity. This St. *Jerom* owns as the ground of that Government to repress Schisms : nor can such a Paternal preeminence prejudice any, in preferring one worthy Person to rule the rest : so that his Presidential priority be kept within du bounds of humility. For woful experience shews, how the want herof hath occasioned many main mischiefs by swarms of Sects both here and elswher. If any allege vulgar dislikes of Episcopat ; this makes most for it ; sith what the many-headed multitud most decry (who wil cry *Hosanna* and *Crucifige* with one breath) wil Men most approv : yea the best Christians seing the misery of change, rather desire regulated Prelacy then any other Church-Polity. For headles Presbytery and scattered Independency are disliked by moderat Men as a remedy wors then the malady.
1. For the novitie, becaus neither was heard of in 1500. years, and the last scars of twelv yeers standing : nor hav they the vote of any general Council, or practis of the Catholic Church.
2. They hav prevailed here to justle out Episcopy by force in broken bloody times ; being planted not by Preaching or Patience under persecutio; but by the Sword ; and watered with their Brethrens blood, as *Ron ulus* founded Rome ; or as *Tullia Tarquins*

*Tarquinis* Wife drov hir Chariot over hir Father *Servius* mangled Corps : wheras Prelacy was decreed in al the World (as St. *Jerom* \* avows) with wisdom, peace, and charity, by consent of Churches. 3. Becaus neither of thes two wais hath such plenary approbation as the old had in al Parliments and Convocations since this Nation Christianized. 4. Sith the same or wors inconveniences obtruded to Episcopy in its declining age, appeir in the bud or prime of thes new wais : so much pride, avarice, ambition, vanity, uncharitablenes : with more prophanes, Atheism, Heresy, Blasphemy, licentiousnes, faction, bitternes, contention, confusion then ever attended Episcopacy : beside needless scandal given to other Churches ; that Men say with the old Woman, *Veterem effudit Antigonum*. 5. Neither of the new models can produce so evident precept or precedent, as Episcopat doth, no nor promiss from God, that they shal be free from thos enormities odiously objected against Bishops which may befall to al things managed by Men liable to manifold faults, failings, and frailties in al Degrees, Calings, or Professions. But this Government of a Paternal presidenc among Presbyters, hath far surer grounds from Scripture and Antiquity, then any newfangled form or fashion ; as having the preponderating privilege of uniform universal Polity practised by al Churches in purest times ; wherto neither of thos can with any face pretend. 'Tis strange how impudently many Men cite or rather rack som broken peeces of *Ignatius*, *Tertullian*, *Origen*, *Irenaeus*, *Cyprian*, *Ambros*, *Austin*, and other Antients in favor of single Presbytery : when al are clearly contrary for right regular Episcopacy, which is only pleaded for. Whatever som Fathers are wrested or wrenched to speak for Ministerial parity, or Popular independency ; 'tis only to reprov som Prelats arrogance, ambition, and tyranny : who usurped sole power, neglecting Presbyters advise and assistance ; or when som Ecclesiastic Officers oppressed the People, whom primitivly both Bishops and Presbyters duly regarded in al public concernments of the Church. It were needless and endles to excuse their Personal errors or exorbitances, which are apt to attend al power among Men : yet no wise Man wil reckon them genuin effects of that rever-

\* In Ep. ad  
Titum.

rend Order; sith their Accusers would be worse if they had parallel power : for ther is nothing useful or laudable in any other way, which is not inclusivly and eminently in that order : nor any error or enormity therin, which is not incident and impendent to Presbytery or any other Polity ; though that perhaps purer in primitiv then later ages. So what Pope *Pius 2.* said of Clerical Celibat (he saw som reason why marriage should be prohibited to Priests ; but much more why it should be permitted) the same may be applyed to right constituted Episcopacy : nor can Presbytery or Independency shew any such tru title of divine right ; which infolds al the good of both thos, and superads unity of order beyond both for the common good. Som press the National Covenant against it, as if that were a sufficient battery beyond Scripture, Reason, Antiquity, Civil Law, and Catholic custom ; al which approv it : But som chief composers confess, that their main scope or sens was against Bishops corrupt government and tyranny, to reform what was decaied or depraved, and retain what was sound or sincere. However, sith that Covenant is no divine infallible Oracle, but a civil Engin of sinful passionat Men for self ends (on whos heads the arrow fel, which they shot against others) al its words and intentions must be reduced to the rule of good conscience, right reason, and holy writ : nor should Antiquity and the Fathers stoop or submit to parti<sup>al</sup> Novelists (many of whos acts are found faulty or factious:) Nor doth it make ought for headless Presbytery or heady Independency ; no nor against pure primeval Prelacy. For som stiff sticklers for Presbytery, seing the mischiefs of late changes, confess, they know nothing unlawful therin, but many godly Men held it inconvenient : so this long bloody debat results on the judgment of Prudence, not Conscience ; of Policy, not Piety. Yet to cloke their malice, they cunningly soddered Popery and Prelacy together, implying both to be inseparable Birds of a Feather, then which nothing is more rediculous, fals, and slanderous : For many good Bishops at *Jerusalem, Antioch, Alexandria* preceded *Rome*, and sundry afterward in other Provinces, equal to the Bishop of *Rome*, and not depending on him, as be divers at this day : Nor is the Pope Founder or Fountain

tain of Episcopat, nor calld or counted Antichristian as Prelat or Patriarch of one Province ; for then al Bishops are Anti-christs, and Christis whol Church for 1500 yeers Antichristian, which is barbarous to conceiv, and blasphemous to contest. The Pope became Antichrist upon another score, when *Boniface* 3. with his successors, usurped the stile of univerſal Bishop, or Gods Vicar General ; which his penultimat predecessor (*Gregory 1.*) foredoomed to be Antichristis Forerunner. So that very title (*Vicarius Dei generalis in terris*) carries the number of the Beasts name (666) in Roman numeral letters (D.C.L.V.V.I.I.I.I.I.) as every ey may fee. Semblably that Covenant contains just 666 words, as he that tells them exactly shal surely find ; which may seem ominous in both. Most Bishops of *Rome* before *Boniface*, were humble Men, and very many holy Martyrs ; who abhorred the name of univerſal Bishop or Head of the Church as Antichristian : but thof since grew proud presumptuous persecutors, introducing sundry superstitions, contrary to Christis Institutions and Canons of the Catholic Church ; for which abuses our Church with others refused their communion.

So reformed Bishops cannot be branded as Popish or Anti-christian, without breach of charity and contrary to verity ; sith many of them hav bin Martyred by Popish tyranny. If then the Pope is not Antichrist as a Bishop ; nor Episcopat Anti-christian ; 'tis a poor, peevious, popular calumny of malitious Men against our Ministry, that they are ordeined by limbs of Antichrist, which is falf, futilous, and fucatious. Yet it concerns al Presbyters ordeined by them, sith al derived from one original root (branch after branch) of pretended Papal Prelacy. Our Bishops ordeining Ministers in presence of Presbyters, by their joint laying on of hands with fasting and prayer, did but their duty enjoined by 1500 yeers prescription, with consent of Princes, Prelats, Peers, Presbyters, and People in Parlements : so they cannot be punished in that regard, nor charged as a privat crime, which is doon in obedience to public command ; much leſſ abolished in that behalf, sith they had our Churches warrant, and vote of al others which retain that order, beside the good liking of thof that hav it not. Why then are

Bishops extruded? is not covetousnes the root of al evil? But Presbyters, two or mo, hav no warrant to ordain or exercise any Jurisdiction without a Bishop in chief; nor is a Bishop forbid to ordain and rule assisted by Presbyters: but simple Presbytery Acephalon Anarchy. Civil Magistrats may regulat the exercise, but cannot confer the Office of Bishop or Presbyter, which flows from a spiritual Head Christ Jesus: nor can Acts of Parlement with justice or honor dismount the Canons of Occumenic Councils, Catholic Customs, or Laws of the Church. If it be said or supposed, that the lat Parlement only restored, and Presbyters resumed their power of Ordination, which Bishops unjustly usurped; why did they never claim it here or elswher for al past ages, til last factious tumultuous times? If they crav only a joint right with Bishops, yet subordinat; they may enjoy it stil, giving their Betters preeminence for orders sake: but their fond ambition to ingross al without and against them, hath lost al power to both, and marred al by overweening. Ther were many excellent Prelats, antient and modern, whos incomparable worth while som puny pety Presbyters scornfully or scurrilously vilified, they seem as so many Daws perching on *Pauls* pinacles, or like living Dogs bearding dead Lions. Nor doo such impotent impudent young tuuned to vulgar ears against Episcopal caling becom Men which pretend to piety, learning, goodnes, gravity, charity, civility, or common christianity. Bishops personal faults can no more be excused then Presbyters or any others in the exercise of their Fonctions: But som malecontents, like water violently pent up by Fludgates, violently break forth, and bear away the whol sence of Government; which might be better managed or moderated by du bounds set to both.

Ordinary Ministers seem as younger Brothers (who lived handsomly or happily under their Fathers tuition) scattered or exposed to al injuries and miseries, that many as prodigal Sons, are fain to feed on the husks of popular favors; who may not repine at the measure offred by others, which they insolently meted to their Fathers. Eliss. scandalous Sons annulled not their service or sacrifices, much less the Priestly Office, which depends not on the persons administring, but Gods authority

com-

commanding, and right investiture into the Function. So that the misdemeanors or miscarriages of Bishops and Ministers, may blot or blemish the beauty ; but not bereav the being of Religious duties or their talings, no more then lapses after Baptism doo unbaptise any Christian. Whether Bishops ordained Presbyters by divine Apostolic right ; or exercised Ordination, Confirmation, and Jurisdiction only by ecclesiastic custom in order of place among Presbyters ? it needs no curious debat : But certes true Episcopate is every way lawful, and Ministers regularly ordained right Pastors, maugre al Traducers malice or gainflaying. Not was Christ's Gospel or Ordinances any other way dispensed and dispersed, sav only by succession of Episcopal Ordination : which custom was ever deemed to be derived from Christ by his Apostles, with a command of continuation. *Ignatius In Ep. ad Eph.*

comparates the harmony between a Bishop and his Presbyters, to the strings of a wel set Harp ; yea to the accord between God the Father and Son as Mediator ; wher the sameness of divine Nature is an order of Priority in relation. If the pipes of Ministerial power, first laid in the Head-spring, be stopped or defiled (as al that passeth through earthen vessels wil in time) which hav flowed so long in a du courl of Ordination ; they must not presently be cut off, or dammed up, nor the water diverted by Independent Wells and broken Buckets : but rather clesned and repaired to carry holy Water like the Temples Vessels in their primitiv purity ; which is easily done, if pride, policy, and mundane interests be separated from thos of Christ and his Church, by cashiring al sordid sinister ends of self-profit in Church Reformation ; *Ouitiam*. If *Ananias* and *Saphira* were smitten for dissembling ; how much more shal such sacrilegious spirits, which rob the Church instead of reforming ? As to Presbytery, the Vocation is valid and venerable, if in juncture with Bishops, like Tortesies, which are safest under that shel : but loyn proud Presbyters casting it off, stripped themselves of their strongest shield ; being becom naked, feeble, and contemptible, fit to be trampled under Rustic feet.

One tub rests touching Peoples right to chus and ordain Ministers ; which som say is essential, and Ministry invalid without it : But this pretext relies on a fals liberty, which sundry sorts

The Churches tru Polity.      THES.III.

sorts of Sectists juggling together like Partridges in smal Covices of fained Churches or Bodies, assy to appoint their own Ministers, and wil hav none sav such as shal comply with their humor: whence their Chaplains flatter them to arrogat a power in al Church affairs, which belongs not to them: For they hav no such right, either eminently as the Executioners power is in a Judg; or virtuall, as life in the Sun; or causally, as heat in Fire; or derivativly as the chief Magistrats power is in mean Constables and other Officers: so it can only be exorbitantly, as *Corah* claimed to make Priests and Rulers in *Moses* and *Aarons* rooms; and *Wat Tyler* under *Richard 2.* for Gods Word yeelds no such precept or precedent in the Jewish Church, for People to thus Priests, or meddle with matters of holy concernment: Nor did Christ alter any thing in extern maner or Ministry, as to venture it on the rock of vulgar rudenes or rashnes, which attends their weak heads and wild hands in Religious Rites; but commend-ed that care to his chosen Apostles and their Successors, wher-of Plebeians are incompetent and incapable. If they should be supposed sufficient to try Ministers ability; yet hav they no right to Ordein, no more then a wise Man can send an Ambassador in his Princes name; sith 'tis delegated soley to such as Christ hath designed to dispense Ordination, and not to the multitud, be their gifts or graces never so good or great. The People somtimes recommended Men to be Ordeined, or accepted such as the Apostles or Elders appointed: but it never was derived from them as the Fountain, nor conveied by them as fit conduits, by which this holy stream of the Sanctuary is to flow. Wise, modest, humble Christians, are of al most shy to undergo such bold things, as having no cal- or command from Christ or his Church; nor can expect a blessing on their rash attempts: yet in our Church no Orders were conferred without the Peo-  
ples presence and Presbyters coassistance.

If People had sole power to ordein Ministers, what sorry choice would they make, how weakly would they examin, how wildly ordein, and what slovenly hands impose? for they are more pleased with familiar rusticity then learned gravity, and prefer a confident Mechanic to the ablest Divine. People may so wel be Preachers and Baptislers, as Ordein any to be their  
Teachers;

Teachers ; who may so wel exercise the Ministerial power as confer it on others : But if al hav right to the Keis as Stewards or Ministers of holy things ; then 'tis not tru, That *Christ* gav som to be *Apostles, Pastors and Teachers* : so every part may challenge to be an *Ey* ; which peice of prophane confusion no Church ever allowed. The Peoples presence at Ordination or acceptance of their Minister, is a matter only of human prudence and civil compact for that particular place : but no owning of power derived from Christ by Church Rule's, to officiat for their Souls good : Nor doth it indow him with any power, but only appropriat him to take care of such a People. For though Beleevets in primitiv times, did oft express their lov to Bishops and Presbyters by their presence and cheerful concurrence in matters tending to public peace and good Government, so far as modest discretion deemed decent : yet they never presumed to claim hands in ordination, but only requested the Rulers, that such as they approved may be set over them, which was sometime granted, sometime not : but to ordein of themselves, *Saul* and *Uzziah* had so much right to offer Incens, as they to doo it.

*Eph. 4. 11.  
1 Cor. 12. 22.*

Al humble Christians look to the rock whence they were hewen, and pit wherout they were digged : who did not make Ministers ; but they seat by Christ, made People Christians. Such as sat in darknes had light brought them, and were found of God by his Ministers sent as Shepherds to the lost Sheep which sought not God. So ther is no caus for People to embrase that fury, folly, and faction which would lay al in common : sith Levellers can allege nothing to repeal the divine approbation of Ministry, which hath continued a peculiar peaceable possesstion to Church-Officers by Christ's Institution for sixteen Centuries without cessation, in a constant succession of Ordination. We grant People in a particular Parish or Congregation, may desire a special Man to be their Prelat or Pastor (as thos of *Milan* did *St. Ambros*) but cannot chus by their proper power, much less Ordein : as Souldiers may petition the General for one to be their Captain ; but cannot chus, creat, or constitut any without Commission. They may so wel set up a new Christ or new Gospel, as new Ministry or new

## The Churches tri Polit..

## THE. III.

Ordination ; which Christ hath done once for al times and places to the Worlds end, without Peoples interest. A wise Spaniard said, 'Tis better in a State to prefer corrupt Men then silly Sots: the one like a Theef in a Vinyard, wil only take ripe Grapes til he be satiat: but the other as an Ass eats ripe and green, treads down al with his heels, and being filled, tumbles in it to spoil all such is the unskilful Vulgar in Church affairs.

*Ques.* Som scornfully ask, what can Bishops confer in Ordination more then other Men, what charm is in their prayers or imposing of hands, to invest Church power; or how can they give the Graces of the holy Ghost? why doo they claim to be called Clerics as peculiar to that Tribe, and contemptionsly call others Laics; sith al the Lords People are the lot of his Inheritance, being spirituallie annoyned to be Kings, Priests, Prophets.

*Ans.* Thef Scarcrows are soon repelled : 1. Touching the term or title of Clergy and Laity (which captious Critics imput as pride in Ecclesiasties to incens People against them) this distinction was ever used *ab initio*, as al antient Fathers, Councils, and Histories ratify: nor is the one upbraided as a badge of vainglory to the Ministry; nor the other aspersed as a brand of infamy to the People: but only to difference both callings, as 'tis in our Laws and Language. Nor is it avert to Scripture sens, which calls them Pastor and Flock, Doctor and Disciple, Ruler and Ruled, yea al Faithful in general, are stiled *Clerus* (a Church) or portion of the Lords heritage: but Ministers in special *Clerus Ecclesie*, a lot given by the Lord to his Church, as consecrat apart to his service. So the Apostles chose *Mariobius* by lot: and the holy Ghost after said, *Separat Barnabas and Paul for the work wherto I have calld them*; who having fasted, prayd, and layd on bands, sent them away. Gods Ministers disdain not to be counted or calld his People, as Children of one spiritual Father; and brethren of the same Family of Faith: Nor wil humble Christians cover to be clyped Clerics, or scorn the appellation of Laics to avoid confusion of Callings: who accompt or acknowledg tris Bishops and Ministers as their Fathers, Overseers, and Instructors. *Mag* may so wel bogle at the words Trinity, three persons, and Sacraments; which

which are not found in the letter, but truth and sense of Scripture : Nor is Logomachy or word-war fit for wise Men, being a mere Sciomachy or shadow-fight, like stumbling at straws and syllabical scruples. No Religion bars convenient compendious terms to distinguish degrees : but these word-Carpers have a malicious meaning, to make People abandon both Name and Thing, even the Office and Ordination. 2. To the demand, what charm is in Bishops hands or prayers to confer the holy Ghost, more than in others so well or better gifted ? It may so well be asked (as Atheists and Apostates use) what virtue is in Baptism water to wash away sin, regenerate sinners, confer Grace, or represent Christ's blood more than in other, as proud Catabaptists contested ? Or what efficacy in Bread and Wine at the Lords Supper, more than in the same Elements at usual Tables or Taverns ? How doth the form of consecration by using Christ's words add or alter them ? At this rate of carnal reasoning, Men may cavil at Christ's Deity and Humanity for the outward poverty of his life and death ; which made many doubt or deny him to be the true Messias. So this fond, fitful, frivolous question falls to ground, with its own weight or weakness ; as if there were more light in late modern Meteors, than in the great Lamps (Sun, Moon, and Stars) of Scripture, Church, and ancient Christians : who with the same holy humble Faith, as they believed Jesus to be the promised Messias (mangre al which blind Jews and barbarous Infidels obtrude) doo also religiously reverence all his holy Orders and Ordinances, how poor or plain soever, settled in his Church. Nor doth the means of outward appearance weaken their duty or devotion : who live by Faith, see with the eye of Faith, and act with Faith's hand in all divine mysteries : For God makes foolish things effectual by his Spirit and Grace, to those high holy ends for which they were ordained. So 'tis not any Magic charm which makes common Elements become Sacraments, being consecrated by Ministers ; nor in Bishops hands and prayers to ordain them ; but his powerful Word and Spirit : who commands the duty, confirms the Order, and gives a blessing to Ministerial Ordination, so well as to all other Ordinances.

The result is, That Ordination makes nothing to Ministers Natural,

*Accedit Verba  
Elemento, & sic  
Sacramennum.*

## The Churches tru Polity.

THES. III.

Natural, Moral, or Spiritual endowments ; nor doth it confer any Physical power, no more then the Office of a Judg, Ambassador, or martial Commander, to their personal abilities : but invests them alone with authority to exercise thos Functions, which none else may presum to perform, who hath not that order of Office co-signed to him : Nor can any power in Men make a Gospel Minister though never so gifted, to consecrat holy duties, iav only such as are set apart or separat thereto by du Ordination. The benefits therof are manifest and manifold: 1. For Gods glory and salvation of Mens Souls, by believeng tru Ministers testimony, that Jesus Christ is sole Saviour of the World ; who began this Ordinance, and sent som special witnessies to proclaim him by a constant continual succession in all ages and places til his secund coming. 2. It evidenceth the Churches care and fidelity, both in preserving the divine Oracles, and in celebrating holy Mysteries as Seals to confirm Christians Faith ; beside the exercise of wholsom Disciplin committed to the Churches chief Pastors and Rulers. 3. It givs persons rightly Ordeined a real power derived from Christ, which none hath of himself ; as St. Paul bid Timoshy, lay hands suddenly on none, but commit the things he had heard of him to faithful Men, who shal be able to teach others also : viz. by perpetual succession, and public Commission. 4. It binds the party Ordeined more strictly to discharge his duty by study, praier, conference, meditation to keep and improv thos gifts or Graces, for Gods glory and the Churches good. 5. It givs tru Ministers comfort, courage, and confidence (as sacred unction did to the Prophets, and Christs solem Commission to the Apostles) to preach ; not as popular Scribes, or precarious Pharisees ; but as St. John Evangelist authorised by Christ ; whos Ministry, like Johns Baptists, was not of Men (though transmitted by Men) but from Heaven ; wherby they can rebuk with authority, and doo al duties of their Ministry. With this confident conscience, they can speak boldly in the Lords name, not fearing Mens faces, no nor the force or fury of Devils : nor wil forsake their Flocks when Wolfs com, as Hirelings and Self-Intruders doo ; but in times of public persecutio-  
n, chus rather to be exemplars of cheerful suffering, in expe-  
ctance

Mat. 28. 20.

1 Tim. 5. 22.

2 Tim. 2. 2.

stance of Christ's promised assistance and reward. 5. It conserves order and decorum in the Church, fortifying their function with due respect or regard : so that neither Person nor Office is easily despised, when divine Ordination is duly performed. For it conciliates much love, awe, and reverence from all true Christians ; rising a just veneration to duties rightly celebrated by that of whom Christ saith, *He that receiveth you receiveth me, and whoso despiseth you despiseth me, and him that sent me.* This makes them esteemed as Prophets, Apostles, or Angels sent of God : yea Christ resents their injuries as his own, and the very dust of their feet becomes a dreadful Witness against proud contemners : who deeming them to be but of civil courtesy, make no bones to degrade them ; that they may prefer a rabble of their own Parastitical Preachers, before any of Christ's sending or the Churches ordaining. Such are fittest for their sinister ends, who wil act in a devilled way by the same insolent irreverent spirit of popularity, which is most prevalent with the Enimies of Ministerial power and Ordination. The Devil is best pleased with such pragmatic Preachers, who doo Satans work under our Saviours livery : which is to extirpate true Ministry and true conscience of Religion, that so having by thesel *Nimrods* hunted out the race of ancient holy Order and Succession ; he may erect a *Babel* of Confusion. 7. It givs great satisfaction to all true Believers in point of duty discharged, and comfort obtained by holy Ministrations : when they are assured of the Ministers mission and officiating in Christ's name ; which none can pretend to, without truly, say that rightly ordained : but other impudent intruders, hav no plea from Scripture or Church custom to justify their acts, or perswad sober Christians to regard them. The old Greek Liturgies praid at Ordination of Bishops and Presbyters, that God would bellow on them such Gifts, as the holy Ministry might be unblamed and unblotched for the Peoples comfort. St. Paul askes, *How shal they preach unless they be sent ?* Which implies that none can cheerfully or comfortably doo it without the divine mission. No Churches or Christians were ever eminent for sound knowledg, Orthodox truth, or holy Life ; except where true Ministry, by right Ordination was countenanced and

Mat. 10. 40.

Rom. 4. 10.

continued : for the more defective or negligent they are therein, the more overgrown they are with ignorance, error, Schism, novity, and licentiousnes : when Men make themselves or others Ministers in new waies.

## Summary.

To sum up al, right Ordination confers no interin inherent Grace or sanctity (for *Judas* was an Apostle and *Demas* a Disciple, yet both dissemblers) but only outward gifts fit for that function, to discern or distinguish them from common Christians : having al their efficacy or authority from the first Fountain, in the same way of subordinat succession, which Christ prescribed, the Apostles performed, and al Churches practised : nor can any Upstarts or Pretenders to new Light, claim the power of Ministry without du Ordination in the old way : to which no Mans ostentation of Gifts or admiration of Auditors can contribut ought to eitheris comfort ; but much to the sin and shame of both, as perverters of Christs Ordinance and perturbers of public Peace. Yet every ordained Man in a meet outward form, is not a tri worthy Minister : for ther may be Hypocrits (as *Magus* was) who hav no real abilities, nor honest purposes ; but aim only at base advantages, as Intruders also doo. The Ordainers too may be deceived in judgment of charity, or corrupted by human frailty (which follows al Flesh more or less) to pervert this holy Institution, which nothing is free from abus : but they can hav no comfort in that sacred calling, unica they discharge their duty with honest hearts to Gods glory and salvation of Mens souls, for noworthy Ministers unduly Ordered, are like Ships slighty builded, which canst their own loss and al that sailkin them : so disorderly in ordaining, etc a great detracione or disparagement to Religion, as unskillful cowardly Officers are in Armies. Such Enies as in brutish violence or popular insolence, arrogat undy power, or abrogat wher 'tis due ; commit more hainous sin then *Simon Magus*, who modestly offered Money for a part of Ministeriall power : but to wrest the Keys of Gods house from his own Stewards, to whom the chief Master committed them (which *Magus* never offered to doo) Is Cyclopic fury and Getic barbarity : much more to translat them unto Bon, Lapines, Mechanics, or basc Bazzardes, who not conseruous of any beautifull

just Ministerial power, can make no conscience to doo that duty being most unfit for it ; tho they pretend to Preach and ordain whom they please; both being fitter for Stocks and Prisons, than to feed Flocks or frequent Pulpits. Thus far Dr. *Gauden*, but far more copiously and curiously, in his learned *laeuenbergs Worthy of most piercing perusal*; wherof the quintessence only is here briefly presented.

For upshot, It appears that Episcopat was instituted by Christ Analogically in his Apostles, but apostoly by them in such as they appointed to succeed with precise rules of Ordination and jurisdiction over Presbyters and People committed to their charge : which primitiv pattern the Catholic Church through al ages in al places perpetually persecuted or practised till these last worst times : but single Presbytery and Lxv. Elders specially without any Bishop in chief, is a lat devise set up for a shift in case of necessity, as som of the Authors and Partors acknowledg : wishing they were so happy to have Protestant Prelats, as *England* enjoyed about 100. years together (except a quinquennial Eclipse) since *Edward 6.* of blessed memory began the Reformation. All which particulars with many mo, are previously and pregnantly proved in the prenties, which shal not be vainly reiterated. These points are presented to public sifting or scanning sans scandal or scurility, with hope of like liberty (stil allowed to Scholars) as the Adversaries ever exercised against Episcopat freely, if they kept their Pens from treason and sedition (as *Piers* in his *Martyr Mar Prelat* did not) even when Prelats most swayed or domineered. For no Sect can or dare say al their Tenets are infallible Truths : why then wil they not patiently permit them to be tried by the Touchstone of Gods Word, for the better ventilation of verity, without bitterness or asperity ?

A. C. 1547.

*Hic pax ista, quis non frenet vel circumca tensit?* — *benignus etem  
Felix, a sergo quem nulla Ciconia pinxit.*

These things thus laid, who wil not push or winch ?  
Hee's happy, whom no stork behind doth pinch.

and each of these three has a distinct office, and is to be distinguished from the rest of the church; *Supplementum instrumentum*: there being no such thing as a church without these three offices, which are called the three heads of the church, or the three persons of the church; *A supply taken from many.*

*Instrumentum* is that also wherein the three heads of

**T**hus were Adversaries or Antagonists to Presbyterians, who may be fit Accusers, but no good Judges: nor shall any of their railings or revilings be produced, but only such probable testimonies as concern matters of Fact, Doctrine, or Disciplin; laying aside all uncharitablenes. Whereas Christ hath three Offices of King, Priest, and Prophet; they differ under which to darrain their Disciplin. They say he is considered as Son of God or secund Person in Trinity: so al Persons and Princes (Believers or Infidels) are his Vicerois in their Dominions: or as Mediator, Head, or Governor of the Church: so al Pastors, Teachers, and Elders are his immediat Vicars or Officers: but civil Magistrats only Patrons and Protectors; the one in Spirituals, the other in Temporals. To this they al stick as limpets to alstone, but dissent in particular points of the foundation. *Cartwright* confiesseth Christ as Son of God coequal with the Father to be Ruler of Civil Stats; but not as one Saviour or Redeemer: the Humble Motioner saith he hath power over al Principalities in Heaven and Earth, not simply as secund Person, but as Son of God Manifested in the Flesh; having sole authority not only as God and Man, but as mere Man. *Cartwright* contenteth, that Christ in governing Secular States hath no Superior: thru Motioner saith, As he is King of Kings and Lord of Lords; he receiveth this power of the Father: so whom *Bizet* affiess, that God governs the World in person of his Sonas made Man; and al power given him in Heaven and Earth is spoken properly of his Humanity. If then Christian Princes hav power under him as Mediator God and Man, nay as Head of the Church; their Presbyteries or Elderships hav not sole stroke in spiritual matters of Rulership. *Sneadman* stily holds, That *St. Paul* speaking of Christs body, intends civil Magistrats as Church Officers joyantly with Aldermen, and 'tis great rashnes to exclud them; accompting such for Adversaries and Anabaptists.

2. C. 1. 15. 24.  
3. b. 1. 10. 22.  
4. b. 1. 12. 27.

*Ob.* Cartwright opposeth, that Christ being sole Head of al the Church and every particular Congregation which hath a wel ordered Eldership ; is never severed from his whol Body. *Rom. 12.* nor any part of it. *Ergo* ther needs no subordinat Head or Governor over any Christian Church. *1 Cor. 12.*

*Sol.* This Sophistry is soon retorted thus : Christ is our Priest, Prophet, Pastor ; who is never absent but able to perform al such functions : *Ergo* we need no Ministerial Officers or Presbyters : as if he sitting personaly in Heaven, had not set such to Preach and preside here visibly on Earth.

*Repl.* He rejoyns, If the civil Magistrat hath right to rule in Christs Body the Church ; it shal hav two Heads, which were monstrous : *Ergo* 'tis absious.

*Sol.* Ther is a Ministerial Head or Spiritual, so Christ is soly over the whol Church ; which to claim (as the Pope doth) is Antichristian usurpation : and a Magisterial or Temporal, which imports only a secular Ruler, as al Princes are in their Dominions : so a like inference may be made; if the Commonwealth belong both to Christ and civil Magistrat, it shal hav two Heads, which were as Monstrous : but neither is necessary. Princes may be Christs Substitutes or subordinat Rulers, even in Spiritual causes better then base Rustics or Mechanics admitted to be Elders. 'Tis a tru Tener, that Christ constituted his Disciples to assist in his Priestly Office ; on which score we defend against Papists, that every ordeneined Minister is so wel his Vicar as the Popt, having equal power to Preach, pray, and dispense Sacraments : but the Author of Ecclesiastic and civil Polity, denies Pastors to be Christs Vicars as he is *p. 68.* Priest (for so the Pope the Devils Vicar assumes it) but only as a Prophet : which is a novel Paradox disclaimed by his Brethren. For *Fusser* finds only two Offices, making Prophecy part of his Priesthood : so it results, they be his Vicegerents for Regiment only as Kings, and al would fain be so, if they could deriv a Roial right. They urge against Bishops how his Kingdom is not of this World ; yet place it in the Confistorian Eldership : for *Brenza* saith Christ as King and Head of the Church, rules it by Pastors lawfully called, which *Cartwright* and *Fusser* confirm. *Sannius* saith, Christ executus his Regal Office

## The Churches true Polity.

## THESS. III.

by the internal government of his Spirit, and external of the Ministry : how then doo they Elders being no Priests nor Prophets hold their regency ? For Christ is suprem Sovereign, the Presbytery his Kingdom, and Spiritual Elders his Vice-roys : so Laics are but pety Princes like the idle Kings of France meer shadows or Cyphers. *Bocca* \* saith every Eldership is Christ's Tribunal : which is parallel to the Canonists parastic position, that the Pope and Christ hav but one Confistorie. For as Papists prohibit all Appeals from Christ's Vicar : so they hold it hainous to appeal from the Generall Confistorie being Christ's Tribunal beyond control. So what they depriv or disprov in others ; they selves practis and patronize.

Criminations.

*Luke 22. 26.*

*1 Pet. 5. 3.*

1. They blame Bishops (as they doo the Pope) for meddling with many matters, and Lording it over others : alleging our Saviours saying, *Vos verbum meum sicut et St. Peters preceptum non est dominus super clericos* ; which is meant of abusiv ambition. Yet their Elderships undertake a Sea of affairs *in ordine ad Christianum* like Papists, which they hook in within the compass or cognisance of their Confistorian Commission. All Crimes (saith *Knox*) which deserv death by Gods Law (Murders, Adulteries, Sorceries, Blasphemies, Heresies, railings against the Sacraments) incur Excommunication : in which Cases Summons must be sent to the Offenders Parish, or if he hath no settled abode, to the chief Town of that Division, to appear and answer at a set time ; or shew caus why Excommunication should not be denounced : but if he appear not, he is to be Excommunicat nexte Lords day ; not for contempt, but as guilty of the fact : so if Malefactors in *Francie* fly, they are hung up in figure. This is round work to Excommunicat for superseding one Citation in Causes of Life and Death, judging him guilty untried. How if the Magistrat pardon this Murderer ? Yet wil not they receiv him upon repentance under 40. daies trial, and satisfaction given the next Allies of the party slain. So they take on them al kind of power.

At other offenses, not capital (Lechery, Ebriety, Swearing, Cursing, Scolding, Fighting, Fencing, Sabbath-breaking, wanton words or gestures, neglect of Sermons and Sacraments, In-  
spition

\* Dr. Presb. p. 188.

spition of pride or avarice, superfluity of Fare, riot in Raiments, Dancing, Dicing, hunting Tavernis, Tipling houfes, Theatres, May-poles, Mortices, and al Merriments, with many mo) are left to the Elderships discretion. So are contentious persons which vex their Brethren sans cauf, wherin they wil be sole Arbiters. How can theſ Men know unleſſ they examin the facts, and be ſkilled in the Laws of the Land? Or who wil run to temporal Courts, if he may be righted at Coniſtory Bar? Nay if he doth, he ſhal ſurely ſmart for it. *Baze* faith, Al ſins are ſubjeſt to their cengeur, as being scandalous to godly Men: for if one wrong me in goods or good name, he commits a duple crime; one in wounding my heart by breach of Gods Law, and giving il example; wherin I muſt complain to the Elders to work his repentence: another is damaging my fame and fortunes, which Magistrats muſt right. Is not this a bray deviſ to inlarge their Jurisdiction, when al actions of the Caſe com within their compaſſ, and al persons muſt be Informers to their Court? If I complain to the Coniſtory that one hath wronged me, and they enjoin him to ask me Forgiueſe; how can he commencre a Law-uit againſt me? He may (quoth *Baze*) but 'tis an il ſign of repentence or tru remiſſion. Is not this a bar to civil Juſtice? The wrong is confeſſed and forgiueſe asked; ther needs no trial of Fact, but the Magifrat may award da‐gaſes and tax coſts, which is al he can doo. Avant then Common‐Law and Chancery: the Coniſtory alone can doo al.

Al the ground of this Divinity is drawn from tho Jews Sanedrim, which *Carswright* faith Christ transferred to his Church as a pattern for the Elders. *Baze* concurs, That the Priests were Lawyers, who decided any doobt arifing among the Judges. If it be asked, what they had to doo in caufes merely Civil? He learnedly reſolves, That matter of Fact is Civil, which the Judg ſentenced; but al points in Law the Eccleſiaſtic Elders decided or determined. Is this probable or veritible? Doubtless the Jews had not two Courts (one of Fact, another of Law) nor any Nation ell: but in diſſil Caſes both of Law and Fact, Appeals were made from inferior Courts in the Country to the Sanedrim at Jernſalem, which handled Civil Caufes ſo wel as Eccleſiaſtic. Nay *Trauerſ* and the learned

discouſſi

discours hold, That the Elders may deal in Civil Causes, as they did under Pagan Princes before they Christianized : for they receiv no more authority by their conversion then they had before, nor may meddle in Church matters ; yet they may in Civil. 2. They found fault, That Primats and Prelats were made privy Counsilors of State ; much more to be admitted Members of Parlament and Convocation : yet *Bacca* was of the State-Council at *Geneva*, and prescribed to *Scotland*. That in stead of Bishops som grav Presbyteris may be present in Parlament to advise in spiritual matters, as Judges doo in Law. Yea *Field* supplicated here, That twenty four learned Divines might hav votes in Parlament, excluding Bishops ; but for the Convocation (if it were such as should be, meaning their Eldership) the Parlament may establish nothing pertaining to Gods worship without their direction. 3. They contemn or condemn al antient Councils, and caled our Reformation of Religion doon by Convocation, a Deformation ; branding the 39 Articles, Injunctions, Canons, and Church-Ceremonies as contemptible ; but extol their own Synods (Classical, Provincial, National, General) as parallel to the Gospel, and authentic Oracles of the holy Ghost. 4. They inveied against Clergy Men to be Commissioners in the lat high Commission Court ; yet sued in *Scotland*, That fourty Ministers should hav Commission to suppress their Enemies of Religion. So *Field* petitioned here, That his twenty four Doctors might hav power under the Great Seal to censure al Sects, Heresies, Errors, Contemps, Misdemeanors against Gods Word and their Ecclesiastic-Laws : to depriv any Pastor not doing his duty after their wils ; to examin Witnesses, imprison Malefactors, and certify their names to the Lords of the Coancil for farther puishment. 5. They disliked the High-Commission should send out Purseavants to summon or imprison Men : yet the Geneva Confistoric hath a Beedle to cite Men, whom they incarrestat at pleasure. 6. They exclamed aloud, becaus subscription was required to the Articles of Religion, Communion Book, and Canons : Yet the Disciplinarians at their clandestin Conventicles injoined it to their Decrees or Devyses : nor can any be chosen a Church-Officer, unles he first subscribe to their Disciplin.

plin. 7. They task the Oath *ex Officio* used in certain chief Causes; becaus Men may not be compelled to accuse themselves; and no accusation is liable against an Elder, under two or three witnesses : yet when *Henrig* a Presbyter refused to swear (touching dancing at Widow *Balthasars* house in *Genava*) al-leging that place, *Calvin* jeered at it, and extorted confessions upon Oath, deprived *Henrig*, excommunicated one of the four Sinners, and imprisoned al the rest. 8. They brand the Common Praier Book as culled out of the Popes Portuus ; The Ceremonies, Surplice, and other ornaments as Antichristian rags ; contesting 'tis better to conform with Turcs then Papists. If ic be answered, that we must tryal things and hold what is good, using thos things lawfully which were abused superstitiously ; al wil not serv or satisfy : yet when they are charged with Donatism, Anabaptism, or Papism in perturbing the public peace, for saying the Sacraments are not sincerely Ministered, that we hav no lawful Prelats or Pastors, and Princes may not meddle with Ecclesiastic matters ; *Cartwright* a chief Champion answers for al his felows, That in the filth of such Heresies som good things are found, which they receiv or retain, as the Jews did the holy Arc from prophane Philistims. 9. They decry University Degrees (as the Anabaptists did in *Germany*, whom *Melancthon* confuts) caling them childish Ceremonies borrowed from the Pope : But *Junius* a Consistorian contends they are decent and lawful, which ought not to be abrogated for any abuse, or abandoned becaus borrowed from Papists : Yea *Cartwright* sued to be Doctor of Divinity, which was denied ; and the strictest sort took Academical Degrees sans scruple, and divers swallowed Lawn fleevs without choking. 10. They reprov others for urging the authority of Councils, Fathers, and School-men : yet if any seem to fit or favor their Caus, they magnify them highly : as *Berze* stiffly preffed St. *Austin*, *Chrysostom*, with others against *Erasmus*, giving general Councils glorious titles, when they served his turn, or ell slighted them ; and *Cartwright* calls such citing of Fathers a raking of ditches. 11. They allege against Bishops preminence over Ministers, that both are caled by one name, and therfore one Function : when 'tis answered, That community of title takes not away di-

function of Offices, sith even Princes are stiled Deacons Apostles, and Priests, yet far disparate in power ; this wil not content : Yet *Braffus* proved, That the name Elder is ever appropriate to Ecclesiastics, not to Laics ; *Berze* borowed that distinction for his defens, how the name of Bishops and Elders are common, but their Offices not al one ; nor is it a good consequent, every Bishop is a Presbyter, *Ergo* every Elder is so : for al names of Ecclesiastic Officers (Deacons, Apostles, Prophets, Prelats, Pastors, Presbyters) are sometime used generaly or promiscuously. 12. They aspers our State for suffering Bishops to retain som parts of the Canon Law, crying out 'tis Popish and Develish : yet if ought fit their humors, they secretly stole it out of the Decretals; as in their draught of Disciplin more then seven parts of eight are borowed from it. Hence *Vires* finding how Princes by castairing the Canon Law, assumed Ecclesiastic power to themselves ; condemn their rashnes or rigidnes who depraved the same. Thus by this Jury of Criminations it appears how palpably partial al mortal Men are in their own behalfs : yea their factious folowers wil hardly beleev half, and justify the other moiety as proceeding of piety. Next shal be shewed how they wrest the Fathers to their owa sens.

Expositons.

*Iguation* wils, That nothing be doon in the Church without the Bishops consent, who as Prince of Priests hath power over al : Can ought be plainer ? Yet *Cartwright* counterfets, That by Priests he means ruling Elders (Lay ones he never knew) by Prince the Moderator chosen to propone matters at one meeting only : and by power over al, his authority over the Elders in the same Parish (when no such precincts were yet bounded) just after their new ent. *Justin Martyr* stiles every Bishop Prelat, as prepositos over Priests and People : *Cartwright* consters it, That he was Prelat of the People, not over Presbyters : or at most a Moderator to propos matters only. Yet if he was superior over Ministers, how fondly is it inferred to be lawful, becaus he was so ? for even in thos dawning daies som things deviated from the Gospels purity, as the name Prelat common to al Elders, was appropriat to one : Thus like Wind-millers, they make every wind serv their turns. *Irenaeus* saith the Apostles appointed Bishops in thos Churches which they

they planted : *Beza* clean contrary to his mind and meaning, interprets it of Pastors, Doctors, and ruling Elders, not constituted by their authority, but chosen by the Parishes. For when any Officer was elected, the Apostle present consecrated him to the Lord by laying on hands in the name of the Presbytery. *Jerome* testifies, That from St. *Marc* to his time a Bishop was placed in higher degree above Presbyters, as a Captain in an Army : *Carrwright* seeks strange shifts to shadow it : 1. That the Presbyters did it without *Marc's* order. 2. That the words from *Marc's* time, are exclusiv, as if that superiority began after his time, which is flatly false : for he calls *Marc* Bishop of *Alexandria*, and his successors superior in degree or dignity. 3. That in saying it was so at *Alexandria*, he implies it was not so elswher. Is not this a goodly gloss ? 4. He cries out against the pravity of thos primitiv times ; which is a more ingenuous agition, but a filly shelter or Sanctuary : for no wit of Man can evade or exclude it. *Jerome* saith farther, It was ordered by Decree of the whol World ; That to suppress Schisms, one should be chosen by the Priests above the rest : *Beza* boldly givs him the ly (which the testy old Man if he had lived, would retoe in his throat) that it was not so. Many Antient *Irenaeus*, *Cyprian*, *Tertullian*, *Trouw*, *Ambros*, *Austin* yeal Bishops the Apostles Successors : And Ecclesiastic Writers draw long Catalogs of their names in several Sees ; which thos Fathers urged against upstart Heretics in their dais : but when Papists press such succession at *Rome* and elswher ; we deny not the trnth of it, but answer that personal succession is very effectual, if Doctrinal concur ; and thos Fathers in urging the first, had a special ey to the last ; becaus such Heretics oppugned som points of Apostolic Doctrin. Yet *Carrwright* and his Crew contend, that by Bishops are meant Parochial Pastors, stiled the Apostles Doctrinal Successors : and al Episcopal Catalogs are of Parish Priests. Yea *Sadur* excluding al personal succession, grants Doctrinal to Laics, if they hold the Apostles precepts and walk in their paths : O deuity. When swarms of Authors are cited, that *Timothy* was Diocesan of *Ephesus* ; *Carrwright* givs the ly to al, becaus St. *Paul* saith, he was Evangelist : So was S. *Marc*, yet a Bishop. When for Antiquity of Archibi-

## The Churches tru Polity. THES.III.

bishops *Clemens*, *Anacletus*, *Anicetus*, *Epiphanius*, *Ambros*, &c. are urged, together with St. *Austins* rule, That wher a name is so old and origin not extant, it should seem Apostolic : *Cartwright* calles the citing of antient Authors a raking of Hell, and saith thos times were not pure Virgin-like ; branding *Clemens*, *Anacletus*, and *Anicetus* as conterfet cranks (haply som forgeries were vented in their names), and slightes *Epiphanius*, that he wrote according to his time : but rejects *Ambros* Book *de dignitate Sacerdotum* as foisted. When for the Office of Archdeacon *Damasus*, *Sixtus*, *Sozomen* and *Socrates* are quoted ; *Cartwright* answers, That *Damasus* spake in the Dragons voice, the best ground bears thistles, and thos times were corrupt.

Thus they either wiredraw the Fathers words to their own fancy, or deny their authority, which are easy evasions. When *Ignatius* terms a Bishop Prince of Priests, and *Cyril* and *Tertullian* high-Priest : *Cartwright* cursedly censures, that such Proctors presum to put our Saviour out of his Office : yet they are only stiled his Substituts on Earth, when al confes it to be the joint judgment of the Catholic Church and Councils, that Bishops are the best remedies to repel Schisms and Heresies : *Benza* and *Cartwright* cry they are al deceived ; for ther were great controversies and contentions stil under their regiment. 'Tis tru, for Christ foretold it wil be so stil til the end. When a cloud of primitiv witnessies is produced for the lawful use of Holy daies : *Cartwright* complains, That Truth is measured by the crooked yard of time; and appeals from authority to Scripture, wherof he wil be sole Judg and Interpreter. When the whol stream of Fathers and Councils is urged to prov the Churches power in al indifferent things not prescribed by Gods Word : he carps how he is pestered with human authorities, instead of the Prophets and Apostles, shaking them off (as St. *Paul* did the Viper) with one blast, that the things asserted are now questioned, as if their cavilling were sufficient. When *Cyril* saith, That *Moses* Law to punish Adultery with death is out of date : he comptrols his Opinion as corrupt. May it not more justly be said ?

*Nomine mentata, narratur fabula de se.*

The

The Tale, change but the Name,  
Of them is stil the same.

When *Theodoret* testifies, That *Chrysostom* Patriarch of *Constantinople* had the charge of other Churches in *Asia, Thracia, Pontus*, beside his own See, and *Sozomen* saith he deposed thirteen Bishops for Simony : *Cartwright* cogs an answer, That he had no other care over them then al Godly Ministers ought to haue over al Churches in Christendom : or if he took rule over them, he was a proud Prelat like the Pope ; yet haply he deposed thos Bishops by consent of the Presbytery, not by his own authority : al which bewray gross Ignorance contrary to known truth. When the first *Nicen Synod* (which placed Patriarchs over Primats) is urged for the antiquity and authority of both : *Cartwright* scoffs at it as no famous Council, taxing divers Decrees of error, specialy in points of Disciplin : yet al Churches receiv them as authentic ; and *Arrians* or other Heretics may so wel cavil at the Doctrins. When *Antioch Council*, caled fifteen yeers after, Decreed, That inferior Bishops shal not act without their Metropolitan, say what pertains to their own Dioceses : He glosseth that a Metropolitan was only set over a chief City, and the name makes no more difference then to say a Minister of *London* and *Newington* : but by Diocese is meant a Parish (so he stil translats the Greek word, becaus it bears a Parochial and Episcopal division, though generally used for the later) wher a chief Minister had som Mercat-Town with vicine Villages appendent to his Church, as at *Hitchin* and ellwher : *Sic parvum compondere magna solebat*. What fine foists and brazen bolts are thes to bolster a bad cauf ? When *Athanasius* avers, That *Denys* Patriarch of *Alexandria* (to which Jurisdiction *Egypt, Thebais, Mariota, Lybia*, and other Provinces pertained) had the Churches of *Pantopolis* committed to his care : as *Epiphanius* saith the same of *Peter* another Patriarch, to whom the Archbishop of *Miletus* was subject : *Cartwright* consters it of a voluntary care (not authoritativ) which every Minister ought to take of Churches round about him. When *Theodoret* Bishop of *Cyprus* saith, Heself

had Government of eight hundred Churches : *Cartwright* checks him for a vain boaster, upbraiding his writing against *Cyril*, *quid ad hominem?* When the Councils of *Nice*, *Anioch*, *Carthage*, and *Sardis* declare, that only Bishops hav authority to excommunicate : *Cartwright* from *Calvin* the chief Coryphe declares, That in so doing they fomented ambition.

Thus they speak Magisterialy from their Chair what they list, which their partial poor blind Proselits hold for Oracles. When Mr. *Fox* provs Archbishops to be abov Bishops, and them abov Ministers : *Cartwright* givs a dor, That he writing a Story was more diligent to deliver what is doon, then how wel or il doon. Yea, he censures al learned Men under *Edward 6*, that they knew only in part, and being sent out in the morning dawn, yet the Gospel Sun was risen high, might oversee much, which som not so quick eyd can better discry: for what they had in acutnes of sight, others enjoy by cleernes of the Suns light. He prescribes two learned observations : 1. That in the Nicen Synod and others within two hundred years after, many Canons and Cautions were made touching a Metropolitan in every Province what honor or title he shal hav; what limits of Jurisdiction; and what place to sit in ; which shews that it was opposed in thos daies : intimating, that som Schismatic Spirits opposed the Ecclesiastic Hierarchy then as Disciplinarians did since, which is no warrant so to doo. 2. That among Pastors, Elders and Deacons in every Church, one was chosen by the rest to propone matters (whether doubts to be debated, censures to be decreed, or elections to be determined) who gathered voices, and was the common mouth to moderat the whol Assembly. A learned lesson to shew that Episcopal Government jumps just like *Germans* lips with *Genevan* Presbytery, as if they should shake hands ; who shape al to their own cut, as an old Dotard at *Ashens* deemed al shippes his own which cam into the Haven.

Howbeit they differ diversly among themselves : For *Cartwright* draws the Elderships origin from *Moses* and *Aaron*, who assembled the Elders at Gods command, which he interprets of Laics: but *Gallatin* of Preachers : *Pelikan*, *Bertram*, and

and Similes of Civil Rulers, Senators, and Princes. *Biza* brings proof out of *Moses Pentateuch, Chronicles, and Prophets*: But *Calvin* the Founder saith, The Jews Sanedrim was founded after their Captivity, being then inhibited to creat a King: yet the seventy being instituted by *Jethros* advise, were a lawful Polity allowed by God, to censure maners and Doctrins. The titles given to Ministers in the new Testament (*Act. 10. 28 Act. 26. 16. Rom. 15. 16. 1 Cor. 14. 32. Phil. 1. 1. 1 Tim. 3. 2.*) *Biza, Junius, and Cartwrights* ascribe to their Elders, which *Calvin* applies to al Ministers. Thus they run som into Egypt before the Law, som to Mount *Sinai* in the Wildernes, som elswher to seek their Eldership; yet cannot find it: but agree like *Samsons* tail-tied Foxes. Wher any mention is made of Elders, Congregation, Church, Court, Bishops, Rulers, Thrones, Christs Kingdom &c. *Biza, Junius, Danaw, Cartwright*, and that cru imagin it to ring a peal for their Presbyterian platform, futing the Scripturres to their tunes. For as poor folks beget Children, but know not how to keep them: so Sectists breed or broch new Opinions, and seek Scripturres to maintain them; who (as *Hilary* saith) care not what the words mean, but put their owh meaning on them.

Lastly, Listen how highly they prais theselves, and Hyperbolically extol their Disciplin. We hav Christ and his Apostles, with al the Prophets for us: We striv for everlasting truth which God hath left, and may not leav it: the matters we meddle in, are according to Gods Wil in his Word: We propound his Caus faithfully, and for it are persecuted: We are his poor Servants, painful Ministers, zelous Professors, feeders of his Flock, Christs little ones, the foolish things of this World chosen to confound the wise: of immortal seed, lawfull successors to thos, who by Faith quenched the violence of fire: unreprovable, modest, most worthy Watchmen. We hold nothing not taught in Scripture, but what old and new Writers affirm, and exemplis of primitiv times confirm: We seek not to please Men or pleasure our selfs; but patiently abide, til the Lord bring our righteousness to light, and just dealing as the noon day. We merit prais of the Law and of Gods Church, seeking only to doo good: our zele is parallel to that of *Moses, Eliz, the Prophets,*

Eulogies.

## The Churches tru Polity. THES.III.

phets, John Baptist, Paul, the Apostles, and Christ. Our side detectt sin and wickednes: our Ministers suffer al evil at Magistrats hands, for refusing to doo evil at their commands; professing to obey God rather then Men. Brav Men by their own report: but doo not al Sects say the same, like the Pharisee who praid, *O God, I thank thee I am not as other Men?* Now hear their Elogies of the Disciplin. 'Tis the only band of unity, bane of Heresy, punisher of sin, cherisher of righteousness, pure, perfect, and ful of goodness: ordaineed for Gods honor, the Peoples health, and al Nations happines. The most beautiful order of Ecclesiastic Government, substantial form of Christs Regiment, and best Gold to build Gods Church: which wil make hir a chaste Spous, bright as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners. The establishing of this Presbytery is the ful placing of Christ in his Kingdom, and Scepter wherby he ruleth among Men, caled by St. Paul, *The ground pillar of truth.* It is the blade of a shaken sword in the Cherubins hand, to keep the Tree of Life, and chief Throne of al excellence, wherin God sits.

The Temporal Empire is a subaltern under-Court, to decide Causes by dictat, direction, or mandat of the Ecclesiastic Confistory, which is Keeper or Overseer of the Civil: The Spiritual Jurisdiction so far excels the secular in degree or dignity, as our Soul surpasseth the Body, or Heavenly blessings transcend Earthly benefits. Such Ministers as prefer Civil Magistrats to Ecclesiastic, flatter them lucre and belly fare: but the Presbyterial Confistory is Christs Tribunal, from which is no appeal: wherto the mightiest Monarchs are liable, being al Sheep equall subject to their Shepherds. 'Tis the safest Shield for a State to prevent Sedition and Rebellion, to cut off contention and Law-suits; to draw divers from other Trades to study Divinity, restoring Men from blindnes to sight, darkness to light, profanenes to purity and piety. Then wil be unity in the Church (when can yet tel, if al Sects stil swarm so?) Papists quasil, Anabaptists wail, and Atheists fail: but the People shal find perfection of Justice, the Nobility be righted, and the Commons comforted: then wil God cloth our Priests with salvation, and satisfy the Poor with Bread: His Saints shal shout for joy, and

al ends of the Earth fear him. Sir Thomas Mores *Utopia* is a meer Anarchy, compared to this peerless Polity of Presbyterial parity. But their sometime best beloved Brethren (*Brown, Barow, Greenwood*) vilify them, and deprav that Disciplin ten times more then thes boasters magnify both: whos derogations, detractiones, and defamations, for modesty sake shal be superseded, to shun scandal, slander, and scurrility.

Two Questions were of old debated by Divines chosen on <sup>Upshot:</sup> both sides : 1. Whether the word Bishop was ever used in any Church for every Pastor and Presbyter, or for one only who ruled both Priests and People within his precincts? 2. Whether the name Elder was ever taken in the new Testament or by the Fathers for meer Laics, or Ministers only? the resolution of both which shal be referred to the premises, which every Man having perused may easily decide or determin; to avoid prolixity and Tautology.

Presbytery is of divine right, as instituted by Christ in calling and sending seventy Disciples to preach; and confirmed by the Apostles in Ordeining Elders every wher: so is Episcopat of equal right on the same score of Christs chusing twelv Apostles, and their substituting Bishope to succed in Government: but Presbyterial Polity without Prelats by a motly mixture of Ministerial and Laical Elders; is a meer novity devised for a shift by Mr. *Calvin* in case of necessity, when the Genevans had expelled their Sovereign Bishop and were destitut of Ecclesiastic Disciplin. This is irrefragable verity in point of fact, mangre al contradiction.

Thes three foregoing Theses are transacted too tediously: but in the first, Traduction of every particular Soul from Parents; in the secund Gods Prescience of simple Intelligence, which in Order of Nature preceds al Decrees; in the third a joint Government of the Head with the Body (which is monstrous to sever them) wil salval scruples that can be objected or imagined; which no other way can possibly promiss or perform.

# The Churches tru Polity.

THES. III.

*Quale sit a Mundi genere, per secula Cleri  
Continuum regimen, pravia scripta probans.*

What Church rule from the Worlds birth stil hath bin  
Through al times ; may by previous proofs be seen.

*Antistes Caput est Cleri, sed Presbyteratus  
Corpus Episcopii : quos utrinque patet.*

A Bishop is Clergies Head, but Presbytry  
(Both's right is cleer) Body of Episcopy.

*Historia hac recitat, qua recta Ecclesia forma,  
Praesidibusque quibus tempus in omni fuit.*

How through al times the Church was governed,  
And by what Rulers, in Story is reherled.

*Spirituale fuit Regimen pro more Monarcha :  
Sic Deus instituit, Christus idemque salit.*

Church Government was set in Kingly frame :  
So God ordain'd, and Christ upheld the same.

*Sacra Dei Catus Politia est condita ab Orbe,  
Usque ad Apostolicos rite redacta dies.*

Gods Churches Regiment from the Worlds Creation,  
Is rightly drawn down to th'Apostles station.

*Presbyteris in Clero ascensu Episcopus omni,  
Semper Apostolico iure supremus erat.*

Bishops in al Clergies were set Superior  
To Priests, by Apostolic right stil Inferior.

*Schismatisi sunti rite Heretique vocantur,  
Qui male Prelatis opposuerunt suis.*

Al that oppos'd their Prelats wrongfully  
Are Schismatics and Heretics cal'd justly.

Secus.

Alior.

Allia.

Sive.

Epibonema.

THESES

## THESSIS IIII.

Prædictiones de Messia:  
Predictions of Messias.

**T**HERE be manifold manifest Prophecies in the old Testament of the Meffiah or Saviour of the World (stiled by Jacob Shiloh) of whos coming in the flesh the Prophets foretold, which was fulfilled in the fulnes of time. Wherupon the Jews ever since expect his glorious reign on Earth like a King, in great extern pomp (as Mahometans vainly look for their Pseudoprophets return) and Millenars apply it to Christs secund coming with his Martyrs and many eminent Saints raised from death ; which shal reign with him here victoriously 1000. years : at whos first approach the Jews shal be converted, and acknowledg him their true Meffias. All which predictions concerning Meffiah to com, were accomplished in and by Christ at his first coming to suffer for the sins of Mankind ; nor is any else to be expected, til his last coming to general Judgment : as shal evidently appear, by comparing thirty two Prophecies with St. Mattheus Parallelis in the Table subscribed.

<i>Isai 7. 14.</i>	<i>Mat. 1. 23.</i>	<i>Jonah 1. 17.</i>	<i>Mat. 12. 40.</i>
<i>Mich. 5. 2.</i>	<i>Mat. 2. 6.</i>	<i>Isai 6. 9.</i>	<i>Mat. 13. 14.</i>
<i>Isai 11. 1.</i>	<i>Mat. 2. 15.</i>	<i>Psal. 78. 2.</i>	<i>Mat. 13. 35.</i>
<i>Jer. 31. 15.</i>	<i>Mat. 2. 18.</i>	<i>Isai 35. 5.</i>	<i>Mat. 15. 30.</i>
<i>Judg. 13. 5.</i>	<i>Mat. 2. 23.</i>	<i>Isai 62. 11.</i>	<i>Mat. 21. 5.</i>
<i>Isai 40. 3.</i>	<i>Mat. 3. 2.</i>	<i>Zech. 9. 9.</i>	<i>Mat. 21. 5.</i>
<i>Isai 9. 1.</i>	<i>Mat. 4. 15.</i>	<i>Jer. 7. 11.</i>	<i>Mat. 21. 13.</i>
<i>Levit. 14. 4.</i>	<i>Mat. 8. 4.</i>	<i>Psal. 8. 2.</i>	<i>Mat. 21. 16.</i>
<i>Isai 53. 4.</i>	<i>Mat. 8. 17.</i>	<i>Isai 5. 8.</i>	<i>Mat. 21. 33.</i>
<i>Isai 61. 1.</i>	<i>Mat. 8. 4.</i>	<i>Pf. 118. 22.</i>	<i>Mat. 21. 42.</i>
<i>Isai 42. 1.</i>	<i>Mat. 8. 17.</i>	<i>Pf. 110. 1.</i>	<i>Mat. 22. 44.</i>
			<i>Isai 8. 14.</i>
		<b>Gg 2.</b>	

Predictions of Messias.

THES. IV.

<i>Isai 8. 14.</i>	<i>Mat. 21. 44.</i>	<i>Isai 50. 6.</i>	<i>Mat. 26. 67.</i>
<i>Zech. 13. 7.</i>	<i>Mat. 26. 31.</i>	<i>Zech. 11. 13.</i>	<i>Mat. 27. 9.</i>
<i>Isai 53. 11.</i>	<i>Mat. 26. 54.</i>	<i>Psal. 22. 18.</i>	<i>Mat. 27. 35.</i>
<i>Psal. 41. 9.</i>	<i>Mat. 26. 23.</i>	<i>Psal. 22. 2.</i>	<i>Mat. 27. 46.</i>
<i>Lamen. 4. 20.</i>	<i>Mat. 26. 56.</i>	<i>Psal. 69. 22.</i>	<i>Mat. 27. 48.</i>

Nothing was doon by Christ, which the Prophets foretold not ; nothing foretold by them, which he fulfilled not : for he saith, al things writen of me hav an end ; couching al in that one Word on the Cross, *Consummatum est* 'tis finished. Al Prophecies spoken of him are accomplished, al Lawish Ceremonies which prefigured him abolished, his own sufferings performed, and Mans salvation perfected.

For al particulars of his Passion are precisely pointed out: he must be apprehended, so saith *Jeremy*, *The Lord Anointed was taken in their nets*: How? To be sold: For What? Thirty Silver peeces : What to doo? To buy a Field: So saith *Zechary*, *They gave thirty Silver peeces the price of him that was valued, and gave them for the Potters Field*. By whom sold? By that Child of perdition to fulfil the Scripture : Who was he? One that eats bread with me : So saith *David*, *What shall his Disciples doo?* Run away; as *Zechary* saith; *I will smite the Shepherd, and the Sheep shall be scattered*. What shall be doon to him? he must be scourged and spit on: So saith *Isaias*, *I hid not my face from shame and flogging*: What more? He shall be led to death: So saith *Daniel*, *The Messiah shall be slain*: What death? *He must be lift up as Moses did the Serpent*: Whither? To the Cross: So saith *Moses*, *Hanging on a Tree*: How lift up? Nailed to it: So saith *David*, *They have pierced my Hands and Feet*: With what company? Even Theeves: So saith *Isaias*, *With the wicked was he numbered*: Where? *Without the Gates*, So saith the Prophecy: What shall becom of his Garments? *They divided them, and on my Vesture or Coat cast lots*, saith *David*: How must he dy? Voluntarily: Not a bone shall be broken: Why? It was prefigured in the Paschal Lamb, and performed in him the true Passover as a Sacrifice for sin. How then? He must be thrust in the side with a Spears: so saith *Zechary*, *They shall see him whom*

where they thrust through : What shall he say ? Eli, Eli Lema Luke 23. 34. sabactani, My God, my God, why hast thou forsaken me ? as David speaks : how shall he resign his Soul : Into thy hands I commend my spirit ; so saith the Psalmist : What uttered he of his Enemies ? Farter, forgiv them : So saith Iisa, He praised for transgressors. Lastly, that al predictions might be verified, he said, I shirft ; not for any necessity of Nature, but to fulfil divine Decree in Scripture. Then he cried, consummatum est. If any Jew or Infidel, seeing this admirable harmony, or concert of al circumstances, shal demand like Johns Disciples, Art thou he, or shall we look for another ? The two Angels appearing at his Ascension, answer with an Interrogation ; Ye men of Galilee, why stand ye gazing or gaping into Heaven for another Messias ? this same Jesus, now taken up, shall so come as ye saw him go into Heaven. In him only are al Propheticies fulfilled ; and by him al that was predicted to be doon finished. No other Spirit could foresee or forelay such things should be doon ; nor any power possibly doo them so foreshewed, save only Jesus Christ the Son of God and Saviour of the World.

2. Touching legal Observations, Christ is the end of the Law : both Moral, which he kept perfectly by himself, and satisfied plenarily for us : and Ceremonial, which was referred to him, observed of him, and abolished by him. For al Lawish Ceremonies (Circumcision, Passover, Tabernacle, Temple, Laver, Altar, Shewbread, Tables, Candlesticks, Vails, Holy of Holies, Ark, Proprietary, Pot of Manna, Aarons Rod, high Priest ; his Order, Litage, Habits, Intangulations, Washings, Anointings, Sprinklings, Offerings, Sacrifices, and other Rites) look'd at Christ, which had their vita from him, relation to him, and end in him. They al died when the Temples vail rent ; the Obligation of the Ritual Law being cancelled, and the way into Heavenly Jerusalem opened : for the shews yeelded to the substance, when he said, All is finished.

3. His sufferings from the Crutch to the Cross are infinit and inexpressible ; his whole life being a perpetual passion : he humbled yea emptied himself to becom Man, suffering more herein then al Men can : for if Man should be turned into a Beast (as Pythagoras dreamed) into dust, into nothing, 'tis no such di-

Predictions of Moses. THES. V.

Paragement, as God to be made Man. What Man? if Monarch of the World to tread on Kings necks, trampling al Crowns and Scepters under feet, it had bin som port or pomp; but he cam in form of a Servant, and became the contempt of Men, yea a worm and no Man; the shame of Men and scorn of the multitud. He was born in a Stable, cradled in a Cratch or Manger, carried a Child into Egypt to avoid Herods butchery, basely bred in his Foster-Fathers Cottage, lived poorly and obscurely, endured al extremities of hunger, thirst, cold, and othee calamities during minority: but coming to Virility and shewing the power of his Deity, he was transported and tempted by Satan, derided of his Kindred, traduced by the Jews, persecuted by the Elders and Pharisees; restless, harborless, comfortless: sold by his own servant, apprehended, arraigned, condemned, crucified: But wher? not in a corner; but at *Jerusalem*, the Ey and Heart of the World, wher he wrought a world of Wonders: Wherabout? in *Calvary*, among stinking souls and execable Malefactors. Wher? At the Paslover, wher Prosleites resorted from al parts to receiv the type, and reject the archetype: who instead of eating the Paschal Lamb, fliu and sacrificed the true Paslover. With whom? Betwixt two Thiefs. He that thought it no robbery to be equal with God, is made equal to Robbers. What suffered he? A cursed, lingring, tormenting, ignominious death, even on the Cross, being made a curse for us: a curse worse then the shame, but both worse then the pain, and scorn worse of al. His Cross-Companions, had no irrisio[n], inscription, or insulstion over them, but death only: he death with disdain, disgrace, and derision, the Jews, Soldiern, and Thiefs twitted oe triumphed over him. Al his senses were windows to let in sorrows: his Eys beheld the tears of his blessed Mother and Friends, with manifold despits of his Foes: his Ears heard the blasphemous railings and revilings of the Multitud: His Nostrils smelt the noisome stink of dead Mens bones: His Touch felt the nails: His Tast bitter Gal: Was ever sorrow like his sorrow? That Head which Angels adored, is harrowed with thorns: That face fairer then the Children of Men, is smeared with filthy spittle and furrowed with tears: Thos Eys brighter then the Sun, are shadowed with death: Thos Ears inured

inured to heavenly Harmony, are filled with scoffs and scorns : Thos Lips that ſpake *as never Man did*, are wet with Gal and Vineger : Thos hands which ſwaied Heavens Scepter, cary the Reed of reproch, and are fastned to the Tree : Thos Feet to which al powers of Hel were a Foot-stool, are nailed to the Foot-stool of the Cross : That whol Body conceivēd by the ho-ly Ghost, is scourged, wounded, mangled : yet al this but the outside of his ſufferings : but the inaner part or Soul of his pains, is ſo far beyond thos ſenſitiv torments, as the Soul ſur-  
paſſeth the Body, or Gods wrath Mans malice. What the in-  
ſinſt ſins of innumerable Men, committed againſt an infinit  
Majesty, deserved in infinit duraneſe ; al this he in a ſhort ſpace  
of his Paſſion ſuffered or ſustained ; which made him cry, *My  
God, my God, why doſt thou forfake me ?* he was affrighted with  
terrors, perplexed with griefs, dilraught with both. It was  
not ſo much for millions of Men to deſpair, as for him to fear :  
yet never was any ſo afraid of Hel, as he of his Fathers wrath  
for our ſins and in our steads. Thus his Incarnation, Nativity,  
Birth-place, Life, Death, Burial, Reſurrecſtion, Ascention, ſitt-  
ting at Gods right hand ; with many moſe circumſtancess of Iudeas  
treafon, and reward, the Jews rejecking him, and crucifying  
among Theeſe ; were al divinely foretold of the Meſſias to  
com, and directly fulfilled in or by Christ, to whom only they  
ſithy and fully agree : For he is *the Womans Seed which ſhould  
break the Serpents head, and in whom al Nations of the Earth  
ſhall be bleſſed.* The other teſtimonies touching the time and  
truth of Meſſias coming ; that he ſhal be of Davids linage, born  
of a pure Virgin, perfect God and Man ; yea a Spiritual eternal  
King (no Temporal or Terreſtrial) make up a cloud of wit-  
neſſes to conveine the Jews, that Jeſus Chriſt is the only true  
forepromiſed Meſſiah : to whom be rendred al Glory, Honor,  
Praiſe, and Power for ever. Al which might be infinitely inlaſged,  
but for brevity omitted.

Supplementum Pictarum.

In the Practice of Piety.

Conclusion.

The Soul's Soliquy (at end of the *Practic of Piety*) in contemplation of Christ's Passion, shal shape a Catastrophe to thes divine Meditations. What hast thou doon sweet Saviour, to be betrayed by *Judas*, sold to the Jews, and led bound as a Lamb to the slaughter? What evil didst thou commit, to be openly arraigned, falsely accused, and unjustly condemned? what was thy offend, or whom didst thou ever wrong, to be so pitifully scourged with whips, crowned with thorns, scoffed with flouts, buffeted with fists, and beaten with stafs? Lord, what didst thou deserve to hav thy face spit on, thy hands and feet nailed, thy self lifted up on a cursed Tree to be crucified with Theefs, to drink Gal and Vineger? yea, to hav thy innocent heart pierced with a spear, and precious blood spilt before thy blessed Mothers eys? sweet Saviour, how much wast thou afflicted to endure al this, when I am so affrighted or amazed but to think of it? which made thee cry as if God had forsaken thee, being al for Mans sake forsaken of God. I inquire for thy offend, but can finde none, no not any guile in thy mouth: thy Enemies are chaledged, and none dare rebuke thee of sin: the Officers sent to apprehend thee testify, *That never Man spak like thee*: thy suborned Accusers agree not in thir witness; the Judg publicly cleared thy Innocence: his wife warned him by a dream, that thou was't a just Man, and he should doo no injustice to thee: the Centurion confessed thee of a truthe to be *the Son of God*: the Theef hanging with thee, justified thee to hav doon nothing amiss. What then Lord is the caus of thy cruel ignominy, passion, and death? 'Tis I am the caus of thy sorrows, my sins of thy shame, my iniquities of al thy sufferings. I committed the fault, and thou art plagued; I guilty, and thou punished: I deserved death, and thou crucified. O the depth of Gods lov, and unmeasurable measure of his Mercy: the wicked transgressed and the just apprehended: the guilty escaped, and Innocent arraigned: the Malefactor acquited,

quited, and Harmless condemned : the Servant did the sin, and Master bore the stroke : I committed the crime, and thou hangest on the Cross. O Son of God, who can condignly express thy lov, commend thy pity, or extol thy prais? I was proud, and thou humbled; I obstinate and thou obedient; I ate the forbidden fruit, and thou hangedst on the cursed Tree; I plaid the Glutton, and thou fastedst; I tasted the sweetnes of the Garden, and thou drankeſt the biternes of Gal: fond Eve ſmiled when I laughed; but blessed Mary wept, when thy heart bled and died.

Now gracious Lord, ſith thou haſt indured al this for my ſake; what ſhal I retribut for al thy benefits? I ow already for my Creation more then I am able to pay, being bound with al my powers to lov and adore thee: If I ow my whol ſelf for creating me of nothing; what ſhal I render for giving thy ſelf to redeem me at ſo deer a ransom, when I was wort then no-thing? Surely Lord, if I cannot pay ſuch thanks as I ow (for who can pay thee, who giueſt thy Grace without respect of merit or regard of measure?) 'tis the abundance of thy Blessings which make me a Bankrupt, being ſo far unable to pay the principal, as I cannot ſatisfy any part of the interest: For Lord, thou knoweft ſince the loſt of thy Image by our firſt Parents fal, that I cannot lov thee wiſh al my might and mind as I ſhould; therfore as thou firſt diſt cast thy lov on me be-ing a Child of wrath and lump of the loſt World; ſo now I be-ſeech thee ſhed abroad thy Grace through al my faculties and affections, that though I can never pay ſuch merite of lov as thou meriteſt; yet I may repay in ſuch maner as thou deignest to ac-cept in Mercy: that in trouth of heart I may lov my neighbour for thy ſake, and thee abov al for thine own ſake. Let nothing be pleasant to me, which doth not pleafe thee: ſuffer me not to be a cast away, whom thy pretious blood hath bought: Let me never forget the inefſible benefit of my redempcion, whic平t which it had bin better never to be then to hav any being. ſinſh then thou haſt vouchafed thy holy Spirits affiſtance; ſuffer me Heavenly Father (who art Father of Spirits) by thy Sons me- diaction, to ſpeak a few words in the ears of my Lord. If thou diſpifeſt me for my iniquities, as I deſerv; yet ſhow Mercy for

Predictions of *Messias.*      THES. IV.

thy Sons merits who suffered so much for me. Behold the mysterie of his Incarnation, and remit the misery of my transgression: so oft as his wounds appear in thy sight, let my sins be hid from thy presence: so oft as the rednes of his blood glisters in thy eys, let my sin be blotted out of thy Book. The lust of my flesh provoked thee to wrath, O let his chalitry procure thy Mercy: that as my pollution seduced me to fal, so his purenes may reduce me to thy favour. My disobedience deserves sharp revenge, but his obedience merits much more Mercy: for what can Man deserv to suffer, which God that made Man cannot merit to be forgiven? When I ponder the greatness and grievousnes of his Passion, I see the saying tru, That *Jesus Christ came into the world to save the chiefest sinners*. Darest thou then, O Cain, cry, thy sins are greater then can be forgiven? thou liest like a murderer: the Mercies and merits of one Christ are sufficient to sav millions of Cains, if they wil beleev and repent. For al sins are finit, but Gods Mercies and Christs Merits infinit: therfore, O Father, for his bitter death and bloody passion, pardon al my sins, deliver me from the vengeance they hav deserved, and let his merits make me partaker of thy Mercies. My importunity shal never ceas to cal and knock with the Maie that would borrow the Loafs, til thou open the gate of thy Grace: If thou wilt not bestow the Loafs, yet Lord vouchsafe the Crums of thy Mercy, which shal suffice thy hungry Hand-maid. Lastly, sith thou requirest nothing but to lov thee in truth of heart (whereof a new Creature is the truest outward testimony, and 'tis so easy for thee to make me such, as bid me be so) Create in me, O Christ, a new heart, and renew a right spirite within me; then shalt thou see how, mortifying old Adam and his corrupt lusts, I wil serv thee as a new Creature in a new life, after a new way, with a new young, new words and new works; to the glory of thy name, and gaining of other sinfull Souls to the Faith, by my devout example. Keep me for ever, dear Saviour, from Hells torment and Satans tyranny: So when I shall leav this life, lead thy holy Angels to carry me (as they did Lazarus Soul) into thy Kingdom: receiv me into that most joisful Paradise, which thou promisedst to the penitent Thieves, who at last gasp so earnestly begged mercy and admission into thy Kingdom. Grant this

this, O sweet Saviour, for thy names sake, to whom I ascribe  
(as is most due) al Prais power and glory for evermore.

*Postscriptum sacram : videlicet in libro**A very pious Postscript.*

**T**HIS Appendix is annexed chiefly to the premises, out of Mr. Henry Smiths *Arrow against Atheists*, to this effect. The main marks of Messiah to come, were manifested in Christ alone : specially how the Jews should not know or acknowledg him, but reject and refuse him to the end he might be doon to death for Mans salvation, according to Gods determinist Decree. For if they had received him as the tru Messias, surely he had not bin so : But because they denied, derided, and put him to death ; doubtless he was so. Al particularz Promises and Prophetcies pointing ou the Messias, were fulfilled in him or by him : as that *the Womans seed shold break the Serpents head* ; that *a Virgin shold bear him* ; the Birth place *Bethlehem* ; al Infants therabouts slain for his sake ; Kings to adore him with presents of Gold and other gifts : he shold be presented at *Jerusalem* for the greater glory of the secund Temple ; fly into *Egypt*, and be cald thence : a Star shold shew his coming into the World : *John Baptift* (cald *Elias*, becaus he cam in his Spirit and Power) shold go as a Messenger or Usher to prepare the way before him, and cry in the Desart : that he shold be poor, abject, and despised of Men ; preach with al humility and meeknes of spirit ; doo many miracles, and heal al Diseases : be slain for Mens sins ; betrayed by his own Disciple which dipped in the dish with him ; be sold for thirty silver peeces, with which a Potsherd field must be bought : the Traitor to be cut off ; and another take his Office : he shold ride into *Jerusalem* on an Afies Foal ; be apprehended, arraigned, beaten, buffeted, scourged, spit on ; his hands and feet nailed, his side pierced ; he to drink Vineger, and be crucified among Malefactors ; his cloaths divided, and lots cast for his Coat ; but not a bone broken : he shold rise from death the third day, ascend into Heaven, and sit at his Fathers right hand as a Conqueror :

## Predictions of Messias.

## THESS. IV.

211  
All which were pointely verified in him, or perfectly performed by him.

The time of Messias coming concurs soley in Christ : for Daniel foretold how in the fourth Monarchy the eternal King shal com, and build Gods Kingdom through the World ; which befel under Augustus Cesar, founder or establisher of that Empire. Agge foreshewed, that the desired of al Nations shal com, and the second bounf filled with greater glory then the first : for Herod built and beautified it outwardly in great pomp, and Christ graced it inwardly with his glorious presence : yea Malachi saith, He shal com during the second Temple ; and Daniel, That it shal not be demolished til Messias be slain, who foretold its destruction. Jacob told his Sons, That the Scepter shal not depart from Juda til Shiloh com, which is the Gentiles expectation. All which circumstances completely cohere with Chrits first coming in the appointed time. He must be an everlasting King : for God saith, I have sworn to David my Servant, I will prepare thy Seed for ever, and build up thy seat to all generations ; which cannot sort to Solomon ; for his Kingdom was rent by Jeroboam, and after suppressed by Nabuchodonosor : nor can the words (for ever) be applyed to any temporal King, but eternal, which must descend from Davids loins and lineage. This Promisist God confirms saying, Behold, the day com that I will raise up to David a righteous seed, & he shall reign a King to doe judgment and justice on Earth in his daye Juda shal be saved, and Israel dwel safely ; and this is the name men shal call him Our just God. To whom can this confort say to the Son of God, called Catechisten the Son of David, who was his Father in the flesh and bore his type or figure ? Hence Ezekiel and Hose stile the Messiah David, being to deincead of his seed : I will set over them a Shepherd, even David my Servant ; he shal be their Shepherd and I will be their God, and my Servant David a Prince among them. Now because the Jews look for Messias to be a Temporal King to reign in Iudea, and subdue their Enemies (as Chilists deem or dream he shal doo at next coming with his Martyrs) the confutation of their foald concept wil be a strong confirmation of the contrary : For their expected time of the Messias (as the Mahometans of their false Prophet) is long agoe expired, yet no

*Den. 2. 39. 44.*

*Agge 2. 8.*

*Mal 3. 1.*

*Den. 9. 26.*

*Gen. 49. 10.*

*Psal. 89. 3. 4.*

*Jer. 23. 5. 6.*

*Ezek. 34. 33.*  
*Hose. 3. 5.*

Such Terren King ever reigned ther, and it repugns Scripture. Daniel calleth him *An eternal King*: and Micheab saith, *He shal reign for ever*: yea God saith to his Son, *Ask of me and I wil give the Heauen for thine inheritance, and the most parts of the Earth for thy possession*: meaning that Messiah shal be universal King to rule over Jews, Gentils, and al the world by his spiritual power. *He shal endure with the Sun and before the Moon from generation to generation: he shal reign from Sea to Sea unto the lands end: al Kings shal adore, and al Nations serv him: al Tribes of the Earth shal be blessed in him; and al People magnify him for ever*. Yea God told Abram, That in his seed (the Messiah of his seed) al Nations shal be blessed. Isaiah sets down Gods Commission to Messiah: *It is too little that thou be my Servant to raiſe up the Tribes of Judea, and convert the preserved of Israel: I wil give thee for a light to the Gentils, that thou be my Salvation to the Earths end*. What can be clearer that he shal be a Saviour both of Jews and Gentils? 'tis therefore a fond fancy that he shal be King of Judea only to subdu their Enimies. The Prophets foretel how he shal com riding on an Ass, and of no reput; that he shal be led as a Sheep to the slaughter, or a Lamb dumb before the Sheerer; and they shal look on him whom they pierced; that he shal be slain as a sacrifice for sin, and broken for our iniquity; with whos stripes we are healed, and such like. Wher then is his pomp, if he was to be poor? wher his earthly reign, if he must be despised? wher his able resistance, if he must suffer as a Sheep led to the slaughter? wher his worldly conquest, if he was to be crucified? nay, how can the Jews deeme or dream he shal be so potent or triumphant, when they must be the Men to pursu his death, and look on while they pierced him, as their own Prophets predict or premonish? add hereto how their Rabins testify, that the Messiahs Mother shal be *Parthenos* a pure Virgin, and he not begot as others by carnal coition, but by the holy Ghost, and his name Jesus. Yea the whol stream of Scripture runs, that he must not be meer Man, but God also: as Isaiah saith, *He shal be called Immanuel, God with us; wonderful Consilior, the mighty God, Prince of Peace, the everlasting Father, the iſue of the Lord, and fruit of the Earth*: in al which both Na-

Dan. 2. 44.  
Dan. 7. 14.  
Micheab 4. 7.  
Pſ 72. 5, 8, 11.  
17.

Gen. 12. 3.

Iſai 49. 6.

Iſai 7. 14.  
Iſai 57. 4.  
Iſai 9. 6.

## Christ's two Genealogies. THES. V.

Jer. 33.

Psalm 2. 7, 8.

tures are implied. Jeremy saith, *Hoc scilicet be stolid God our righteous ones :* and God saith of him, *Thou art my Son, this day (i.e. from al eternity) hanc I beget thee.* Yea David calleth him Lord : *The Lord said to my Lord, sit on my right hand till I make thine Enemies thy footstool :* al which pregnant places are clearer then the Sun : therefore 'tis a senseless surmise, that he should be a mundane Monarch.

*Qua de Messia adventu cecinere Propheta,  
Praesita per Christum cuncta fuere bene.*

What of Messias Prophets did foretel,  
Were by Christ's coming al performed wel.

*Qua de Messia veteres retulerunt Propheta,  
Perspicue in Christo praesita queque patent.*

What of Messiah Prophets old informed,  
Doo cleerly al appear in Christ performed.

*Ordino retrogrado : qua Christus facta porrigit,  
Cuncta libris Fates præmonitrix suis.*

Bacward again : Al things which Christ attichived,  
Were by the Prophets in their Books premised.

*Quam bene convenient premissa Prophetica Christo ?  
Quam bene complexis singula Christus item ?*

How wel to Christ thos Prophecies agree ?  
How wel by Christ althings accomplish'd be ?

Alii.

Alias.

Sicut.

## THES. V.

### Christi due Genealogie.

### Christ's two Genealogies.

This Thesis is taken mostly from William Comper, Bishop of Galway in Scot-land.

**F**our Evangelists wrot Christ's life, acts, death, and resurrection, at several times and places ; who jointly agree in Story, which argues the truth of their testimony : but two only record his Genealogy diversly, not adversely

adversly; which shews the sweeter symmetry. St. Matthew, a Jew, reckons *Joseph's* natural pedigree, and *Mary's* legal; because they regarded not women's Parentage: But *Luke* a Gentil born, reports her Natural Prophesy and his legal, to whom both Sexes are alike. So between both the two Descents are completely displeased to satisfy all Men, and stop Maligners mouths. *Matthew* descends from Fathers to Children, denoting that we come from God by his divine word: *Luke* ascends from Children to Parents, implying that by the same word Incarnat we return to God: for we came from God the Father only by Christ his Son, as Sons of Creation common to all Flesh; and can go to him by no other than Christ Redeemer, as Sons of Regeneration proper or peculiar solely to his spiritual Kindred.

Christ's Genealogy *deorsum*, is sorted into five sections: 1. From *Adam* to *Noah*. 2. From *Noah* to *Abram*. 3. From *Abram* to *David*. 4. From *David* to *Zerobabel*. 5. From him to Christ. In the first and secund to *Abram*, St. *Luke* runs alone: In the third to *David*, both march mutually: In the fourth to *Zerobabel*, they take different races from *David* (*Matthew* by *Solomon*, *Luke* by *Nathan*) meeting in *Salathiel*; where they take two steps jointly, and part again: the one shaping his course from *Zerobabel* by *Abiud* to *Joseph*; the other by *Rhesa* to *Mary*; but both concur in Christ, being supposed Son to *Joseph*, and genuin of *Mary*. This is the general Genethlial series of both, very obvious to all, specially to Men versed in Pedigrees; the several sections shall render the reason of all.

The first to *Noah* contains ten Fathers: *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, *Methuselah*, *Lamech*, *Noah*: at which *Matthew* omits, and next ten too; because his chief aim was to convert his Countrymen, and so begins plausibly with Jesus Christ the Son of *David*, son of *Abram*: for it was current among all them, that Messiah should be the Son or Seed of *David*; and *Abram* was their first believing Progenitor after four descents of Idolaters: But *Luke* a Pagan Philistine Convert, seeking to win all Nations, drew the line twenty links higher; one teaching to seek our Saviour in *Abram's* seed, the other, that all Believers of *Adams* Progeny have property in Christ.

## Christ's two Genealogies. THES.V.

Note.

Christ. Here observ, That *Adam*, Christ's first forefather after the flesh, is caled Gods Son by Regeneration so wel as Creation: for as at beginning *Adam* Gods Son is Christ's first carnal Father; so at Christ end Gods eternal Son becam the Son of Man. A marvelous mutation, that Man made by God, should becom Father to him, who being God, was made Man, to make Men the Sons of God. Lo, what a binding stone the Lord Jesus is, which knits together not only Man with Man (Jews and Gentils) but Man with God: not by personal union proper soly to himself; but spiritual communion common to al the Faithful. We beleev *Adam* was a tru Man, yet not begot by Man, nor born of Woman, but formed by God of the Virgin Earth, as *Irenaeus* calls it: And *Eve* a very Woman, yet had no Father nor Mother, but made of *Adams* rib. Why then, can any doubt that Christ was a tru Man, though not begot by Man, but framed of *Davids* seed in the Virgins womb by the holy Ghost: for 'tis fit sith the first *Adam* was moulded by Gods hand, the secund should be made by the same, without Mans concurrence; that he might hav a semblance or similitud of production like the first. Thus Gods Son becam the Son of Man, of *David*, of *Abram*, of *Adam*: why then doo we not beleev that the Sons of *Adam* and *Abram* folowing the Adoption shal becom the Sons of God? For 'tis stranger that God shal be made Man in shape of a Servant, to suffer death on Earth; then that Man shal be exalted to reign in Heaven: yet the first is doon; why then doth any diffide of the last, sith he died not in vain?

2 Sect.

Note.

*Gen 9. 26. 27.* The next to *Abram* compriseth ten Fathers: *Sems*, *Arphaxad*, *Salah*, *Heber*, *Poleg*, *Rew*, *Sarug*, *Nahor*, *Terah*, *Abram*: but *Luke* superads *Cainan* after *Arphaxad* from the septuaginta's version (however crept in by Transcribers mistake) not found in *Moses* Canon, which is the sole foundation of authentic authority. Here note, that of *Noabs* three Sons (Mankind's fires or stock Fathers after the Flood) God chos *Sem* the secund to be Christ's Father after the Flesh: who tho *Sem* had sundry Sons, yet passing by al selects *Arphaxad*, and contracting his Covenant into narrower lists or limits, confines it to *Hebers* family, being content to be caled the God of *Sem*

*Sems*; which is the first time he is named the God of one more than another. Yet let not us of *Japhets* linage be danted, or dismaied, but rely on his promiss pacted with *Sems* to perswad *Japhet* to dwel in his Tents, or allure his posterity to embrace the Covenant made with *Sems* family, which is since fulfilled. For he dwelt in *Sems* hous from their first being a Nation under *Moses* abov 1600. years, and in *Japheth* from their union into Christ abov 1600. mo: having visited us also in the ends of the Earth. So though our Parents be not among Christ's Progenitors (after the Flesh, which is the Jews privilege) by natural generation; yet being united by Faith, we com of him by spiritual affinity through the Grace of regeneration, from which they are excluded without tru repeateance and reception.

The third to *David* includs thirteen Fathers: *Isaac, Jacob, 3 Sect. Juda, Pharez, Ezram, Aram, Aminadab, Naasson, Salmon, Booz, Obed, Jesse, David*. Wher mark how 'tis said; *Jacob* Note. begot *Juda* and his Brethren, not *Abraham*, begot *Isaac*, and his Brethren: to shew that al *Abrahams* Sons tho Circumcised belong not to the Covenant, nor did God chuse their Posterities to be his Church or peculiar People, as he did *Jacobs* Sons and their Seed. *For to shew persained the Adoption, Glory, Rom. 9. 4. Covenants, giving the Law, Gods Service, and Promisses.* What a Prerogativ is this? Al *Jacobs* issu partake of external Adoption, not so al *Abrahams*: to import, that Gods caling is free being Debtor to none. Therfore such as are outwardly caled, should be much more thankful for his mercy; sith he hath passed by so many of *Adams* and *Japhets* families far more famous then us with whom he deigned to Covenant: remembering that sundry are externly Adopted, which are not elected by Grace.

Here is a doubt or demand, why *Thamar* (who subtly sought seed by Incest of her Father in Law *Juda*) *Rahab* by Nation a Canaanit, by Conversation a Courtezan; and *Bathsheba* guilty of Adulterry with *David*, if not accessary of his Husband *Uria's* death, are numbered among Christ's carnal Mothers: but *Sara* and *Rebecca* renowned for conjugal chastity omitted?

Question:

## Christ's two Genealogies.

THESE. V.

Answer.

Three special reasons are rendred : 1. To humble the Jews, who greatly gloried to be Abrahams Off-spring but folowed not his Virtues deeming their profarty a sufficient patrocinie for al vices : to which end their Parents crimes are purposly pourtrayed, that al may know how tru Nobility lies not in preeminence of Blood or Birth ; but the Graces of mind and Mens personal maners, which make a Man. Hence Nazianzen replied to one that upbraided his mean dissent, my Parageate perhaps is a reproach to me ; but thou to thy Progenitors. 2. To comfort poor penitent Sinners : for Christ cam not as a Judg to chastise Mens misdeeds, but a Physician to cure our maladies ; who assumed our Nature to clefus from sin. 3. To set forth Christs great Glory, who took no holines from his Ancestors ; for if they al had excelled in piety, it had bin little for him to be holy : but descending from sinners yet born sinless ; he is manifested to be the chief high Priest, holy, harmless, undefiled, separat from sinners, and higher then the Heavens. Therfore Papists pretending his honor in asserting the blessed Virgin to be conceived sans sin ; doo indeed dishonor him, as if he had holines of Nature from hir, and could not be born sinless unless she had bin so conceived. Cannot the holy Ghost discern Davids seed from sinful contagion ? Yes, he sanctified and separated it from sin to make it the Lords Body. St. Bernard blamed the Chanons of Lyons for instituting hir Fest of sinless conception, taxing it as presumptuous novity, and termed it Mother of temerity, Sister of superstition, and Daughter of levity. For 'tis Christs peculiaer prerogativ (who must sanctify al) to be conceived free from sin. Hence he concluded, that the glorious Virgin wil gladly want such honor, wherby sin seems to be advanced, and fucatiouous sanctity introduced. Another point to be pondered is, that Salmon begot Boze by Rabab a Canaanit, and Booz Obed by Ruth a Moabit both Gentils, yet Christs Mothers : which may comfort Gentils, That God is no Accepter of persons, but who ever calls on his name (the only Name under Heaven Christ Jesus) shall be saved.

Gal. 3. 28.  
Actis 4. 12.

4 Sect.

The fourth to Zerobabel Records a Role of Fathers ; wher Matthew draws a line by Salomon, Luke by Nathan his whol Brother.

Brother. Here a doubt occurs, how Christ could descend from both? Which is resolved, that the Jews provided if a Man died Issueless, his Brother or next Kinsman must marry his Wife to raise up seed. Now *Solomon's* race ended in *Jeconiah* the eighteenth after him; who died Childless, as *Jerome* foretold: yet 'tis said he had Sons, meaning Successors. For *Salathiel* Son to *Neri* steps in as Heir, stiled by *Matthew* *Jeconiah's* Son, viz. Legal and Regal. For they reckoned a duple descent: 1. Natural by direct generation one from another. 2. Legal by collateral succession of next Kin. Hence grew the Evangelists several intentions: *Luke* drawing Christ's natural line from *David*, to shew how he is his Son after the Flesh: *Matthew* the Legal, to specify how for default of *Jeconiah's* Issue he succeeded in *David's* throne as true Heir and King of the Jews rightly so called. Nor can they name any of their Nation neerer in succession; yet wilfully cried, we hav no King but *Cesar* a forren Conqueror. So tho' Christ was not *Solomon's* natural Son, nor is promised to be; yet was his Legal or Regal by *Salathiel*, and *David's* genuin by *Nathan*. Here the sudden decay of *Solomon's* Kingdom for ten Tribes in *Rehoboam*, and the two other in *Jeconiah* with al his Royal race; warns al how ominous the sins of carnal and spiritual whoredom be. For *Solomon* to establish his posterity and satisfy his Luxury, multiplied Wifes and Concubins contrary to Gods command, who made one Woman for one Man to be one Flesh: but to please them, permitted Idols in a holy Land, and at last fel to Idolatry wrothen Harlotry: which was perilous to his own Soul (had not God given Grace to repent) and pernicious to al his posterity.

The last concludes al from *Zerobabel* (Son to *Pedaiah*, Grandson to *Salathiel*) to Christ: wher *Matthew* recompts by *Abiud* (alias *Hananiab* 1 Chr. 3. 19.) *Joseph's* Forefathers in number nine: but *Luke* from *Rhesa* (alias *Messoullam* secund. Governor after the Captivity, whom *Phile* calls *Rhesa Mesiola*) numbers *Marias* Progenitors eighteen just twife so many. At end of which line rests one difficulty; because *Matthew* calls *Joseph* Son to *Jacob*, *Luke* to *Eli*: which is fairly reconciled; for *Jacob* was his Natural Father, *Eli* Legal. So

Note.

## Christ's two Genealogies. THES.V.

Zech. 13. 7.  
Job 19. 25.  
Isai 7. 14.

in Christ's Natural line deduced from *Mary* by *Luke*, *Joseph* only is not Natural Father, but so supposed as he saith. Hence 'tis clear, how meet he was to doo the work wherto he was consecrat. For *Zechary* calls him *Gnathib Jehovah*, the Lords fellow : which St. *Paul* interprets equal with God in regard of his Deity : but *Job Goel* my Kinsman, in respect of his Humanity, as foretelling his Incarnation : in which sens he is styled *Shiloh*, signifying that skin or tunicle which incloseth Embryons. *Isaiah* terms him *Immanuel*, God with us, implying both Natures in one Person. *Jobs* title *Goel* (from *Gaal*, i. *Redemis vel vindicavis*) imports a Redeemer or Revenger : for by the Law to redeem an Inheritance belonged to the next Kinsman, as also to revenge his Blood : so our Heritage being lost by sin, and *Adams* Of-spring slain by Satan ; our next Kinsman (*a Son of Adam*) comes to ransom the one and expiat the other : yea to perform what no Typical Redeemer or Temporal Revenger ever could doo. For Men might kil him which flie their Brethren if they found him out of a Refuge City ; yet could not restore them to life : but Christ flie the Murderer Satan found out of refuge, and as a peerless Conqueror gav life to his Brethren, even al the Sons of *Adam* that shal believ in him.

Quæst.

One rub rests, to be removed, how *Joseph's* Ancestors can be clyped or computed Christ's Progenitors either Natural or Legal ; and why recited in his Pedigree ?

Ans.

Surely they are not properly so termed, sith he was but supposed Father : yet inserted for special purpos to stop or satisfy al Cavils, exceptions, and objections. For if only *Maries* descent had bin displeasd, Men might say, what matters it for his Mothers Prosely ? His Father was a Carpenter basely born and bred. If *Joseph's* soly, others would object, what's that to Christ, who issued not frōm his loins or lineage ? But when both their Stock-Fathers are so evidently drawn from *Jesse's* root ; the mouth of malice and malediction must needs be muslied or bungd up, nor can detraction derogat or deny his Regal right from *David*. Thus tho the two Evangelists vary in maner of Account or form of words ; yet they agree pointly and precisely in the matter and truth of things, without the least clashing or contradicting one another. A Series or Synopsis

nopsis of the premises, wil make all circumstances more obvious to every Eye, or common Capacity.

St. Luke draws Christ's Golden line of Genealogy (on Summary, which runs the whol Book of God) comprising 77 Generations. 1. God, 2. Adam, 3. Seth, 4. Enos, 5. Cainan, 6. Mahalalel, 7. Jared, 8. Enoch, 9. Methusalem, 10. Lamech, 11. Noah, 12. Sem, 13. Arphaxad, 14. Salah, 15. Eber, 16. Peleg, 17. Ron or Regus, 18. Lurong, 19. Nubat, 20. Terah: In both which Sections he walks alone: in the third St. Matthew and he go hand in hand, reckoning the natural line to David by direct descent. 21. Abram, 22. Isaac, 23. Jacob, 24. Juda, 25. Pharez, 26. Ezrom, 27. Aram, 28. Aminadab, 29. Naasson, 30. Salmon, 31. Boz, 32. Obed, 33. Jesse 34. David, 35. Nathan, 36. Mattath, 37. Matthan, 38. Melch, 39. Eliakim, 40. Jonas, 41. Joseph, 42. Juda, 43. Simeon, 44. Levi, 45. Matthat, 46. Jerome, 47. Eliezer, 48. Jose, 49. Er, 50. Elmodam, 51. Cofam, 52. Addi, 53. Adelchi, 54. Neri, 55. Salathiel, 56. Pedojab, 57. Zerobabel: In this fourth Section from David he runs apart, except in the three last links, whom St. Matthew cites, calling Salathiel Jeconiah's Son as successor or next of kin: but Luke stiles him Son to Neri being so by Blood and Birth. In the last Section thef 58. Rhesa, 59. Joanna, 60. Juda, 61. Joseph, 62. Semis, 63. Mattathia, 64. Maath, 65. Naggi, 66. Eli, 67. Nanni, 68. Amos, 69. Mattathias, 70. Joseph, 71. Joanna, 72. Melchi, 73. Levi, 74. Matthat, 75. Eli, 76. Mary, 77. Christ. Thus he recites the Natural line only, sav that he saith Joseph was of Eli (not Son) that is belonged to him as Son in Law, having espoused his Daughter Mary Christ's Mother. Now Matthew handles the Legal Regal line, to prov him lawful King of the Jews, or next of kin from Jeconiah, to sit on his Father David's Throne. So if Lukes twenty first Patriarchs be annexed to his Genealogy, both wil be compleat from Adam to Christ in their severall waies or intentions, which are divers, but not aduers, one to another. Matthew in the Legal line cites the same David, Solomon, Rehoboam, Abia, Asa, Jehoshaphat, Joram, Ozias, Joatham, Achaz, Ezekiel, Manasse, Amon, Josia, Jehoiachum, Jeconiah, Salathiel, Zerobabel, Abiud,

## Christ's two Genealogies. THES.V.

Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthew, Jacob, Joseph Christ's supposed Father. What next to *Jeronish*, he reckons *Satathiel* and *Zerobabel* before *Abind*: but omits three successiv Kings of *Juda* after *Ozias* (*Josas, Amazia, Azaria*) beside *Ashbia* the usurping Queen; and *Pedanius Zerobabel's* Father: purposly to make a Tesseradecad of just fourteen generations in ech of his three spaces or Sections: which is no falsity or forgery to cut off or abridg som links of the long line. From *Adam* to *David* the Parents are one; but from *David* to *Joseph*, *Matthew* numbers twenty seven, and *Luke* to *Mary* twenty three in their differing reckonings.

Note.

All Penitent of the holy Ghost (Prophets and Evangelists) pursu the right line of Genealogy, til they com to the promised *Shiloh*: but if they divert (as intermixing *Cains* offspring with *Seths*, *Japhets* and *Chams* with *Sems*, *Nabors* with *Abrahams*, *Ismaels* with *Isaacs*, or *Esaws* with *Jacobi*) 'tis only obiter and obliquely to cleer the History of the golden line. This is a true exact Examen or explication of all material scruples in this Genethliacal mystery.

Chronology.

Now folows a sincere succinct Chronology of the premisses in order. The first Section from *Adams* Creation to *Noah's* entry into the Arc, contains 1656. years: the next til *Abrams* birth 353. the third til *David's* initiation 942. the fourth til *Zerobabel's* return from *Babylon* 545. the last til Christ's birth 535. in al 4031. current, or 4030. compleat: as is punctually and particularly proved from year to year, in a clear Chronography or Examination of times; to be prefixed as a previous Pre-cognit to two larger Tomes of general Incubrations shortly intended to the Press.

Christus natu  
A. M. 4031.

Note.

Here mark wel, how as the World waxed elder, Mans life grew shorter; and mo generations multiplied proportionally in later ages then former. For in 1656. years before the Flood fel, were only ten descents to *Noah*: in the next 353. to *Abram* (which contains little more then a fifth part of the first ten mo: in the third to *David* (942:) thirteen, which in proportion is far lesser then the foregoer: in the fourth to the Captivities solution (545. years) twenty three, which is many

mo then any before : in the last to Christ Nativity (535. yeers) 20. which sutes neer with the foregoing. At which make but 77. generations precited, from the first *Adam* to the se-cund in 4030. yeers compleat. Now compare any one race of Monarchs from Christ's birth til A. 1656. two yeers hence (which som suppose will be the Worlds Conflagration, as the Inundation befel A. M. 1656.) we shal find many mo suc-cessions proportional to the yeers then in pristin ages or Pro-genies. For if we reckon the Roman Emperors (excluding such as ruled jointly and al Usurpers) from *Augustus* to *Ferdinand* now reigning, ther hav bin 146. If Bishops of *Rome* Canonically chosen and confirmed, from St. *Peter* to the pre-sent Pope about 246. which is 100. mo then the other, and transcend thos ten Antediluvian generations almost twenty fold : but becaus som Emperors were soon slain, and al the Bishops elected old, the parallel is unequal : therfore take som instances of other Realms, which may better ballance it. To begin with this Land (which being tributary to *Rome*, had no set succession of Kings til the Saxons cam) let us compare the West Saxon Kings, from *Cerdic* the Founder (who entred A. 494.) to the *Norman* conquest A. 1066. we shal find 36. successors in 571. yeers : and from the Conquest to King Charls decollation (in 582. years) 25. mo; in al 61. to which if 56. Emperors from *Augustus* to *Anastasius* (in whos time *Cerdic* intruded) be supplied, al make 117. since Christ's birth. In *France* from the founder *Pharamond* (who entred A. 520.) to this present, succeeded 63. Kings in 1134. years : so allowing 57. Emperors from *Augustus* to *Leo I Iustinus* when *Pharamond* initiated, for the said 520. years preceding; it computs 120. Monarchs since Christ til now, hence it appears, that in the old Worlds 1656. years were only ten descents; but in thes last hav bin in *France* 120. which is twely times ten: and in *England* litle less, according to the prescribed propor-tion of computation. If reference could be made in privat families, the case would be clearer.

One obstacle occurs, how in the elder age of 353. yeers from the Flood to *Abram* be ten generations, and in the younger to *David* of 943. years (which is almost triple the time) but

Diluvium  
A. M. 1656.  
Incendium  
A. C. 1656.

821  
Christ's two Genealogies.

THES.V.

14. as if Men lived longer after *Abram* then before ; yet *David* saith Mans common age in his time was 70. and he died at that pitch.

Resolut.

This is a Gordian knot hard to untie : for either we must suppose the Evangelists balked som descents, or that they received imperfect mutilat pedigrees, or concealed som links for secret ends ; or that their Transcribers (which is too usual) committed som slips ; or lastly that ther were *reversa* but 14. generations from *Abram* to *David* in 942. years, which is scarce probable or credible : wherin let deep Divines dive deep to attain the mystery, which 'tis not safe for Sciolists to essay, lest they sink in stead of swimming, and drench themselves. St. *Matthews* Genealogy from *Juda* to *David*, is taken from the Book of *Ruth* and *Chronicles*, wherin can be no error ; say that Transcribers mistake or misprise som Names : as *Errom* for *Hezron*, *Aram* for *Ram*, *Naasson* for *Nasbon*, *Salmon* for *Salmah*, and *Jesse* for *Ibsai* : which are but Syllabical, no material faults. Howbeit sith *Naasson* or *Nasbon* à *Judah* Son to *Aminadab*, was one of thos that numbered the People at *Israels* Exod from *Egypt* ; from which to *David* are computed 437. years, yet but four generations (*Salmah*, *Baoz*, *Obed*, *Jesse* or *Ibsai*) the main difficulty seems to rise hence or rest here : how ther can be so few descents in so long distance, unles som be suppressed or superseded, which seems most likely ? For upward from *Abrahams* death to *Nahshons* numbring the People ; were eight generations (which is duple) in like 437. years ; and downward from *David* to *Iasua* in the same space sixteen successions in the Kingdom of *Juda*, which is quadruple : yet we are assured, that al links of this Golden chain are solid and sincere in substance, though a few purposly concealed, or casually left out, if not lost. If any can bring a more sovereign *Balsam* to salve this sore, he shall carry the Garland of the best Leach.

*Hunc scrupulum solvas, & eris mihi magnus Apollo.*  
Salv this doubt, and to me  
Great Phœbus thou shalt be.  
*Candidus imperti, si quid scis verius istis.*  
Theſ

The Annotations and observations touching the previous Pedigrees, are not so prolix as perspicuous, considering the darkness of this Subject.

*Stemma Genealogicum Christi, per secula canuta.*

Panditur, a Mundi conditione primitiva.

Christ's Genealogic Stock is afore dilated,

Through al times, since the World was first created.

Matthaeus varie & Lucas sara stemmata Christi,

In Genealogia explicentur suis.

Matthew and Luke have exprest diversly,

Christ's true descent in their Genealogy.

*En Genealogiam Christi de stirpe Davidis,*

*Qui Deus ex pura Virgine factus Homo est.*

Lo Christ's descent from David's linage sure :

Who true God was made Man of Virgin pure.

*Symmetria insignis, Christum de stirpe Davidis,*

*Est in Evangelio, vide missus latrone.*

That Christ from David's Stock drew his prosapty,

There's in the Gospel a most clear symmetry.

Matthaeus varie Christi, Lucas quo reconsensit

*A Davide, suo stemmato quisque modo.*

Matthew and Luke Christ's pedigree doo display

From David's loins, each of them his own way.

*Flos de Jesse frui, Davidis sanguine Christus :*

*Sicut Evangelii Biblia sacra probans.*

Christ Jesse's Flower, from David's blood did spring :

As Gospels sacred Books plain proofs doo bring.

Alius:

alio;

Secundus:

Sive.

Catastrophe.

# The Revelation reveled. • THES.VI.

## THE SIS VI.

*Apocalypsis patefacta.*

### The Revelation Reveled.

Preamble.

**T**he Apocalyps is a sublime speculation of Prophetic Visions, reveled by Christ to John Evangelist exiled at Patmos by cruel Demissian (Author of the secund primitiv persecution). Son to mild Hispan, and Brother to merciful Tisus, termed Mankinds delight, whom 'tis thought he poisoned to enjoy the Empire. All Prophecies, specially Apocalyptic, are deep dark mysteries, seldom desiered or disclosed till finisht and fulfilled : But began Mr. Joseph Mede late Fellow of Christ's College in Cambridge (wher he died An. 1638. aged 33) a troublate Phoenix for all learned Languages and liberal Literature, hath set out an exact Key of Synchronisms or chronical Syncensis, and most assured Comment on most part of the Texte somewhat simply, yet very obiectively : they shal be more obiectively systematized and clearly compicated for every common capacity; no guid thearspeis his increat labyrinth : wher soon things will be pecuiled or produclerd, for better understanding of it.

### The Key of Terms or names.

Præognitis.  
Rev. 1. v. 4.

**T**he seven spirits standing before Gods Throne (after calld, *seven Lamps of burning fire*, Rev. 4. v. 5. and *the Lambs seven horns*, and *seven eys*, Rev. 5. v. 6.) are faithful zealous Ministers of the Word, which wait before the Throne of God and Jesus Christ.

A lib. v. 11, 12,  
20.

The seven golden Candlesticks, are seven Churches in lesser Asia ther-named ; Ephesus, Smyrna, Pergamus, Thyatira, Sardis,

Sardis, Philadelphia, Laodicea; to whom John is bid by God to write in a Book what he saw. *Ibid. v. 16, 17.*

The seven Stars which the Son of Man held in his right hand (*out of whose mouth went a sharp, two-edged Sword, and his Face shone as the Sun*) are the Angels of the seven Churches, or Diocesan Bishops. *Ibid. v. 18.*

The whit Stone given to him that overcometh, with a new Name written which no Man knows save he that receiveth it; betokeneth purity of Faith and integrity of Conscience. Happily it relates to an old custom at Rome, to give Men acquitted a white stone, and the condemned a black, that their Officers might dispose of them accordingly: wherof Ovid

*Mos fait antiquus, niveis arrisque Lapilli;*

*His dannaverros, illis absolvere culpm.*

'Twas an old wont whit and black Stones to give  
Thee damned the guilty, thof did the fault forgi.

The twenty four Elders sitting on twenty four seats, clothed in white with gold Crowns on their Heads round about Gods Throne; are holy Prelats, for number answering to the Priests and Levites twenty four courses of attendance in the Temple. *Rev. 4. v. 4.*

The four Beasts in midst of the Throne and round about it (being full of Eyes before and behind to show sagacity, each of which had six Wings implying agility to execute Gods commands) are the Israelites four Ensigns at their incampings in the Wilderness: 1. Like a Lion, for Judas Camp on the East: 2. A Bull for Rubens on the South: 3. With a Mans face for Ephraims on the West: 4. A flying Eagle for Dan on the North side.

The Book Written Within, and sealed with seven Seals on the back side (which the Lamb only was found worthy to open) sheweth the various changes and chances of the secular Roman Empire til the end or dissolution thereof. *Rev. 5. v. 12.*

The Lamb slain from the beginning, which stood in midst of the Throne, and of the four Beasts and Elders (having seven Horns, and seven Eyes) is the Lord Jesus Son of God and Man, That taketh away the sins of the world by his Death. *Ibid. v. 6.*

# The Revelation revealed. THES.VI.

- Rev. 6. per 10 sum.  
The seven seals which the Lamb opened in order, are plagues or punishments inflicted by God on the World : wherin he useth the ministry of Angels.
- Rev. 7. v. 3. &c. to 8. The one hundred forty four thousand which were sealed of Israels twelve Tribes (twely thousand or twelv times one thousand in ech) are Christs elect Church, caled afterward undefiled Virgins, which follow the Lamb wherever he goeth Rev. 14. 1, 5.
- Ibid. v. 9, 14. The great multitud which none could number (clothed with white Robes and Palms in their hands) are the numberless Nations, Kindreds, Peoples, Tribes and Toungs, which came out of tribulation singing praises to God.
- Rev. 8. v. 1, 2. The seven Angels with seven Trumpets given them (which sounded in order when the seventh Seal was opened) are holy heavenly Messengers, sent to denounce Gods heavy Judgment on the Earths Inhabiters.
- Ibid. v. 10, 11. The great Star burning like a Lamp or Torch which fel from Heaven into a third part of Rivers and Fountains (caled Wormwood which made the Waters bitter that many died) is Augustulus Roimes last Emperor: who fel from his high Throne, and bittered a third part of Waters, being a Prince of much baleful bitterness, anguish, and affliction to al his followers.
- Ibid. v. 13. The Angel flying through midst of Heaven, and crying aloud Wo, Wo, Wo to the Earths inhabitors; is an Usher or forerunner of three others ready to sound great Woes.
- Rev. 9. v. 3. &c. This Locusts or long winged Grasshoppers, coming from the bottom less Pits smoke; are Mahometans derived from Arabia the Country of Locusts, which plagued Egypt.
- Ibid. v. 11. The King of Locusts (caled in Hebrew Abaddon, in Greek Apollion the destroyer) is the Angel of the bottomless Pit, stiled before Satan the old Serpent, the Dragon, the Devil, and afterward the Accuser.
- Ibid. v. 14. &c. The four Angels bound at the great River Euphrates (which the sixth Trumpeting Angel loosed) are the Turcs four Sultanies or Signories : who lay long confined neer that River : but long ago let loose into the Eastern Empire, which it hath since swallowed, with much of Welt.
- Rev. 10. v. 3. 40. Toe little open Book which a mighty Angel (Christ) had in his hand,

hand, and made Johns belly bitter, being bid to eat it ; declares the Churches destinies.

*The Temple or inner Court to be measured, is the primitiv Churches State under persecution of Pagan Emperors, before Constantines conversion.* Rev. 11. v. 1.

*The outer Court not to be measured, but given to the Gentils Ibid. v. 2. (who shal tread the holy City under foot forty two Annal months or 1260. years.) is the same Church given to new Idolaters or Image-worshippers caled Gentils.*

*The two Witnesses clad in sack-cloth, which shal Prophecy Ibid v.3. 4. 5. 1260. annal daies (being two Oliv trees and two Candlesticks) are Patrons or Preachers of divine truth : caled two becaus in the Law every Word shal be established by two Witnesses, and in regard of Gods two Testaments which they use in prophecyng. Thes are compared to three fatuous Pairs in the old Testament viz. Moses and Aaron in the Wildernes, who turned Waters into Blood ; Elias and Elisew under the Baalitic Apostacy, who shut Heaven from rain ; and Zerobabel with Iesua at the captivity, who recovered the Jews liberty.*

*The great City (spiritually caled Sodom and Egypt, afterward great Babylon and the Whore) wher our Lord was crucified ; is Rome, in whos Street or Province (for so street is often taken) they shal be slain, as our Saviour also suffered.* Ibid. v. 8.

*The Woman travelling with Child, clothed with the Sun (of Righteousnes) having the Moon (the lawis Pedagogy, and Ethanic Idolatry) under her feet ; and on her head a Crown of twelve Stars ; is Gods tru primitiv Church then in continual partition of spiritual Children.* Rev. 12. v. 1.

*The great red Dragon with seven Heads and ten Horns, and seven Crowns on his heads ; whose Tail cast a third part of the Stars to Earth, watching the Woman to devour his Child, ; is Heathen Rome worshiping the Devil, which subjected three parts of the then known World to hit rule or Empire : whos rednes denotes hit embrusing in Saints blood, laying wait for the Child, as Pharaoh did for Israel, and Herod for Christ.* Ibid. v. 3. 4.

*The Manchild who Was to rule al Nations with a rod of Iron, is mystical Christ (or Son of the Church) formed in his Members as shal be shewed.* Ibid. v. 5.

## The Revelation reveled. THES.VI.

Identice v. 5.

*The Womans Child caught up to God and his Throne*, is not Christ Theanthropos the Virgin Maries Son (as many mistakingly maintain) who is properly and personally lift up to Gods Throne, sitting at his right Hand : but mystical Christ, (or annointed) Son of the Church, analogically advanced to the imperial Throne, as al higher Powers are of God : which is meant and realy fulfilled by Constantine and his Christian Successors.

Ibid. v. 7.

*The Angel Michael, who with his Angels fought against the Devil and his il spirits* ; is not Christ (as som suppose) but one of the chief Princes or seven Archangels specified by Daniel, called the great Prince, which stands for the Children of Gods People ; being a principal Patron or Protector of the Faithful against Satan, whom he here overcam : to whos honor the primitiv Church consecrated September 29. day.

Ibid. v. 14,15.

*The great Eagle, whos two Wings were given the Woman to fly into her place in the Wildernes to be nourished for a time, times, and half* ; is the Roman Empire divided into East and West : which protected her in an Erisitical estate from the Dragons fury in perfect tranquility, for 1260. annal dais : but tossed with a flood of Herches cast from the Serpents mouth to seduce her.

Rev. 13 v.

1, 2.

*The Beast rising out of the Sea with seven Heads and ten Horns, having on his Horns ten Crowns, and on his Heads the name of Blasphemy* ; is the secular Empire, which had Blasphemous new devised Idolatry on his seven Heads at Rome : which was sharde into ten Kingdoms or dominions, and al worshiped the Dragon, becaus he gav his power, seat and great authority to this Beast for worshiping or serving him.

Ibid. v. 11,12,

*The Beast coming out of the Earth, which had two Horns like a Lamb, but spake as a Dragon* ; is the Spiritual Roman power or whol Papacy : whos two horns of a Lamb, signify (as Mr. Mede opines) the power of binding and loosing : but (as others aver) the two Keys and two Swords born before the Pope to typify his spiritual and temporal Jurisdiction ; which seems properer and probabler : but his Doctrins are the voice of the Dragon.

Ibid. v. 14,15.

*The Image of the ten-horned Beast, which was wounded and did*  
liv

*iv or reviv;* is the West Empire or seven headed Beast of Rome, which lay suppressed long, but restored by Pope Leo 3, who created Charlemain Emperor, and his Successors enjoyed it for six descents, til it was translated into Germany.

*The Beasts mark or name* (which is al one, as 'tis after cal'd *Ibid. v 16.17.*  
*the mark of his name, Rev. 14.11.*) without which none could  
*buy or sel;* is Papal Anathema or Excommunication (as Master  
*Mede maintains)* which excluds Men from civil Commerce,  
*company, and communion;* but this, by his leav, is a prohibiti-  
*tiv brand to exclud such as hav it;* not permissiv, to admit such  
*as hav it;* and repel only tho' that hav it not: Nor can it be ap-  
*plied as a name or mark.* Why not rather Roman Catholic,  
*being a name which al the Beasts Followers arrogat as their pec-  
*uliar mark or badg?* nor can any fav such communicat.*

*The number of his name (666) being the number of a Man,* *Ibid. v. 19.*  
*because set in numeral letters;* is the two horn'd Beast, whose  
*name (wherin that number is infolded)* is ΛΑΤΞΙΝΩΣ which  
*grew up when Theodosius divided the Empire into East cal'd*  
*Grecs, and West cal'd Latins or Romi, which name (ΡΩΜΙΟΣ)*  
*subducting the letters of number (as Hebrews, Grecs, and*  
*Latins use in Chronograms) by fatal instinct make 66. Vicaria  
*Dei generalia in servis (subtracting the Roman numeral letters)*  
*import 666: but this is a periphrastic title, no personal name*  
*as the other.**

*The Lamb standing on Mount Sion, and with him 144000 undefiled Virgins, having his Fathers and his name written in their foreheads, who follow the Lamb wherever he goeth;* is the Lord Jesuc and his impolluted Church, which hated spiritual whordom or Image-worship, and contynued constant in the tru Faith amidst Papall persecution, as a pure Virgin under Babylon; being the Apostles genoin Progeny.

*The name or marks of the Lamb and his Father;* is the sign of *Identice.*  
*the Cross in Baptism, as a Seal of their Faith, and Ensign of*  
*Christian Profellion, to discern them from Infidels; waugre*  
*the matice of all Scourlers, Scoffers, or Slanderers.*

*The Harvest ripe to be reaped, into which the Son of Man* *Ibid. v. vs. 15.*  
*thrust his Sickle;* is the cutting down of mystical Babylon, or  
*destruction of the Romish Beasts whol dominion.*

The

## The Revelation Reveled. THES. VI.

Ib'd. v. 17 ad  
finem.

The Vintage or Winepress of Gods wrath without the City, from which came blood to the Horsbridles, by the space of one thousand six hundred furlongs; is the final fatal perdition of the Beast and false Prophet, with al their Complices, Comrads, and Confederats; which shal be acted or accomplished with horrid slaughter at the battle of Armageddon, one thousand six hundred furlongs (or two hundred miles) without the City; but whether in Palestine or the Popes Territory, is not reveled.

Rev. 15. v. 7.

The seven golden Phials of Gods wrath, which seven Angels having the seven last Plagues, received from one of the four Beasts; are so many degrees of punishments preceding the Antichristian Beasts ruin, even as it grew up gradually to greaternes: as ther must be a paralel proportion in al things.

Rev. 16. v. 13:

14.

The three unclean Spirits of Devils like Frogs, coming out of the mouths of the Dragon, Beast, and false Prophet working miracles, are Papal Emisaries or Ambassadors sent to somman the Kings and Potentates of the whol World to the battel of tht great day of God Almighty: wherin the Dragon shal assist the Beast and false Prophet, with al his warlike powers, worldly plots, and wily policies: but the seven Angels poured out their seven Phials of Gods wrath.

Rev. 17 v. 3.  
cc.

The Woman in rich attire (sitting on a Scarlet Beast full of names of Blasphemy, having seven heads and ten horns) on whose forehead was writ a Mystery, Great Babylon, Mother of Harlots, drunken with the blood of Saints and Martyrs of Jesus; is Romes Papacy which tides on the Empire in the seven headed City; being both but as one head (the seventh and last) consisting of the Temporal and Spiritual State; which is even the eighth, yet one of the seven reigning jointly together.

Rev. 19. v. 11,  
cc.

The Man which sat on a whit Horse in Heaven, called the Word of God, who was clothed with a Vesture dipp'd in blood, having on his head a name written, King of Kings and Lord of Lords; is our Lord Jesus, who shal smite the Nations, ruling them with a rod of iron, and subdu al with great slaughter.

Rev. 20. v. 10.

The Beast and false Prophet which shal be tormented in a lake of fire and brimstone for ever; is the whol Papacy and Anti-christ the Pope, head of that State or Society.

Rev. 21. vers. 2

The holy City, new Jerusalem, prepared as a Bride adorned for her夫

*bir Husband*; is the Company of Elect ever ready to receiv his  
Bridegroom or best beloved Lord.

*The Lambs Brides or Spous that great City holy Jerusalem*; is <sup>Ibid. v. 9, 10.</sup> Christ's Militant Church on Earth; which jointly with the triumphant in Heaven, makes Christ's Spous.

1. Thes new notions of names (forty four in number) never vented til now, wil, if wel digested, make the meaning more obvious in most mysteries. Many mo circumstantial terms are sparsed in the Text, which are amply uaveled in the insuing Commentary: but this short Index shal serv to lead strangers steps in this Labyrinth.

*Analysis Apocalypses:*

*The Apocalypf Analyzed.*

**T**hree principal parts are confiderable: 1. The Preface, which is both general of the whol Prophecy, noting the Matter, Pen-Man, and Profit; and special relation to the seven Asian Churches, and in them to the Catholic Church: wherin is a nomination of the person writing, and thos writen to; with a salutation of them and description of Jesus Christ. 2. The substance and Body of the Book; which contains a narration of the Churches State both Militant and Triumphant. The Militant is deciphered at present as it was when *John* wrot; and for future as it shal be at last day. The Triumphant is declared both for the inchoation at general Judgment, and duration to eternity. 3. The Conclusion, which confirms the whol Prophecy: 1. By an Angels testimony, who shewed it to *John* from the Lord: 2. By Christ, who testifies it to be tru, and amplified by *Johns* earnest request on the Churches behalf: 3. By *John* who denounceth direful judgments on al that shal ad to, or take from it; with a salutation to the Saints at end of al.

The particulars of the Church Militant exhibit two points. 1 A Vision of *seven golden Candlesticks, and seven Stars*, signifying the Asian Churches. 2 A description of thos Churches in *seven Epistles directed to the Bishop-Angels of thos seven Seas*; in al which is one current constant form observed: which im-

## The Revelation reveled.

THE. VI.

ports : 1 A description of Christ Jesus suitable to his Vision : 2 A narrativ of the good commendable, or evil culpable in every Angel and Church : 3 Promises or menaces proportional to their Virtues or Vices : 4 An exhortation to attend things wrten to the Churches. The Churches State for future (speci-ally in *Europ*) is more mystically unfolded : which is to premonish him of grievous persecutions by Tyrans, Heretics, and limes of Antichrist ; against al which the holy Ghost givs many comforts : That God wil be with her in al distresses, who tribulations shal terminat in short space : but his Enemies shal perish, and she in fine set safe or secure in the life to come : al which things are pointly or precisely expressed in six Visions one after another. Thes are comprised in two Prophecies or Systems of Visions contemporar : the first begins with the sealed Book: the last lasts to the end of Apocalypsi : taking in som passages of five Trumpets : viz. the little Book, the measuring of the Temple, the out-Court not to be measured, and fate of the two mourning witnessles.

2 Vision.

cb. 4.

cb. 5.

cb. 6.

The Churches future estate is reveled in a mysterious Vision of a Book fastned with seven seals ; wherin is comprised a preparatory to open them, which displais Gods sitting on a Throne in Heaven, with his Ensigns or Emblems of Majesty : viz. twenty-four Elders and four Beasts, Lightnings, Thunders, Voices, Trumpets, seven Lamps which are his seven Spirites, a Sea of glass-like Crystal, and Songs of prais by them al to him that sits on the Throne. The sealed Book held in his right hand (which none was Worthy or able to open save the Lamb) shewed to John the Churches future state til the worlds end. In the seventh seal are presented seven Trumpets, and in the last seven Phials of Gods wrath, ful of the last seven plagues or punishments. The first Seal shewes a whit Horse : the secundary red : the third a black, his Rider bearing Balances in his hand : the fourth a pale, his Rider death, with Hel folowing at heels : the fift shewes Martyrs Souls under the Altar crying for vengeance, which had Whit robes given them with promise of compleat glory, when their fellow Brethren should be fulfilled : The sixth sets forth Gods direful Judgments on the Churches Enemies, attended with dreadful signs : viz. A great Earthquake, the Sun became black, and Moon at blood,

160

the Stars fel to Earth, Heaven departed as a scroll, and every Mountain and Hill moved out of their places. Herat Kings, great Men, cheif Captains, Bond and Free (even al Persecutors), fel to despair, hiding in Dens, desiring the Mountains and Rocks to cover them from the Lamb.

The seventh contains more Mysteries then any : vix. A Vision of seven Angels with seven Trumpets, as shall be specified : but the holy Ghost comforts the Church, and an Angel seals Gods Servants in the Foreheads as a sign of their deliverance. At opening whereof was half an hours silence in Heaven, betokening great things to com ; and the Angels addressed to sound. The first sounded, And Hail mixed with Fire and Blood issued : which burnt a third part of all green things. At sound of the secund, A mighty Mountain burning with Fire was cast into Sea, and a third part became Blood. At the third, A great Star called Wormwood burning as a Lamp fel, making a third part of Rivers and Fountains bitter, that many died of them. At fourth, A third part of Sun, Moon, and Stars was darkned : that the day and night for a third part shined not. Here intervenes as a preparatory transition to the three last Trumpets, An Angel flying through midst of Heaven, crying a loud, Wo, Wo, Wo to the Earths Inhabiters by reason of the three Angels yet to sound. The fift sounded (which is the first of Wo) And a Star fel from Heaven to Earth : and he opened the bottomless Pit with a Key, whence arose Smoke darkying Sun and Air ; out of which came Locusts, whose effects are notably described, together with their King Abaddon or Apollyon. The sixt (or secund Wo) sounded, which loosed four Angels bound at Euphrates, who were prepared to slay a third part of Men : their Army being two hundred thousand thousand Horsemen, which are largely described, with their woful effects. Here a mighty Angel (Jesus Christ) descended with a little Book in his hand open : who set his right Foot on the Sea, and left on Earth ; swearing with lifted up hands by him that liveth for ever, ther shalld be no more time : but an sound of the seventh Trumpet, the mystery of God shall be finished, as he declared to the Prophets. This Angel cried loud, as if a Lion roared, or seven Thunders uttered their voices : which

3 Vision.

Ch. 7. Ch. 8.

Ch. 9.

1 Wo.

2 Wo.

Ch. 10.

# The Revelation reveled.

THES.VI.

John was about to write, but a voice from Heaven bid him seal it up, and eat the little Book (which in his mouth was sweet as Honey, but made his Belly bitter) that he might Prophecy. Then was John bid to measure Temple, Altar, and Worshippers with a reed, but not the out Court; for the Gensis must tread the holy City under foot forty two Moneths: and he gav his two Witnesses power to Prophecy, one thousand two hundred sixty daies clad in Sack-cloth; but the beast rising from the bottomless Pit shal kil them, whoſ dead Bodies shal ly in the streets of the great City three daies and half unburied: whoſ shall reviv and ascend to Heaven to their Enimies great grief and terror. The seventh (or third of Wo) sounded, which finished Gods mysteries, and his Churches miseries: then were great voices heard in Heaven saying, the Kingdoms of this World are becom the Lords and his Christis: to whom the twenty four Elders sung a gratulation attended with Lightnings, Thundrings, Voices, Earthquake, and greas Hail. Heris the first Prophecy or System of Visions (which contains chifly the fourth Empires condition) ends: after which the secund (contemporar with the former of Seals and Trumpets) folows: foretelling the Churches future state til the last day.

Herin three principal points are handled: 1. Hir tribulations by several Enimies: 2. Hir deliverance by their destruction: 3. Hir happy condition after deliverance. Most interpreters make both Visions one continued Prophecy, yet not so properly; tho in substance neer one. The Churches persecutions by several Enimies; are pourtraied in this fourth Vision: but the parturient Womans pursuit by the Dragon most pointly; who waged war with the remenant of Hir seed. The Dragons instruments are the Beast with seven heads and ten horns rising from the Sea; and that coming out of the Earth which had two horns like a Lamb, but spake as a Dragon. The events of this persecution, is the Saints victory by their constant confession of Christ even to death; which is amplified by the causes and effects.

The Vision of seven Phials ful of Gods wrath, and the seven last plagues poured out by seven Angels; declare the Churches deliverance by hir Enimies destruction. The first poured his plagues on the Earth: the next on the Sea: the third on Rivers

and

cb. 11.

3 Wo.

4 Vision.

cb. 12.

cb. 13.

cb. 14.

5 Vision.

cb. 15.

cb. 16.

and Fountains : the fourth on the Sun : the fifth on the Beast's seat : the sixt on Euphrates : the seventh into the Air, whos effects see in the context.

In the sixt Vision many mysteries are manifested, being before but obscurely mentioned : which point out the Rise, ch. 17. Reign, Seat, Vassals, Success, and final fall of Antichrist with al the Churches Euimies. Here behold the great Whores judgment and event : wherin a lively description of the Whore to be judged, both by visional representation of a Woman sitting on a scarlet Beast full of Names of Blasphemy (having on her forehead a Name written, A Mystery, Babylon the Great, Mother of Harlots and Abominations) and by real explanation, that the Beasts seven Heads are seven Hills, and ten Horns ten Kingdoms. The Instruments which shal destroy the Whore are thos ten Horns or Kings, who shal hate and make her desolate or naked, eat her flesh, and burn her with fire. The promulgation of Babylons perdition, is performed by three Angels : one declares the certainty, 'tis fallen and become the habitation of Devils : another warns al Gods People to com out of her for fear of her plagues setting forth her Vassals sad laments crying; alas, alas, that great City : the last seals up her ruins irrecoverableness, under the type of A great Millstone cast into the Sea. Then follow gratulatory exultations of the Heavenly company singing Hallelujah to God, both for the Whores judgment, and preparation of the Lambs Wife to marry with him : together with the Lamb and his Armies total conquest over the Beast, his Prophet, and earthly Kings with their Armies : wherto al Fowls are invited to eat their flesh, ch. 18.

The last Vision shews the event of the Whores judgment, 7 Vision, which is triple : 1. The Saints safety by chaining up the Dragon eb. 20. or Devil for one thousand years in the bottomless pit : 2. The Martyrs living and reigning with Christ one thousand years ; bus the rest of the dead lived not again til thos years were finished : 3. The Saints miraculous deliverance from the Nations (Gog and Magog) by fire from Heaven to devour them ; when their Deceiver is cast into a Lake of fire and Brimstone ; wherupon follows the general judgment of the dead (small and great) according to their Works. So far the Church Militants future

## The Revelation revealed.

THE VI

state on Earth : next follows the Triumphant happy condition in Heaven for ever : which is gloriously decyphered with the Water of Life and Tree in midst of the Street, as the Text shews.

The conclusion, with its three parts, is Analysed at first among the three chief Heads of this Prophecy, which shall not be Tautologically repeated or reiterated.

Another Anal.

ch. 1. v. 1.

bid. v. 1. 3.  
c.

Mr. Dury in a prolix Preface to the German Divines *Clavis*, hath prefixed an ample Analysis, which is abundantly abridged, and annexed for variety of wit. The Title tells, that the Book is a Revelation of Jesus Christ, who is the Subject-matter, sith the sole scope is to make him manifest. This Title contains three things : 1. the Author God, who gav it to Christ : 2. The use for which he gav it, to shew his Servants the things that shall shortly befall : 3. The means by which Christs manifestation is put forth to this use. 1. He sent and signified it by an Angel to John : 2. The Preface directs either generally to al Churches that bear record of Gods Word and Testimony of Jesus, and al things he saw ; which wil make them blessed that read, hear, and keep the same : or specially to the seven Asian Churches of Jesus Christ : who is described : 1. By the properties or effects of his first coming in the Flesh, who is the faithful Witness and first begotten of the dead, Prince of al earthly Kings ; which loved us and washed our sins in his Blood; making us Kings and Priests to God his Father : 2. By the properties and effects of his secund coming with Clouds : when every Eye (even thos that pitred him) shall see him, and al Kindreds wail because of him. 3. By a narratiu of the Visions, which extends from ch. 1. v. 9. to ch. 22. v. 6. 4. By the conclusion comprised ch. 22. v. 6. ad finem. Here consider : 1. The certaintie, importance, and use of it : 2. The effects which it wrought in John, who was ready to worship the Angel, but bid to forbear : 3. The command which he had not to seal the Prophecies, with the reason of it : 4. The authority thereof is repeated, becauf Jesus sent his Angels to testify theſe things in the Churches, becauf 'tis ratified by the Spirit, Bride, and al Believers ; becauf the perfection is ſuch, as no thing may be added or subtracted on pain of eternal

Plagues

plagues and perdition. The Contents of the Prophecy are triple: 1 The things which John saw in the first Vision: viz. Christ's presence with his Churches, who is their Mediator and high Priest, as walking in the midst of the seven golden Candlesticks; their King, as holding their seven Stars or Angels in his right hand; and Prophet, as one of whom went a sharp two-edged sword of God's Word. 2 The things which then were; viz. the seven Churches to whom John, by Christ's appointment sent Epistles; wherin all perfections and imperfections, promises and menaces, admonitions and reproofs, exhortations and precepts, are intended to all Churches and Pastors so well as themselves; for no Prophecy is of privat interpretation: for the problem and period of every Epistle is, *Let him that hath an ear hear what the spirit saith to the Churches.* 3 The things to befall hereafter, which transcend from the Churches on Earth to the Kingdom of Heaven, where John saw the things which must be hereafter.

1 Vision.  
chap. 1.

chap. 2, 3.

chap. 4 til b 22.

2 Vision.

chap. 4.

chap. 5.

chap. 6.

chap. 7.

chap. 8.

The second Vision shews, 1 What the Churches constitution in Heaven is; how ordered about God's Throne, and set in his presence: 2 What the administration of affairs in Heaven, and the Churches government on Earth by Jesus Christ is; who a spotless Lamb slain meritiously, purchased that honor to open the sealed Book of God's Councils; being his seven Eyes of Wisdom, and seven Horns of Power, able alone to discharge such a trust: 3 What changes chanced in the World, and the Churches condition at opening of the first six seals; wher is shewed how at preaching of the Gospel great troubles and terrible wars arose among Men, wherin Christ's Martyrs by as sacrifices under the Altar crying for vengeance; but are comforted that they shall be avenged after a short season, and their Enemies terrified at feel-expecting of the Lambe wrath upon them: Yet lest judgment prepared should fall on his Friends, a preventiv provision is made to seal and sever them from the rest, that no hurt, heat or hunger shall annoy them. 4 What destruction besides or is brought on the World at opening the seventh seal, and what glory to the Saints: which last includes althat follows to the end of this Book. Here seven Angels with seven Trumpets descend God's Judgments on the Earth; but the three.

## The Revelation reveled. THES. VI.

Cbsp. 9.

three last remarkably differ from the four first, which giv warning of great Wo thrise threatned by tripection to the Earths Inhabitants : but the four first tend to depriv the World of a third part of their comforts, as in trees, green grass, the Sea, with al Animals therin, Ships, Rivers, Fountains, Sun, Moon, Stars the light of day and night. The three Wo-Trumps produce heavier plagues, both by Locusts (which shal so torment Men, that they shal seek death, but not find it) and Euphratean Horsemen, which shal slay a third part of Men ; yet the rest repented not.

3 Vision.  
Chap. 10.

Note.

Cbsp. 11.

Chap. 12.

The third Vision of *A mighty Angel coming from Heaven, clothed with a cloud and Rainbow on his head (his face like the Sun and feet as pillars of fire, who stood on the Sea and Earth)* had a little Book open in his hand, which John being bid eat up, and enabled him to Prophecy. The three past Visions shew three substantial differences of things reveled to John, and three main changes of his Spirit in receiving them : the first contains Christs ministrations of his Offices on Earth among his Churches : the next of his Offices in Heaven over al the World, to preserv and propagat his Church : the last of his Offices both in Heaven and Earth, to finish al wickednes in the World, and to perfect his Churches felicity. In al which manifestations, he is presented suitable to the things reveled : 1 As a Man in dealing with Men : 2 As a Lamb offred to God in dealing with God : 3 As a mighty Angel to encounter Satan with his Angels and powers of darknes in the World. The matter of this Vision is to shew, when and how the mystery of God, spaken by the Prophets shal be finished ? wherin 1 John had a Reed as a Rod given to move the Temple, Altar, and them that worship : 2 The out-Court is given to the Gentiles, who shal tread on the holy City fourty two moneths : 3 The two sack-cloth witnesses had power to Prophecy one thousand two hundred and threescore daies : 4 The Beast rising from the bottomless pit shal slay them, but after three daies and a half, they revived and ascended to Heaven in a cloud, which terrified their Enemies : 5 Great joy was in Heaven, becaus this worlds Kingdoms are becom the Lords and his Christes ; that he may reward his Saints and Servants. Ther follow several subordinate Visions, which concern the Church typified by a woman

man, and respect 4 times : 1. Before she fled into the wilderness, who brought a Man-child, which the Dragon waited to devour; but he was rapt up to Heaven, and the Dragon with his Angels cast to Earth by the Angel Michael : yet he persecuted the Woman, and made war with the remnant of his seed. 2. While she abode ther, wher two Beasts occurred; one rising from the Sea with seven Chap. 13. heads and sen horns, and on his horns ten Crowns, with the name of Blasphemy on his heads : A secund coming out of the Earth, who had two horns like a Lamb, but spake as a Dragon : he did great wonders making fire descend from Heaven, and deceived them that dwel on Earth; bidding them make an Image to the other Beast, which was wounded and did liv; and caused such as would not worship it to be slain : He also made al receiv a mark in their right hands or foreheads, that none might buy or sel sav he that had the mark, name, or number of his name, which is 666. During thes Beasts joint reign, the Churches state on mount Sion, and Gods imparting his Wil to the World (touching the everlasting Gospel; Babylons future fal, punishment of the Beasts folowers, and gathering the Harvest and Vintage) are declared. Gods Judgments on the Beast, are poured out in seven Chap. 14. golden Phials of his last plagues, by seven Angels coming out of the Temple in Heaven, clothed with pure white linnen, and their breasts girded with gold girdles. The first poured his on the Earth, and a noisom sore fel on the Beasts worshipers : The secund poured his on the Sea, which became as blood of a dead Man : The third his on Rivers and Fountains, which turned to blood : The fourth his on the Sun, which scorched Men with fire, that they blasphemed Gods name : The fift his on the Beasts seat, whos Kingdom was darkned, that Men gnawed their toungs for torment : The sixt his on Euphrates which was dried up, that the way of the Eastern Kings might be prepared : The seventh his into the Air, whence followed Voices, Lightnings, Thunders, and such a mighty Earthquake, as the like was never seen by Men; and huge hail fel, every stone weighing a Talent, and Men blasphemed God because of this plague. Ther cam three unclean Spirits of Devils, like Frogs from the mouths of the Dragon, Beast, and fals Prophet; which by lying miracles gathered the Kings to battell of that great day of God Almighty at Armageddon. Next the judgment and mystery

# The Revelation reveled. THES.VI.

Chap. 17.

Chap. 18.

Chap. 19.

Chap. 20.

Ch. 21. Ch. 22.

At end of his  
Annotations

Introduction.

Rev. 1. 9, 10.

Rev. 1. vers. 1,

2, 11.

Authority.

of Babylons great Whore, sitting on a scarlet Beast with seven heads and ten horns, is shewed to John; that the seven heads are seven hills, and ten horns ten Kings. After it Babylons destruction is declared, and great lamentation of several sorts made for it, as may ther be read. 3 As she cam out of the wildernes, great gratulations are given to God for perdition of Babylon, and preparation for the Lords marriage with his wife: then the Armies of Heaven on whit Horses, under conduct of Christ (called the Word of God, who had on his vesture and thigh a name written, King of Kings and Lord of Lords) made war with the Beast, false Prophet, and Kings; whereo an Angel invited all Fowls to eat the flesh of the slain; but the Beast and false Prophet were taken, and cast alive into a lake burning with fire and brimstone. 4 During his reign with Christ (after she cam out of the wildernes) one thousand years; when Satan being loosed a little space, shal deceiv the Nations (Gog and Magog) to gather them to battel: but fire cam from God and devoured them. Lastly, A new Heaven and Earth (called the holy City, new Jerusalem, coming down from God) prepared as a Bride for her Husband; is pourtrayed at large.

Theſe Analyses in a proſal method or maner, are plainer better, and briefer for the vulgar ſort, then ſuch as are ſet in Sections and Subſections: but Dr. Deodat hath a very ample one on the Apocalypſ, in ſubſtance the ſame with the 2 former, or very little varying, which he that liſts may ſurvey. Now to my main task. The Author of Apocalypſ, is John the Divine, Chrifts beſt beloved Disciple (Son to Zebedee a Fisher Man, and Brother of James the greater, whom Herod the King flue with the Sword) who wrot the fourth Gafpel, and three general Epiftles: but not John a Presbyter in thof dais, as Eusebius and Dionyſius Alex: deem; nor any other of that name, as al Antients agree: for he only was exiled to Patmos A. C. 97, wher thos Visions were presented on the Lords day, to which he gav that appellation, miſ-named by many the Sabbath, without any Scriptural warrant, nor did any of the Fathers ſo ſtyle it. The Authority also is every way divine, being indited by Christ Jeſus, as God gav it him, and ſent to John by an Angel, that he ſhould communicaſt it to the Churches; who wrot it in a Book, and

and sent it to the seven Churches of minor Asia. So John imparted it to the Churches, an Angel to John, Christ to the Angel, and God to Christ Jesus : what can be a more divine Origin or Pedigree ? Specialy being an inspired Prophecy ? For Moses the Man of God and his peculiar Favorit, had the honor to Pen the first Book of the old Testament, and John Christ's chief favorit the last of the new Testament, so the one commands old Israelits not to ad or take from Gods Word ; and the other threatens al, which shal ad to the Words of his Prophecy, that God wil inflict the plagues wriuen therin : but if any shal detract, God wil take away his part from the Book of Life and holy City.

Deut. 4. 2.

Rev. 12.18, 19.

The Excellence of it apppears many waies : for the stile is most staty and sublime ; the matter ful of Majesty and Mystery : the expressions pathetical and pithy : som mystical in dark Visions, to exercise the Judgments of the wisest ; som more facil or familiar to succour the infirmities of the weakest. Much more might be added ingeneral : but I haften to Mr. Medes Clavis and Comment, whom Dr. Twiss highly admires saying, he hath sundry rare notions stiled *Specimina* or Essays, wherin he excels ; specialy in rendring the Revelations right sens, which is most Tropical or Figurativ. As in the mystery of the battle in Heaven, and casting Satan to Earth ; he shews that States and Kingdoms in the politic World, are resembled in Scripture suitable to the Natural : wherin Heaven and Earth denot the Nobility and Commonalty. For Heaven consists of Sun, Moon, and Stars of greater or lesser magnitud : as in a Realm is a King, Queen, Nobles, and other officers of divers degrees : but on Earth, is much more variety of Creatures : as Trees, Herbs, Flowers, Fishes, Beasts, Serpents : so among People of any Community no less difference of Trades and Professions.

Rev. 12.

He distinguisheth the whol Prophecy into the Book closed Division, with seven Seals, comprising an History from the Gospels first preaching to the Worlds end, which sets forth the fates or fortunes of the Roman Empire: and the little open Book, which includes the doings or destinies of the Christian Church. The first presents the seven Seals and seven Trumpets : for the

# The Revelation reveled.

THES. VI.

seventh Seal produceth the seven Trumpets. 1. The first six Seals contain the story of the Empires condition or continuance til *Constantin*; when ther being a marvelous metamorphosis from Pagan to Christian; this change is compared to the Worlds end, and by giving of a new, which is very semblable. 2. The seven Trumpets (which contain the seven Seals) represent Gods judgments on the World, for oppressing the Gospel, and oppressing the Saints. 1. By Ethnic Emperors, for which the dition or dominion was gradually rent into ten Kingdoms. Which is unfolded in four degrees therof, being the subject of the four first Trumpets. 2. The other three are termed Wo Trumpets, denouncing divine judgments on the Antichristian World, or degenerat Stats of Christiendom: 1. By Sarrazens in the first Wo Trumpet: 2. By Turcs in the secund: 3. By the Worlds end in the last.

Rev. 11. 15.

Medi Clavis & Expositio:

Med's Key and Exposition.

The Key.

**H**is Clavis contains sundry Synchronicisms or concurrences of things in one time, set forth under the Seals. For ther is a Quaternion of Prophecies Synchronizing in equality or identity of Time: 1. Of The Womans abode in the Wilderness for a time, times and half: 2. Of The seven headed Beast restored and ruling forty two months: 3. Of The out-Court or holy City troden by the Gentils so long: 4. Of The two Witnessees prophecying in Sack-cloth one thousand two hundred sixty daies: al which three times signify the same. For chronological identity hindres not, but one may be before or after another, tho they agree in term of yeers: therfore the coevertie shal be proved by other characters, that they belong to the self same times.

Rev. 13. 6.14.

1. The times of the Beast and Womans mansion in the Wilderness, begin at one instant; viz. the Dragons foil, when he was cast to the Earth: for when Michael threw him from Heaven, the Woman escaped: Ergo they identicar.

Rev. 11. 7.

2. The times of the Beast and Two Witnessees testimony being

being also equal, expire together at end of the sixth Trumpet : Ergo they commeacest at once, and synchronize throughout.

3. The Witnesses times and the Court or holy City possessed by the Gentils forty two months, which conspire, as al grant : Ergo they synchronize most exactly and equaly. *Ibid v. 2. 13, 18.*

4. The Woman in the Wildernes, the Beasts dominion, treading down the holy City, and two Witnesses prophecyng jointly concur : Ergo al four synchronize.

5. Now for the next Synchronicisim ; *The two hornd Rev. 13.*

*Beast (wherin the fаль Prophet is Head) complies with the v. 3. to 15.*

*seven-Headed or ten Hornd Beast (cald the other Beasts Image) which when his deadly wound was restored to prifin estate, was to rule forty two months : and thos being ended, he did great Wonders, exercising al his power in the seven Headed Beasts presence : but both are taken and cast alife into a firy Lake burning with Brimstone : Ergo both sympathizing in their rise and ruin (wherof one used the others power in his presence) contempnorize throughout.*

*Wher Note, that whatever is ascribed Note.*

*to the Septicep Beast of the evil he committed, or worship given him ; was doon after his instauracion or cure of the wound : but the ten Horns belong to his first Head, or restored estate, as the Angel informs saying ;*

*Rev. 17. 10. Ther are seven Kings : five are fallen, one is, and the last is not yet com, which must continu a short space : so the sixth was then in St. Johns dais, but the Horns not then com : Ergo it must pertain to the seventh or last Head.*

*The two hornd Beast and fаль Prophet are one, as Irenaeus Appendix.*

*observed : as by comparing Rev. 13. v. 13. to 16. with Rev. 19. v. 20. wil clearly appeare. The septicep ten-hornd Beast,*

*is cald the Beasts Image Rev. 14. 9, 11. Rev. 15. 2. Rev. 16. 2. Rev. 13. 12, 14.*

*Rev. 19. 20. Rev. 20. 4. For this Beast acknowledging the fаль Prophet to be his restorer, is ruled by his Wil as suprem Lord, and cald his Image : not whos similitud he bears (for in that respect he rather resembles the seven headed Dragon, nor of his estate before the wound, after whos exemple he blasphemed God, and made war with the Saints) but that*

*which the two hornd Beast speaking as a Dragon restored, M m 5 and*

## The Revelation reveled.

## THE. VI.

and claims for his own ; the Genetiv being passively taken to signify the Possessor : as the Beasts mark is not stamped on himself, but on thos that worship him. For the Beasts Image wherto the false Prophet gav life, caused al which would not worship it to be slain. Ther be but two Beasts pourtraid in the Apocalyps, and wher the Beast and false Prophet are named together, the Image is not cited being both one. For 'tis that Beasts Image (whos Name and number is specified) *viz.* the two-hornd, who is the others prime principal founder.

Rev. 15. 2.

Rev. 17. 3.

Rev. 14. 1.

Capitulation.

Rev. 13. 7.

Rev. 13. 1. 2. 3.

6. The times of the great Harlot or mystical Babylon and septicēp ten hornd Beast synchronize : for the Beast carries the Whore sitting on him, whos ten Horns or Kings, take authority with him at once when he was restored : but when his body cam to be dissolved, they hated the whore *making her naked and desolat, whos flesh they burnt with fire.*

7. The hundred forty four thousand Virgins sealed, temporize with the Whore and Beast ; for they deter taen from al Communion with him, or his Image or mark : being so opposit to him and his folowers, when the bonds of holy Souldiers persevered in allegiance to the Lamb, bearing his name and his Fathers in their foreheads, as other Apostats did the Beasts mark in their right hands or foreheads. Thus the ten-hornd Beast revived, synchronized with the Woman in the Wildernes, with treading the holy City under foot, and the witnesses mourning in sackcloth : so doth the two-hornd Beast with the ten-hornd, and the Whore with both : as also the company of sealed Virgins with the Whore and Beast : al which make a singular synchronical symphony of al with al and ech.

8. The inner Court measured with a Reed, the VVomans parturition, the Dragons watching her, and his fight with Michael temporize : for so soon as she brought forth a Manchild (who was to rule al Nations with a rod of Iron) she fled into the Desart to be nourished for a time, times, and half, or one thousand two hundred sixtie daies ; and immediatly infued that battle in Heaven : when the Dragon and his Angels were cast to Earth : then he resigned his place and great authority to the cured septicēp Beast, whom al the world wondred at, and

and worship the Dorer Dragon : *Ergo* the Courts measuring, the womans Childing, the Dragons waiting, and his Duel with *Michael* synchronize, even at the very Epoche of St. Johns repeated Prophecy.

9 The pouring out of seven Phials by seven Angels, synchronize with the Beasts downfal and *Babylons* destruction ; For which the Victors sing *Moses* triumphant hymn.

Thus far of the nine chief Synchronicisms : Now the Apocalyp contains three parts : 1 The Vision of seven golden Candlesticks or Asian Churches, which takes up the three first chapters. 2 The Prophecy of seven Seals and Trumpets, from Chap. 4. to 10. vers. 8. 3 The Prophecy of the little open Book, or body of Prophetic Visions, which *John* being bid eat up, from Chap. 10. vers. 8. to the end of al. That this is a repetition of the Prophecy, appeers by the Angels words to *John* ; *Thou must Prophecy again ( μαλι ) to many People, Nations, Tongues, and Kings* : which are plainly distinguishd from the rest of Prophecies.

He hath other synchronicisms of Seals, Trumpets, and Phials too tedious and inious or obscure : *beatus qui intelligit.* Howbeit som confused collections shal be exhibited to be better sifted or scanned.

1 The seventh Seal touching the first six Trumpets, is the same with the two Beasts ; which concur with the company of one hundred forty four thousand Virgins, being opposit to the Beasts reigning : this initiat with the sixth Trumpet or beginning of the seventh ; for sith the witneses mourning one thousand two hundred threescore dais, ends with the sixth Trumpet, or as the seventh begins ; the Beasts forty two moneths must needs expire then also, and by consequent the Beasts tyranny is confined in the compas of the first six Trumpets : For the Vision of witneses being the first repeated Prophecy ; the most wise Spirit runs through (as a Weaver doth his warp with his woof) the whol body of repeated Prophecies, to connect them aptly with the Seals. The Beasts overthrow, Cities fal, slaughter of Men by an Earthquake, are not meant of the Beasts utter destruction, but end of his authority and reigning forty two moneths ; which the Beasts and two witneses synchronisms

Rev. 15. 2, 3.

Rev. 16. 10, 19

Rev. 10. v. 11.

Rev. 8.

Rev. 7.

Rev. 11.

Note.

*The Revelation reveled.*

THES.VI.

cisms being granted, must determin together : For the Beast shal remain a short space, but so unlike former, as scarce to be reputed the same ; which soon after, under the seventh Trumpet, shal be absolutely abolished.

Rev. 16. 10.

2 *The seven Phials of wrath* (being so many degrees of the Beasts fal or fate) synchronize with the inchoation of his destruction : but his Kingdom fel so fast the sixth Trumpet yet sounding (which put a period to his power of forty two months over the Saints) that he cannot be quit ruined til the fifth Phial be poured out, when *his seat shall be shaken and kingdom darkned* : Ergo fiv Phials were poured out, yet the fifth Trumpet ceased : for the seventh Phial of consummation concurs with the seventh Trumpets initiation, which also sounds the termination.

Rev. 10. 6.

3 *The thousand yeers of the Dragons binding and shutting up in the bottomless pit with a seal set theron, that he should no more deceiv the Nations* ; concurs with the seventh consummation Trumpet and Beasts confusion : for the use was to seal up a place or prison sure, as *Darius* did the Lions Den with a ring, and the Jews Christys Sepulcher by sealing the stone. Som suppose his casting down to Earth and shutting up is the same ; but 'tis not so. For his ejecting from Heaven hindred not his doing harm on Earth : but being clos prisoner in chains he cannot wander to doo hurt ; nor doo the things related agree, sith during the first six Seals, and under the six first Trumpets of the seventh, he was free or loof : Ergo his shutting up for one thousand yeers fals under the seventh Trumpet : For he was not bound at the battle, nor while the woman staid in the wilderness, nor during the ten hornd Beasts reign ; sith his Scholar, the fal Prophet seduced People with signs and wonders al that time. Yet the Locusts King (caled the *Angel of the bottomless pit*) is the very Dragon or Satan then not sealed when the sixth Angel poured out his Phial, and seventh ready to pour his.

Rev. 9. 11.

Rev. 16. 13,14.

*For three unclean Spirits like Frogs, cam out of the Dragons, Beasts, and fals Prophets mouths, which wrought wonders, and went to the Kings of the World* : Ergo the thousand yeers of his being bound, belong to the seventh Trumpet. So the war when Satan, after a thousand yeers, is loosed a little space differs from that

that when the Beast and false Prophet are cast alive into the burning Brimstone Lake : For the great war is waged by him that sat on a white Horse (called God's world) who rode upon the Nations with a sharp Sword ; and was followed by Armies in Heaven on white Horses : But in the last at Armageddon, God sent fire from Heaven to devour them, and Satan is cast into that Lake where the Beast and false Prophet are before : Now he is first clasp'd close in prison a thousand years and then loosed, but now condemned to be incessantly tormented for ever. Sixth then the war with the Beast and false Prophet differs from this last, either 'tis to be waged during thos thousand years (which cannot be, 'tis that Satan was then bound) or before, as it must needs be : Ergo thos years commence at or after the Beasts casting into a fiery Lake, or rather together at one time.

Rev. 20. 10.

4 The thousand years of Christ's Imperial reign (at coming wherof, the triumphant Elders sang gratulatory Hymns to God) being immediatly at conquest of the Beast and Babylon, which contemporize with the seventh trumpet : For this Kingdom is given to the Saints as a reward of their faith and constancy, because they did not worship the Beast, nor his Image, nor receiv his mark. This is that Kingdom called Christ's, who shall reign for ever : which the Angels foretold, that the mystery of God should be finished at sound of the seventh Trumpet, as the Prophets declared. Then neither the Beast forty two months, nor the witnesses mourning one thousand two hundred three-score daies, nor a period of a time, times, and half (no nor time it self) shall any more remain.

Rev. 10. 4.

5 The new Jerusalem, the Lamb's Bride, and seventh-comsummation Trumpet, or time of the Beasts and Babylon's confusion synchronize : for new Jerusalem is the Lamb's Bride or beloved City, which immediatly at the thousand years end is compassed by the last troop (Gog and Magog) of Satan then loosed for a little space : Ergo it was extant before at sound of the seventh trumpet. At pouring out the seventh Phial, when the Beast is destroyed, ther cam a loud voice from the Throne saying, it is done : so he that sat beholding new Jerusalem descend from Heaven said to John; Eccl. I make all things new, it is done : I am Alpha and Omega, the beginning and

Rev. 11. 15.

Rev. 10. 6, 7.

Rev. 21. 2.

Rev. 16 v. 17.

Rev. 21. 5, 6.

N n

end :

## The Revelation reveled. THES. VI.

Rev. 17.

end. Ergo new Jerusalem begins at the Phials last term, *Is it done*; when the whore was dispatched, and so symbiotit with that time which infeceth the Beasts perdition. For one of the Phial Angels shewed John the whores condemnation while the Phials were pouring out, and one at least behind : which Angel shewed him the great City holy Jerusalem (or Lambs Bride) descending from God when it became glorious, the Phials being ended, and Beast with Babylon destroyed. Ergo it began with the seventh trumpet.

Rev 7 9 16.17

6. The numberless multitud of all Nations, Kindreds, People, and Tongues bearing triumphant Psalms, who are Citizens of new Jerusalem (that shall hunger or thirst no more; for the Lamb shall lead them to living Fountains of water, and God shall wipe all tears from their eyes) concur with the seventh trumpet, or space of time from the Beasts destruction.

These are his several sorts of Synchronicisms, which I hav put in so plain English as my small skill in such sublime speculations can perform : where to he ads this brief period or perclose.

Percluse.

Rev. 20. 11, 12,  
13, 14.  
Rev. 22. 12.

After Christis thousand years reigne, and Satans condemnation to eternal fire, follows the general Resurrection and final Judgment. After new Jerusalem follows Paradise with the tree of Life in midle, like Eden; having a River on ech side of the street ; which is the worlds consummation, and conclusion of this. Revelation, when God will giv every Man as his work shall be. Such a Key of Synchronicisms (or Apocalyptic compass) wil open al the hid mysteries of this Book; with which no part of the old Testament (no not Daniels Visions or Vaticinations) can compare for certainty, or singular structure, to find out the right interpretation by coequent of harmony of times, and concurrence of things. Lord, open every Mans eyes, that he may discern thy wondrous works of wisdom.

Comment.

**N**ext comes his curious Comment, which contains two principal parts : 1. Of the seven Seals and seven Trumpets :

pets : 2 Of the little Book, both being vastly tedious and imperspicuous : but som sporadicall exceptions shal be presented more plausible and perceptible ; craving pardon for not abbreviating al particular parcels,

He begins with the Apocalyptic Theater (wher *Salv beheld* Part 1.

al as on a Stage) which is that imperial Heavenly Session of God and the Church : exactly framed after the form of old Israels incamping in the Wilderness : both which he compares at large wel worth perusal, but too prolix to capitulat. He omits the Vision of seven Asian Churches in the three first chapters, and parts the rest into two Prophecies : 1. Of the Seals, which comprehends the Empires destinies ; 2. Of the little Book which concerns the Church or Christian Religion ; til in fine both be united in the Church, and this Worlds Kingdoms becoms the Lords Kingdoms, and his Christs. The scope of the sealed Book is to shew the distancies of jnfining times distinguished by characters of events : in what order of changes and chances (the Roman Empire running on) Christ should vanquish the Gods of this Woeld, with whom he waged war : who must reign til he hath put al Enemies underfeet : vise al terren power and authority, as St. Paul expounds. The first six Seals distinguish divers different times of the Empire then florishing ; til Christ shal supress the Heathen Gods or Idols in al thos dominions.

The first shews the origin of Christs victory, when 1 Seal. the fall Gods fel, and the worshipers being pierced with the Gospels arrows, submitted to Christ the conqueror, who hath not yet fully overcom, but laid a fair foundation of Victory to be gradually finished. The discloser of this Seal is *The first Beast like a Lion, shewing one on a White Horse, with a Bow and Crown given him* : this is Christ or som Emperor (haply Vespasian) by whos conduct the war is waged, and victory won ; as the following Seals are disposed or directed by Emperors.

The secund shews murders and intestine slaughters, which the next Beast like a Bullock discloseth, by *One riding on a red Horse with a great Sword* : which was Trajans mighty warrier born in Spain : who made the third bloody primitiv persec-

*Rev. 4.  
Numb. 1. 52.*

*Rev. 11. 15.*

*Rev. 5.*

*1 Cor. 15. 24.*

25.

*Rev. 4. 7.*

*Rev. 6. 1. 2.*

*2 Seal.*

tion, and the Jews raised fierce wars in Lybia, beside many mutinies in most parts of the Empire.

## 3 Seal.

Rev. 6. 5. 6.

The third sheweth a voice saying, *A measure of Wheat for a penny, and three of Barly for a penny: see thou hurt not the Oil and Wine by which most Men doth death and famine to be meant; yet he further resembles it to the seventh Justice then executed.* The disposer is *The third Beast with a Man's face, by one on A black Horse, with a pair of Balances in his hand:* which is *Septimius Severus*, an African, in whose reign was no noted famine, but famous justice, wherof the Balance is an Emblem. The pricing of Victuals seemeth to sound thus: take not Wheat or Barly from any oil du price be paid, and keep the like law in Oil and Wine: that is defrauded none, nor steal or pilloyn for this *Septimius* and *Alexander Severus* (both of one name) shortly succeeding, were most strict justiciars denoted in this third Seal. *Scri. Aurelius* of the first, and *Lampridius* of the last, to whom may be added *Maximinus*.

## 4. Seal.

Rev. 6. 7. 8.

The fourth sheweth *Killing with the Sword, Hunger, Pestilence, and Blights of the Earth:* whose disposer is *The fourth Beast in shape of an Eagle, presenting one whose name was Death, and Hell followed with a pale Horse, having power over a fourth part of the Earth.* This is *Maximinus*, a big barbarous Bullock born in Thracia, under whom the sword raged every where. For in this Seals compass of thirty three years, ten lawful Cæsars (wherof Maximinus one) were slain by the Souldiers, besides thirty usurpers, as *Orosius* testifieth, wherof *Galenus* the last exceeded all the rest far in savageness, as *Trotulius Pollio* informs. In the same age also the pestilence prevailed for fifteen years over all the Empire, as *Zimarus* testifieth. Lastly followed famine in most ruinous manner: for all was wasted by these wild Beasts, and tillage abandoned: so that a fourth part of the Earth (or Empire) perished.

## 5 Seal.

Rev. 6. 9. 10. 11.

The fifth and six Seal shew no Beast to usher them, nor any sitting on Horses; but must begin when the chance of the foregoing Seal left: viz. at *Aurelius' reign A. 268.* when the fifteen years pestilence ceased, in which the souls of them slain for God's Word and Testimony which they held, lay under the Altar crying aloud, how long Lord help; and truly, doest thou not judge

judg. and avenge our Bloody on them that dwel on Earth? These had Whit Robes given them, and were bid rest a smal season, til their fellow Servants or Brethren which were to be killed, shuld be fulfilled. This denotes the grand persecution by Dioclesian, which was longer and crueler than al former, as *Orosius* observes, *For in Egypt only were massacred 3440000* suitable to the Virgin's number, as *Ignatius* relateth: beside infinite multituds in al other Provinces.

The sixth (as whos opening was a great Earthquake, the Sun & Seal became black as hairy Sackcloth, and Moon red as Blood) begins Rev. 6. 12. ad finem. when the fifth ended A.D. 312. when Constantine initiated the persecution ceased, and heathen Idols with their Priests, Temples, and Sacrifices vanished: which is the finishing or fulfilling of Christ's victory founded in the first Seal. By this Earthquake is understood the change of things turned topsy turvy: which tends not to the Empires Politic state, as the former Seals did; sith 'tis not yet to be dissolved: but as 'tis subject in a Religious respect to Satan and his Angels; which was now broken in peeces with great nois. The Suns blacknes and Moons rednes (betokening their Eclipses) design the Dragons downfall with al Ragan Priesthood. The Stars fell to Earth, as a Fig-tree casts her fruits being shaken by a mighty Wind: Heaven departed as a Scrole rolled together: viz. the Stars appeared not, as letters roll'd up in a Book are not seen. This is taken from *Isaiah*: *The Heavens shall be roll'd up as a scrole, and altheir Host fall as a leaf fram the Vine, and Fig from the Figree. At Mountains, and Islands were moved from their places,* i.e. Men of eminent quality and inferior: or by tles may be meant their Temples invironed with Wals like rocks. Thos Ethnic Temples Constantine only shut up; which Julian soon opened: but *Theodosius* quite demolished, and abolished al reliques of Idol-worship. The Kings of the Earth, great Men, rich Men, cheif Captains, mighty Men, bond and free hid themselves in dens and rocks: laying to them, *Fall on us, hide us from his face that sits on the Throne, and from the Lamb.* For the great day of his Wrath is com, and who shal be able to stand? This shows that al Christ's Enemies (Maximian, Galerius, Maximinus, Marcellian, Licinius, Julian Emperors; with Eugenius and Arbogast)

## The Revelation reveled. THES. VI

gastes Tyrans) shal perish most miserably, and the Lamb get a signal victory. For most persecutors feeling Gods judgments heavy on them, confessed Christ to be only true God, and gave him glory.

Interfice.

Rev. 7. 4.

Rev. 4. 1. 4. 5.

Rev. 11. 14.

Rev. 7. 1.  
Jer. 49. 36.

Jer. 51. 1. 2.

Dan. 7. 1. 3.

Rev. 7. 2. 3.

Rev. 7. 4. &c.

Here betwixt the sixth and seventh Seal, is interposed a Vision of Gods Servants sealed (viz. 144000, which are the elect faithful Church) contemporizing with those said six seals. This Vision is twice cited : 1. At entrance of the Trumpets, wher 144000. of al Israels Tribes are sealed for their preservation amidst the Trumpets destruction : 2. In opposition to the Beasts reigning, wher they are caled Virgins, in whos mouth was found no guile, being free from fault before Gods throne ; for prais of their allegiance to God and the Lamb ; when the rest of the World revolted and received the Beasts mark. Hence 'tis clear, that the Prophecy of the Beast, synchronizeth with the Trumpets : yet no further then going forth of the sixth ; when the Beasts forty two months ended with the Witnesses 1260. dais. Now touching the first Vision of the Sealed, wher their preservation is handled. After this I saw four Angels stand on the Earths four corners, holding the four Winds ; that no wind should blow on the Earth, nor Sea, nor any Tree. The Angels (who are not the same with the Trumpeters) had power to restrain the winds or tempests of war : for the Parabol of winds among Prophets, imports martial motions, hostile invasions, and violent impulsions : which those Angels could curb out of what coasts or corners soever they rose : til it please God to give leave or liberty, that wars shall rage and reign for correction of sin. I saw another Angel (happily Christ) ascend from the East, having the Seal of the living God who cried loud to the four Angels which had power given (by setting the Winds free) to hurt the Earth and Sea ; saying, hurt not Earth, Sea, nor Trees till we have sealed Gods Servants in their Fore-heads ; to sever them from the plagues of others (as som at Jerusalem were marked which must be preserved) lest they should be damned. For 'tis a wonder, how in that Empires grand vastation by barbarous Aliens to Christ ; the Church could continue amidst those storms (when al conspired his ruin, and the Beast polluted al places with false worship) untainted and unstained. I heard the number

ber of the Sealed which were one hundred forty four thousand of all the Tribes; viz. twely thousand of each, or twely times twely thousand in all. Here the Gentils Church to be fenced with Gods Seal, is figured by the type of Israel; the twelv Apostles aptly answering to the twely Patriarchs: nor is it doon without good caus; specially siche the Church, since the Jews rejection, is to be gathered of the Gentils, and flesly stiled surrogated Israel: whom God owaed a while, til the fulnes of the Gentils was com in stead: Hence S. Paul saith, *The Jews fal brought salvation to the Gentils, and their casting off was the worlds reconciling.* Not that ell they should not be cald in due time (for al the Prophets proclaim it) but not by way of substitution or surrogation to the Jews, unles they had first renounced Christ: So St. Paul telz them; *It was necessary the Word shold be opened to you first; but if ye reject it, and judg your selfs unworthy of eternal life; Lo we turn to the Gentils.*

Rom. 11. 11. 15

Acts 13. 45.

This number of 12, multiplied by 12 times 12, is an Easign of Apostolic Race, or Profisy: for as the Beasts number (666) denotes thol which follow him: so the Apostles number designs their legitimat of-spring. The Analogy of new Jerusalem shews the same: in the frame wherof, the dimensions of Gates, Foundations, Courts, compas of Wals, Longitud, Latitud, Altitud, express the number of 12 or multiplication by 12. Of the Tribe of *Juda, Reuben, Gad, Aser, Nepthali, Manasses, Simon, Levi, Issachar, Zabulon, Joseph, Benjamin* were sealed twely thousand in each; which Tribes are no wher in Scripture so reckoned, yet diversly registred: for *Dan* and *Ephraim* are here excluded, and in the rest no birth-order obseverd: but the last mix'd with the middle, and younger Sons of Handmaids set before the elder-born of Wifes Sons. This no doubt is doon for som mystery hid in so unusual order: for *Dan* and *Ephraim* are rejected from this type, as being chief Coriphees of the idolatrous Apostasy under the Judges: Ergo unfit to present Professors of tru Religion: yet to complet the number, *Levi* is set for *Dan*, and *Joseph* tacitly supplies *Ephraim*: but the Wifes and Handmaids Sons promiscuously interferred, and Handmaids Children adopted for their Dames; to shew or signify

Rev. 21. 12. 14.  
16.Judg. 17.  
Judg. 18.

## The Revelation reveled. THES. VI.

signify that both bond and free are al one in Christ. Sith then Leah's Sons (Natural and Adopted) are duple to Rachels: in the first six are four of Leahs (*Juda, Reuben, Gad, Aser*) and two of Rachels, *Nephthali, Manasses*: So among the last six, four of Leahs (*Simeon, Levi, Isachar, Zabulon*) and two of Rachels, *Joseph, Benjamin*: but on both sides thos are preplaced, or preferred, which holy Writ commends for som memorable act touching Gods Worship or Zele. As *Juda* is prime, becaus Christ issued of that Tribe: *Reuben* next for their sacred protestation about the Altar of Witnes built on Jordans bank: wherby, and becaus first born, he must stoop to none sav the Regal Tribe. *Gad* is third, being *Reubens* companion in that famous action: as also in that *Elijah* and *John* Destroiers of Baalism descended of that Tribe. *Aser* fourth, becaus the widow of *Sarepta* (who fed *Elijah*) and the Prophetess *Anna* (who proclaimed Christ at his presenting in the Temple) sprung of this Tribe. Leahs last quaternion (*Simeon, Levi, Isachar, Zabulon*) are not so renowned as the rest or blasted with som Crime. Among Rachels issu, *Nephthali* and *Manasses* lead the Family: for from the first sprung *Barach Siseras* Vanquisher; from the last *Gidion* subverter of Baals Altar, and *Elisau* the Prophet: But *Nephthali* more noted, becaus his Seat is *Gadile* and chief City *Capernaum*, wher Christ most conversed. Yet *Joseph* and *Benjamin*, being youngest, bring up the Rere: But *Ephraim*, guilty of much Apostat Idolatry in *Ieroboam* and *Achab*; beside that *Saul* a Benjamit hated *David* a Judait. Thus the order of the sealed Tribes is explicated; which is a curious Cobweb of wit, if of so much worth, or congruous to the holy Ghosts intention; but 'tis briefly, plainly, and truly presented, to satisfy al subtle or serious speculators.

Under the six foregoing Seals, the Empires state yet florishing til Idols should fal, is described by intestin Chances: Now succeeds the seventh or last Seal of the seven Trumpets; wherin the destinies of its decay are displeased: for they found Alarms to the fatal battle, for the blood of so many Martyrs slain by Roman Emperors. Now though they became Christians, yet that staid not Gods hand from avenging thos which cried under the Altar; no more then *Jesuahs* godlines did from destroy-

Censure.

7 Seal.

ing the Kingdom of *Judea*, for the Idolatries and murders of *Manasse*. At opening this Seal was silence in Heaven half an hour : when seven Angels had seven trumpets given them : and another standing at the golden Altar with a golden Censer, offered much Incens with the praiers of the Saints. Then were Voices, Thundrings, Lightnings, and an Earthquake being al preparories to thos trumpets. Al Divices know, that the works of divine Providence are executed by Angels or Messengers, and thos seven prepared to sound : but the four first Plagues of less moment or extent then the rest: which rest mostly on the Western World, or Bishop of *Rome*, who was to be Head. For the Empire with other Kingdoms, is tacitly resembled to the Worlds body ; whos parts are Earth, Sea, Rivers, Heaven, Stars which every Monarchy resembleth. The often repetition of a third part (as of Trees, Earth, Sea, Rivers, Heaven) implies the Empires extent over a third part of the then known World in St. Johns dais : as afterward the seven headed Dragon with ten horns (i. that heathen Empire) drew a third part of the Stars (or Princes and Rulers under his Dominion) with his tail, and cast them to the Earth. *The first Angel sounded, and Hail and Fire mixed with Blood fel on the Earth, and a third part of Trees was burnt up, with al green grass. The secund sounded, and as it were a great Mountain was cast into the Sea, which turned a third part into Blood, and a third part of al Creatures therin that had life died, and a third part of Ships destroyed. The third sounded, and a great Star (called Wormwood) fel from Heaven, burning like a Lamp ; which fel on a third part of Rivers and Fountains, making them bitter, that many Men died of them. The fourth sounded, and a third part of the Sun was smitten, with a third of the Moon, and Stars : so as a third part was darkened, and a third part of the day shone not, nor of the night.*

The first Trumpet entring at the Roman Idol Government (which was shaken at end of the fifth seal) being ready to strike the first blow, destrois a third part of the Earth with a terrible tempest of Hail, Fire, and Blood : which was the impetuous irruption of Northern Nations, wasting the Nobles and Commons. For Hail in Prophetic notion indicates hostile

*Rev. 8. 1. 2. 3.  
4. 5. 6.*

*Rev. 12. 3. 4.  
Rev. 12. 7. 8.  
9. 10. 11. 12.*

1 Trumpet.

*Isai 28. 2.  
Isai 30. 30.*

# The Revelation reveled.

THES.VI.

P. 13. 12. 13.

assails + but lightning and fire is joind with it (as David doth) wherto blood is added, to shew great slaughter ensuing. Trees in Prophetic Parabols imply great Lords and rich Men : as Okes of *Basan* *Isai* 2. 13. Cedars *Isai* 14. 8. Firtrees *Zech.* 11. 2. in al which places Princes and Potentats are pourtraid : but green grass imports the Commons. To apply it, the Wo of this Trumpet began at *Theodosius* death A. 395. when *Alaric* with a vast Army of *Goths* and other Barbarians, broke in upon *Macedon*, and raged fiv years ; but then betook to the West, committing most savage spoils and slaughters in al parts : as St. *Jerom* an Eyz witness wofully relats. At last he invaded *Italy*, and besieged *Honorius* at *Hasta* : whos Lieutenant *Stilico* levying puissant forces, resisted his fury, and repeld him to *Pannonia* ; who by composition retired to *Illyricum* in the East. Soon after *Rhadagaisus* a Seythian with 200000. *Goths*, *Sarmatians*, and *Germans* attempted *Italy* and besieged *Florence* : but *Stilico* subdued and beheaded him. Immediately a swarm of *Vandals*, *Alans*, *Marcomans*, *Hervuli*, *Suevi*, *Almans*, *Burgundians*, and other barbarians broke into *Galle*, *Spain*, and *Africa* ; as St. *Jerom* also dolefully declares. This is that direful Hail storm mixd with fire and blood : for sundry writers (*Achmetes* and others) aptly resemble War by such Meteors and Metaphors.

2 Trumpet.

The next Trumpet (the Empire being enough wasted on the Earth therof) assails the Sea with a far greater stroke, killing the living Creatures, and destroying Ships. For *Rome* the Metropolis being once or twise taken, and burnt with hostile flames, the Enemies possessed the out Provinces at pleasure, and set up several Kingdoms : which is signified by the Sea of that Politic World. So *Babylon* dominion is expressed, wher the Lord threatens to dry up the Sea and springs. The Assyrian Kingdoms amplitud is described by the same Metaphor : the deep or Sea hath exalted him. Tis said of *Pharaohs* Kingdom, the waters shall fail from the Sea therof, or his Dominion shall be bereaved. So the four great Beasts or Kingdoms rose from the Sea, which implies largenes of Dominios *Dan.* 7. 3. Now a third part of the Roman Sea became blood, which denotes slaughter of Animals, and insipiatation too : wherefore the Sea

*Jer.* 31. 36.

*Isai* 19. 5.

*Ezek.* 31. 4.

*Eze.* 14. 19.

*Rev.* 16. 3.

: afflitt.

Sea becoming blood by a great Mountains fal, betokens violent destruction, as a Beast is butchered bleeding. For so 'tis said in the Phials, that the Sea became as the blood of a dead Man or one slain. The like mystery of a Mountain meant by a City, is applyed to old *Babylon*, even a Mountain burning with fire as here. For point of History, *Alaric* after *Stillicus* death returned as a Ram, and took *Rome*; creating *Attalus* the *Hun* Emperor: whom he soon deposed, and rethroned *Honorius*. Immediately insued a total renting of the Empire, which was shortly shated into ten States or Soveraignties: 1. *Brytans*, 2. *Saxons* in this Ile: 3. *Frances* in *Gale*: 4. *Burgundians* in *Belgia*: 5. *Visi-Goths* in *Aquitain* and part of *Spain*: 6. *Sueds* in *Gallacia*: 7. *Alans* in *Lusitania*: 8. *Vandals* in *Africa*: 9. *Almans* in *Germany*: 10. *Ostro-Goths* in *Pannonia* beside *Grecs* in the East Empire, which is counted one of the ten, when the West was dissolved; in al which befel notable changes. Howbeit the number of ten is not taken so strickly, as if shalld be no mo, nor fewer, nor other: but that it shalld be severed into about ten. So after *Alexander*, four Kingdoms are predicted (*Macedon*, *Asia*, *Syria*, *Egypt*) *Dan. 8. 22.* yet a fifth of *Thracia* was added by *Lysimachus*, which ended with his life.

The third Trumpet is of a Star fallen from Heaven (burning like a Lamp) on the third part of Rivers and Waters, named Wormwood; making the waters bitter, wherof many died. This is meant of *Hippocrates* or west *Cesar*: who after *Gensericus* K. of *Vandals* had sacked *Rome*, fel headlong to ruin; strugling a while with death, under the obscure Emperors *Avisius*, *Majoranus*, *Severus*, *Anthemius Olybius*, *Glycerius*, *Nepos*, *Augustulus*: who were Princes of baleful bitterness, and perished by mutual Massacres or Trecheries. *Augustulus* (which is an ominous diminutiv of the first founder) was expell'd by *Odoacer* K. of *Heruli* but when the west Empire lay buried 324. years, P. *Leo* 3. surrogated *Charlemaign* to be Emperor: because under this coverture of *Cesar* revived (or the Beasts sixth Head stil reigning) the Pope may not be reputed seventh or last which is Antichrist; as is too evident to every judicious Ey. This Papal *Cesar* pertains not to the

Jer. 51. 25.

A. C. 410.

Dan. 8. 22.

A. C. 457.

A. C. 800.

Note.

## The Revelation reveled.

THE. VI.

Heads of the Roman Beast, but to the Horns or Kingdoms, into which it was to be torn : being ready to resign his room to the last seventh Head. By the Star burning as a Lamp, the blazing Star *Lampadios* is described : and such is the *Hesperian Caesar* great in dignity, but of short durance ; whose coming must continu but a short space. *Isaiah saith of Babylons King,* How art thou fallen from Heaven, O Lucifer Son of the morning ? For by Stars great Princes, Powers, and Potentats are figured.

*Isa. 14. 12.*

4 Trumpet.

*A. C. 542.*

*Lam. 1. 1.*

*Jer. 31. 35.*

*Rev. 10.*

5 Trumpet.

*Rev. 9. 1. 10. 12.*

*Exod. 10. 13. 14.*

The fourth sounded greater calamities of darkening the Sun, Moon, and Stars of Roman Majesty which before shined dimly under Ostro-Goth Kings. For after the Consulship failed, and *Totila* demolished a third part of *Rome* ; it was in som sort restored by *Belisarius* and *Narses* *Justinians* brav Commanders: but now this Worlds Queen was stript of al Consular power, Senat, and Magistrats, which as Stars gav great light : yea became inflaved to the Exarchat of *Ravenna* hir Handmaid vassal. *O deep darkness, how doth the City sit solitary that was ful of People ? How is she become a Widow ? She that was Queen among Nations and Princess of Provinces ; how is she made tributary ?* This is that smiting of Sun, Moon, Stars that they could giv no light by day or night. For when Senat, Consuls, and other Officers were suppreſd, what could be but a total Eclipse, such as never was before ? Next folow three Trumpets of Wo (so stiled, becaus an Angel flying through Heaven cried Wo, Wo, Wo to the Earths inhabiter) which are the most grievous of al. For when thos of the Christian Empire had defiled themselves with Idol-Images of a new stamp, during the four former Trumpets sounding ; God sent thos new plagues to punish a duple sin : one for the Martyrs deaths under Heathen *Rome* ; the other for Iconolatry under Christians : as 'tis intimated, that they worshiped the Devil, and Idols of Gold, Silver, Brass, Stone, and Wood.

The fifth or first Wo Trumpet is of Locusts rising from the smoke of the bottomless Pit: which is meant of Mahometans seduced by their Pseudo-prophet to the perdition of many Nations. This smoke obscured the Gospels light latly shinning abroad, whos professors rightly resemble Locusts in many respects.

Judg. 7. 12.

spects. For thos which plagued *Egypt* cam from *Arabia*, wher Mahomet spred his Hellish smoke, and the *Arabs* likened to them for multitud. They are also stiled Sons of the East relating to *Egypt*, wher the *Isralites* learned so to term them. *Achmetes* refers Locusts to troops of Enemies, which devour or destroy Countries. Theſe are compared to Scorpions for power and form having tails like Scorpions : ſo they were Locusts. Scorpions, which had power in their teeth, and poison in their tails. Theſe were forbid to hurt grass, trees, or any green thing (as the common fort doo) but only Men not marked with Gods Seal : ſo no Natural but Symbolical vermin are here implied. They were like Horses prepared to battle, with Mens faces and Womens hair ; but had Lyons teeth with breſt-plats of Iron, and ſound of their Wings as Chariots of many Horses running to battle. Al which import armed Souldiers, as the *Sarrasens* erected a vaſt Kingdom by war ; yet subdued not the East Empire like the *Turcs*. For while the former Trumpets ſounded, a new pontifical State ſtarted up from the ruins of the old Politic ; but *Sarrasens* ſubverted neither : whos Kingdom crept up to ſo ſudden greatnes as never any : for *Mahomet* was but a Merchant (as *Romulus* a Shepherd) whos Kingdom in one Century ſubjected *Paleſtine*, *Syria*, *Armenia*, minor *Asia*, *Persia*, *India*, *Egypt*, *Namidia*, *Barbary*, *Portugal*, *Spain*, and part of *Italy* : beside *Sicil*, *Sardinia*, *Corsica*, and other Iles ; wheras 500. yeers expide, yet *Rome* subdued al *Italy*. They had long hair like women, as *Arabs* then and ſtil use : whos durance to destroy was but fiv months, as Locusts com at Spring and dy in Autumn, leaving Eggs in the Earth to increaſe their iſſu. They had a King (the Angel of the bottomleſs Pit, caled in Hebrew *Abaddon*, in Greec *Apollyon*, deftroier) which imports them Infidels or Children of unbelief ſubject to the Prince of the Air, as St. *Paul* ſaith : wheras Christians are freed from Satans power, and converted to God. This Prince caled before the Devil, old Serpent, Satan, Dragon ; is here new named *Abaddon* : wheras Mahometans profes to worship one ſole God *Demisurgus* Maker of the univerſe ; to whom they giv the Epithet *Abdi* or *Abada*. Eternal ; wheras the holy Ghost givs this King a title of ſemblable ſound

Plin. 1. 6 c. 28.  
l. 11. c. 29.

Eph. 2. v. 22.

## The Revelation reveled. THES. VI.

but opposit sens *Abaddon* the Worlds destruicter, instead of *Dænius* the Maker.

6 Trumpet.

Rev. 9. 13. to  
21.

The sixth, or secund of Wo, hath a voice from the four horns of the golden Altar saying, *Loose the four Angels which are bound at the river Euphrates.* These Angels being Patrons of those parts, metaphorically signify the confining Nations, which breaking in upon the Roman Regions, stopped a few ages neer this River, but are now loosed. They may probably imply the Turcs four Sultanies or Signories (*Asia minor, Aleppo, Damascus, Antioch*) but because *Antioch* lying a little remot from *Euphrates*, lasted but fourteen yeers, being surprised by *Bormund* in the holy war; som instead reckon *Bagdad* beyond *Euphrates* in *Persia*. Such was their State at first irruption under *Trogubecia* or *Tangrolipix*, who took *Bagdad* An. 1008. *Seiddrudulus* or *Culumas* Nephew to *Tangrolipix*, founded the Asian Kingdom An. 1012. *Siarfuddulus* subdued *Aleppo* An. 1079. *Tagaddaulas* another Nephew of *Tangrolipix* surprised *Damascus* at the same time. All which Angels were long limited to those parts with manifold changes, and now at last let loose, being prepared for an Hour, a Day, Month, and Yeer, that they might slay the third part of Men.

A.C. 1621.

This loosing befel, when the Tartars abolished *Bagdad's* Caliphship An. 1258. and the Turcs were cast as it were with a sling into the Empires territories on this side *Euphrates*. For the Latins (who stid their incursions two hundred yeers) were about that time driven out of *Syria* and *Palestine*. Then the Turcs shared lesser *Asia*, til *Ottoman* grew great: whose Son *Orchanes* entred *Europ*, and his fith Successor *Mahomet* 2. took *Constantinople*; which is that slaughter of a third part of Men here intimated; as the time (a Day, Month, and Yeer) plainly indicates. For a Prophetic Day implies one yeer, a Month thirty, a yeer three hundred three score and five, in all three hundred ninety six. Now *Tangrolipix* was inaugurated King of *Persia* An. 1057. and *Constantinople* sacked An. 1453. just 396. yeers asunder. Happly the very hour (which in that proportion makes fifteen daies) agreed also with the event, if *Almachinus* had recorded the Month of his Inauguration so wel as the yeer. They are said to be Horsmen (as Turcs and Persians are mo then

Foot)

A nice obser-  
vation if vni-  
table.

Foot) in number two hundred thousand thousand ; which intimates huge Armies, as David saith, *The Chariots of God are* Psal. 63. 17. *twenty thousand, even thousands of Angels* : such vast Armies the East Nations bring into field. I heard (saith John) the number of them, viz. by voice ; for he cannot see numbers in Vision : and so must other places be understood, which appear not by Vision. Ezekiel in his Prophecy against Gog the land of Magog, chief Prince of Mesach and Tubal (from whom Turcs descend) describes them to be Horsmen armed: for Persians and Parthians take name of Paras a Hors or Horsman : But Turcs, since their long plantations ther, are by Nicetas and others called Persians : So thes Euphratean Horsmen are Turco-Persians. They had brest-plats of fire, Jacinthian smoke and brimstone ; which is no wher elf in Scripture : Ergo it may wel allud to Guns : and the Horses heads were like Lions, out of whos mouths issued fire, smoke, and brimstone, by which a third part of Men was killed. For the Turcs used Guns (latly before invented) at siege of Constantinople, and flu a third part of Inhabitants ; as their Succellors did since at Corinth and other Cities. Such sharp sawces make meats seem more favoury, and Mr. Mede hath many such unvulgar unparalleled Annotations. The Horsmens power was in their mouths and tails, having tails like Serpents, and heads, with both which to doo hurt. So Sarasens are said to hav sharp tails of Scorpions ; which is true of Turcs, who hsd tails of Serpents ; signifying their Mahometan subtlety or imposture, wherby both did more mischief then by the Sword. The rest of Men which were not killed by the plagues, repented not of their works, that they shold not worship Devils and Idols of gold, &c. which can neither hear, see, nor walk : Nor of their Murders, Sorceries, Fornication, and Thefts. This is manifestly meant of Christians in the Roman Empire, which worship Images made of those metals and materials : for none but they doo it on this side Euphrates. Thei indeed are no Devils or unclean Spirits, sith no Christians wil wittingly or willingly worship such : But Demoniacs or Deists, dead Men Deified, whom they make Mediators of Intercession between God and Men.

*The seventh Trumpet (or third of Wo) is ready to sound : but a mighty* Rev. 10 v. 1. *7 Trumpet.*

See Chalcondi-  
lus.

1 Tim. 4. 12. 3.

## The Revelation reveled. THES.VI

a mighty Angel cam from Heaven clothed with a Cloud, a Rainbow on his Head, his Face as the Sun, and Feet pillars of Fire. He had in his hand a little Book open; who set his right foot on the Sea, and left on Earth; crying loud, as when a Lyon roars, and seven thunders uttered their voices. John was about to write it; but a voice from Heaven said, seal up the things which the seven thunders uttered, and write not. Then the Angel lifted his hand to Heaven, and swore by him that lives for ever; that Time shall be no more: But in the dais of the seventh Angels voice, when he shall begin to sound; the mystery of God shall be finished, as he declared to his servants the Prophets. The sound of this seventh Trumpet should succeed the sixth, but is superseded by the little Book intervening: yet left ought be omitted in the interim to fulfil the Prophecy of Seals; the holy Ghost shews the last trumpets event in general: viz. that at sound thereof the Roman Beast being destroid, and the last heads time come to an end, the mystery of God shall be finished, as he foretold his Prophets. For so 'tis declared to Daniel, that the fourth Beast being slain, the Son of Man or King of Saints should rule over the World and the gracious promises of restoring Israel be fulfilled. The finishing of which mystery is Christs glorious Kingdom, which arose or appeared at sound of the 7 Trumpet: when the grand acclamation of Voices in Heaven was heard saying, *The Kingdoms of this World are become the Lords and his Christ, who shall reign for ever.* What can be clearer? Ergo the Time which the Angel swore shall be no more, is the period of all four Monarchies in general, or Romas in special; which is one effect of a time, times, and half. This consummation of Gods mystery is the matter of the seventh trumpet attended with seven thunders, which uttered their voices while the Angel proclaimed it, and synchronize with that trumpet: But John is bid to seal up thos things of the thunders, being inscrutable till the proper times that God shall revele it. This trumpet discovers the mystery reserved to another place: but both Prophecies of the Seals and little Book, are concluded with one issue, which this trumpet exhibits: the ful opening wherof is defer'd, till a ful passage be made to the little Books new Prophecy, and then the seventh trumpets mystery (which is the Catastrophe)

DAN 7. 13. 14.

Rev. 11. 15.

Strophe) is aptly and simply declared, as shall be shewed. Hence this busines is undertaken by no other Angels, but by that excellent one, who held in his hand the little Book eaten by John. If that Angel be Christ (as his Roial attire and furniture imports) this suspending the last sound in favor of the other Prophecy, agrees to none so well as him : but if it were Michael the great Prince, or another Angel clothed in Linnes, and his loins girded with fine gold of Uphaer, as appeared to Daniel; the case alters not, being from God.

DAN. 10. 5.  
DAN. 12. 6. 7.

Here the first part of Prophecy of Seals ends touching the Empires affairs : the next or nobler concerns the Churches fate to be agitated. John proceeds herein : *The vision which I heard from Heaven, spake to me again, saying, Take the little open Book in the Angels hand, who eas it up as he was bid ; whereby he was prepared to Prophecy again before many People, Nations, Tongues, and Kings : but the mystery to be reveled, was sweet as honey in his mouth, and the secret part of the Chuches woful condition bitter as Aloes in his maw :* the representation is taken from Ezekiel. The Prophecy proceeds, which begins from his work about Gods Temple : which presents the Churches duple state by two Courts ; one measured, and another cast out. *There was given me a reed like a rod, and an Angel said, measure Gods Temple, and Altar, and them that worship : but the Court without measure not ; for its given to the Gentiles, who shall tread the holy City under foot for forty two Months.* Here the primitiv state of Christ Church conformable to Gods Word, is described by measuring the inner Court : the type wherof an Angel shewd to Ezekiel. The outer Court not to be measured, sets forth Gods holy City or Christians Church : which must be given to new Idolaters, calld Gentiles, becais they defiled it with Antichristian Apostasy forny two annal months, as shall be fully handled in the Story of the twelvemonth Beast, contempnorizing her with *Jerusalem*. Temple had two Courts ; and under the burnt Offerings Altar stood at the Temples entry, which was open only to Priests and Levites. A Outer or great Court, common to the People, calld the Court of Israel, so you might stand thereon : instead of bush b. The first, termed *Ebyasterium*, or Altar of Sacrifice, John is  
P p

2 Part.  
REV. 10. 8, 9,  
10, 11.

EZEK. 43. 1, 2, 3.

REV. 11. 8, 9.

EZEK. 43. 5.

1 Chr. 4. 9.

## The Revelation reveled. THES.VI.

bid to measure : but the outer is given the Gentiles to profane fourty two months. If it be said, 'tis the holy City, not our Court, which must be troden under foot : 'Tis answered, that both are one, and cald the holy City, becaus People assembled here for holy Services. To thos Herod, or rebuilding the Temple, added a third for Gentiles and unclean persons, who were prohibited the two others. *I will give power to my two witnesses,*, *who shall Prophecy in sackcloth one thousand two hundred threescore daies :* these are two Oliv Trees and two Candlesticks standing before the God of the Earth. If any wil hurt them fire pro-  
mises from their mouths to devour their Enemies ; and if any wil hurt them he must then be killed. These mourning witnesses are Preachers or Patrons of divine truth ; which shall bewail the filthy pollution of Christ's Church Idolizing like Gentils : as Monitors to desist from their abomination, and guides for the Saints to persist pure. They are named two according to three famous Pairs in the old Testament ; viz. *Moses* and *Aaron* in the wilderness ; *Elias* and *Elisæus* under the Baalitic Apostasy ; *Zerobabel* and *Iesua* at the Babylonish Captivity : For they sympathise with thos types in number, power, and acts : as the state of the Church when these Prophecied fitting with that of Israel, is resembled to the wilderness, Baalatism, and Babylon. *These have power to shut Heaven, that it rain not during their Prophecy* (as Elias and Elisaus had) *and to turn waters into blood* (as Moses and Aaron had) *and to smite the Earth with all plagues so oft as they please.* These are called Oliv Trees and Candlesticks standing before the Lord (like Zerobabel Prince of Juda, and Iesua the high Priest) whose God annointed to restore the Jewish Church under Captivity, as Zecharie alluds, This Prophecy, til the seventh trumpets sounding, is not presented in Vision ; but dictated by an Angel personating Christ. The witnesses are called two, as the Law requires to confirm every word ; and in regard of Gods two Tables of Testaments, which they used in Prophecyng. They shall Prophecy one thousand two hundred threescore daies, being forty two months : which are not natural daies, nor three daies and half (when they shall ly dead) so meant : becaus the Beast whos time they contain, contempnorized with the hundred fourty four thousand sealed, and they

V. 3, 4, 5.

V. 6.

Zech. 4 3.11.

they with the six first trumpets, which cannot run one in so short a space as 260 days. If any ask, why the Gentiles propagation is measured by months, & the witnesses defending Gods pure Worship by days? 'tis becaus Idolatry is the power of darknes or night, which the Moon rules: but tru religion compared to light or day which the Sun governs: So Paul is said. *To turn the Gentiles from darkness to light, from Satans power to God.* Sith then Months are measured by the Moons motion, but days and years by the Sun; the Beasts blasphemy is stil reckoned by months, and the Womans stay in the wilderness by days or yeare: Zekkary likens the two Oliv trees to the two annointed (Zerubbabel and Jesus) which stand by the Lord; but he mentions only one Candlestick signifying the Temple of that time; and John two implying hysly the East and West Church, as it was divided during the witnesses mouraing. Theſ did not avenge or afflict their Enemies by war and weapons, but by fire from their mouths, or denouncing Gods wrath on the abusers of his Ministers. *As the Lord speaketh to Jeremiy, I wil make my Words in thy mouth fire, and this Peoples Wood to devour them.* Elijah brought tru fire from Heaven on Ahabas Captains (as Moses and Aaron did on Cesar and his complices) but the witnesses fire is symbolical or spiritual, as Egypt and the wilderness is after so taken. They had power to shut Heaven that it rain not a boch being mythically meant, one for the power of the Keis to shut it against the new Idolaters; the other for the dew of Gods Word, that it shal not descend or distil on them: For they debar them from hope of eternal life, promised only to tru Worshippers, till they shal return to serv one God by one Mediator Christ Jeſus; according to their Covenant in Baptisin; and put an end to the mourning witnesses Prophecy: *As Elias restored not rain to Israel, till Baals Prophets were destroyed.*

When they be about to finish their testimony, the Beast descending from the bottomlesſ pit, shal make war against them and kil them. This is their destiny at end of their Prophecy, ſuitable to our Saviours paſſion: for having ended his preaching in three years and half, as the witnesses did their testimony; he is slain by this Roman Beasts Deputy under the sixth Head.

Note.

Act 16. 18.

Zech. 4. 14.

Jer. 5. 14.

2 Chr. 10. 11.

Ver. 7.

## The Revelation reveled.

THE VI.

who on the third day after in a great Earthquake rose from the dead, and fourty daies after being received in a Cloud ascended into Heaven. All which he resembles to the witnesses slaughter: that as they bear the likenes of thos three famous couples in their function: so they should conform to their Lord Christ: that faithful witnes in suffering. When they were about to finish their testimony, having brought part of the holy City (or Province) to renounce Idolatry, and cleanse the Temple within themselves; they began to put off sackcloth, yet were not wholly freed from fear: for the Roman septicep Beast chafing at their so far prevailing, shal make war and kill them. The first part touching their mourning, hath bin performed since beginning of Reformation til this present: But the last of war is to come. Brightman thinks it already accomplished in the Smalcaldian war by *Charl*: the fift: Others apply it to the lat German war, and it were wel if such doleful disasters were past: bge it can not be, sith the tragic times of the Gentils, trampling on Christian Religion forty two months cannot be fulfilled so long as the Beast reigns: nor the daies of the witnesses wailing, which codtemporize with them: whos killing next, foregoes *Romus* ruin, as the Crie of the Phials (to the fift) of which this ruin belongs: aperly desirous. For this destruction is the last, which shall be more grievous then any yet, and a sign that the witnesses VVoes shall instantly end with *Rome* ruin; as *Jerusalem* siege by *Cestini Galli* before the sackage by *Titus*, was foretold by Christ to be a Forerunner of their utter desolation: so is this of *Babylonia* fall. Slaughter signifies Death, whether taken properly or metaphorically and analogically. For 'tis a civil death, when ahy being settled in a Politic or Ecclesiastic State, setteth to be as he was, and he is said to kil him that bereavts it; in which sens divers are killed daily. So in sacred stile to liv is to be, and to dy not to be: as we dy to sin and Satan when we cease to be their Slaves; and liv to Christ, when we becom his Servants. To apply it; such as is the witnesses resurrection after three daies and half, such is the slaughter: but that is analogical, sith no proper can be til Christ com to Judgment: Ergo the other. So this death may be a dejection from the Place or Office which they enjoyed in the Reformed Church, or not leading

Luke 21. 10.

Applicat.

leading a Prophetic life to preach or exercise their spiritual Function as yeſt, which often haps in diſtracted times. This Note. laſt war of the Beast, is not like the former waged with the Rev. 13. 7. Saints, who had it given to overcom them : for why ſhould it be ſaid peculiar to this laſt time, if familiar before ? But the former was againſt Saints in general, this with the Prophets (*viz.* Bishops and chief Ministers) in ſpecial, as is evident by event. For that was with ſucceſſ, wher the Beast prevailed over every Tribe, Tongue, and Nation : this with his ſodain fatal fal or ruin.

*Their dead Bodies, ſhal ly in the ſtreets of the great City (ſpirituall ſtiled Sodom and Egypt) wher our Lord was crucified.* Verſ. 8.

This City is *Rome*, caled great being Queen of the World, and ſtil Quean with whom the Kings of the Earth commit Fornication, and the Inhabiters made drunk with the wine of his abomination : as 'tis ſaid, the Woman which thou ſawest is that great City : and this Epithet is often given him, as great *Babylon*, the great Whore, &c. But he that deems *Jerusalem* meant, had need of Ellebor to purg his braine : for no *Jerusalem* was then extant, nor the old ever caled great, til that title is ascribed to new *Jerusalem*.

Rev. 17. 1. 18.

*Rome* is ſpiritually ſtiled *Sodom* for luxury, and *Egypt* for Cruelty : wherby the holy Ghost intimateth, that wherever *Sodoms* plagues, or *Egypt* punishments are ſpecified ; they are myſtically meant as here. So that great City is certainly *Rome* ; but what ſtreet means, is not ſo cleer : for it cannot be taken literally, ſith our Lord was slain in no ſtreet of *Rome*, or *Jerusalem*, but without the Gate in *Golgotha*.

Rev. 21. 10.

Street also is taken in the ſingular number, as if it were only one ; yet in a City are many. The witness(es) Carcaces lay in the ſtreet wher they were slain, which the People, Kinreds, and Nations triumphantly beheld, not ſuffering them to be buried : but Men ſeldom make war within the City wals, but in open fields, or Provinces of a State. Whence it may be inferred, that the ſtreet wher our Lord alſo was crucified, intends ſom Province pertaining to *Romes* diſtition or dominion, as *Jerusalem* then did ; which ſeal the word ~~as~~ wil wel bear. Many interpret it of Christs ſuffering by *Romes* power, which may be probable ; but not ſo fitly or fully as

# The Revelation reveled.

THE. VI.

of the place which is more persuable being their Province.

Vers. 9.

*The People, Kinreds, Toungs, and Nations shal see their dead bodies three dais and half, but not permit them to be putt in graves.* 'Tis a doubt, whether this be cruelty doon in despite and disgrace by Enemies, to deny them burial, or courtesy of Friends and Favorers, to provide for their rising again? nor can it be decided but by fulfilling the Prophecy: For in the first seal it must be a type or token of ignominy intended by the Beasts folowers against them: In the last 'tis a rescu of Reformists, wherto the text-phrase rather inclines: for in the insuing vers 'tis said of the Enemies, they that dwel on Earth shal make merty and send gifts one to another: but here People, Kinreds, Toungs, and Nations; which denots divers dispositions. The time (three dais and half) cannot imply natural dais: for how could Nations diversly diffit know it so soon or send gifts one to another? nor is any time allotted to the killing of them; but to their lying dead, being slain. So how long the war shal last, or time limited to kil the Prophets; must appear only at fulfilling this Prophecy: which is to be reveled by the event or iſſu; elſe we shal only grope in the dark upon uncertainties.

Vers. 10, 11.

*They that dwel on Earth shal rejoice over them, and send gifts one to another; because these two Prophets tormented them that dwel on Earth: but after three dais and half, the spirit of life entred into them, who stood on their feet, and great fear fel on al that saw them.* Such as was the witnessess death, such is their rising or restorung to prilish estats, even by God wonderful in his works; not by human power as the words plainly purport.

Vers. 12.

Iſai. 14. 13.

*They heard a voynce from Heaven saying, Come up hither: and they ascended in a Cloud, in their Enemies sight.* They shal not only be restored to their places, but promoted to more eminent preferments: for so ascending in a Cloud signifies, as Aelmetes from Persian and Egyptian Mysteries interprets. This reflects on Reformed Churches, which shal be punished for reproches offred to Christ in vilifying his Prophets or Preachers, and sacrilegious surreption of revenues whereby they should be honestly and honorably maintained: but now they

they shal be promoted to higher places according to their Ambassie or Function.

*The same hour was a great Earthquake, and a tenth part of V. 13.*

the City fel, and ther were slain seven thousand names of Men : but the rest being affrighted gave glory to God. By Earthquake is meant a great commotion of Nations, and alteration of Politic affairs : in which a tenth part of the City fel, and seven thousand names of Men (or Men of name and note) slain. For understanding wherof, two points are to be previously proved : i. that every fal of the decaying Beast being contained in some of the Phials ; this destruction belongs to the fifth, becaus the same subject of plagues is in both : ther stiled the Beasts Seat or Throne ; here the great City, which is both the Beasts seat. So the destruction here described, precedes the Beasts utter abolition at the seventh Trumpet or last Phial ; and nothing intervenes b/w the departure of the secund Wo, which is the plague from Euphrates at the sixth Phial : Ergo this falls into the fifth. 2. This fal of the great City, is the same with that of Babylon ; becaus it was to forego the Beasts final perdition, and Christs imperial reign to begin with the seventh Trumpet. The fal of a tenth part, must be squared by this rule and tried by this touchstone. Philip Nicolas a learned Lutheran, thinks the Decarchy denotes ten Kingdoms subject to the Empire, which shal fal from Rome ; becaus 'tis said the ten Kings which submitted to the Beast, when Gods Word is fulfilled, shal hate the Whore, make her desolat or naked, eat her flesh, and burn her with fire. This is plausible, but not punctual : for Decaton or tenth part, cannot import a Decarchy or ten Kings but is rather a title of Tribut or Tiths, which the Pope receivs either out of the Beasts Kingdom, or the Cities large possessions by way of Lordship. Which tenth of the City by this commotion of Nations shal fal or fail ; when he shal lose his Patrimony and Prerogativ. For tribut is a Symbol of dominion, and under that notion most Provinces paid a tenth of other fruits to the Empire. Howbeit this exposition is not altogether authentic : for the Word (fel) which refers to the Earthquake, implies Babylons ruin rather then loss of Tributs or Tiths : therfore a tenth part of the City, intendes tru-tenth :

Rev. 18. 21

Rev. 17. 16.

yet

The Revelation reveled. THES.VI.

yet not any part as 'tis at this day ; but whot Pontifical *Rome*, which is only a tenth of the old Imperial, as it was in St. John's dais. For *Lypsius* a curious Critic saith it was almost circular ; the semidiameter from the golden Pillar in the Mercat place, to the utmost buildings being reckoned seven miles, and whol compas of that semidiameter 42. whence he demonstrats al the plot to be 126. but *Rome* now only 13. in circuit, which is a tenth part of what it was then. For explaning wherof he sets a sexangular Schem which he that lifts may survey. *Rome* was VValled by Pope *Adrian* 1. and *Leo* 4. much whereof is uninhabited, and no Suburbs : but the old extended every way with continued buildings. If this sens be taken, a tru tenth part only remained at time of the Earthquake ; the other nine being fallen long before. For partly by Barbarians often sackings, partly by devouring time, partly by thunderbolts, partly by fire and other casualties ; but specially by the Empires decay or desolation ; a tenth part only was fataly reserved to the Pope, who was to be Head of the new Empire, and Mother of Christian Harlots : but this left must by the Earthquakes concurrence, and witnesses resurgence be quit demolished. Yet haply a tenth part is not so strictly taken by Geometric rules : but as God said to *Isaiah* of *Jerusalem's* destruction, a tenth shal remain and return, which was not exactly so. The seven thousand slain in the Earthquake, are not counted by pole ; for they seem far too few for the great destruction intimated elswher : but by the City buildings. A duple ruin of *Babylon* is described : 1. The Beasts Metropolis at the fifth Phial : 2. The Citizens and State, even Pope, Cardinals, and al others : who when *Rome* is fired, remov elswher til pouring out of the last Phial ; when the greatest destruction that ever was of any Land, People, or City, shal betide. Herof 'tis said, *Babylon* the Great cam in remembrance before God, to giv hir the Cup of his fierce wrath : yet that burning and overthrow postdated, precedes the ful final ruin of Beast and fals Prophet, which succeeds. Som seek to untie this knot, that *Babylon* cited in the last Phial is *Constantinople* : but the holy Ghost calls not two Cities by one name ; and 'tis more probable, that *Babylon's* first destruction is *Romes* ruin by fire without much bloody slaughter,

*Isai* 6. 13.

*Rev.* 16. 19

*Rev.* 18 v. 19.

*Rev.* 19. v. 10.

slaughter, and seven thousand may suffice to be slain. So names of Men may import Men of name, sith such Hypallages are usual in Scripture : as the silver of shekels for shekels of silver, the uncleannes of a Man, for a Man of uncleannes, the Law of righteousnes for righteousnes of the Law : so name almost in al tonges signifieth renown, and Children without name base or ignoble. Hence *Boca* concerning Christs exaltation abov every Name, expounds it of his worth or dignity. In this sens names of Men imply Men excelling in eminence, such as are the Popish Clergy, of whom shal perish seven thousand a few more or less. Ther is a third interpretation, that by names of Men are meant Companies, Corporations, Cities, Boroughs, or Societies which hay their names so wel as Men : but we may not rashly resolv future things, whos chief commentary is event : nor is name tied to any one certain signification.

*The secund Wo is past, and lo a third comes quickly.* The fifth *V. 14.* Trumpets Earthquake, ended with the secund Wo of the sixth, and the Witnesses mourning prophecy is to finish together with it, being al synchronicals. If then the sixth Trumpets Wo or plague be the Turcs over flowing from *Euphrates* into the Empire doon long ago ; this end of the same plague must be a drying up of the said water at pouring out of the fifth Phial : wherby the way is prepared for the East Kings to com in : but lest a gap be left betwen either Trumpet, the seventh seems to begin : so that wondrous preparation of the Dragon, Beast, and false Prophet for the last war in *Armageddon* with its issu ; should be set here at beginning of the seventh to which the war pertains.

Hence a doubt occurs not to be slighted: sith ther is one term of the Beasts fourty two months, and witnesses one thousand two hundred sixty daies (which expired with the sixth Trumpets plague or secund Wo) it may be asked, why the Beasts months are reckoned no farther ; sith after that term much of the Beast remains unabolsihed til the seventh Trumpet begins ?

This is doon either becaus the Jews conversion being as a Resolv new Kingdom then commenceth ; or becaus in the Beasts continuance special consideration is had to the Empire of *Rome*.

The Revelation reveled.      THES.VI.

City : which being the Beasts throne is overthrown in that great Earthquake : so the Beast being driven from his Metropolis, shal as it were change his form and be no more a Kingdom of seven Hills, which is another signification of the seven Heads.

V. 15. 16. 17.  
18. 19. At sound of the seventh Trumpet or last Wo, Christs imperial reign in that great day of Judgment is touched : the interpretation wherof he suspends til the end of al ; that he may handle the prophecies pertaining thereto jointly together. To make up the Body of the open Book, the other prophecies of Ecclesiasticl affairs, com to be knit to the same : among which the Woman in travell (or Church laboring to bring forth Christ as spiritual Head of the Empire) is chief : which after 300. yeers persecution she effected in *Constantin* ; but her Enemy the red Dragon watched to devour the Child.

Rev. 12. 1. 2. 3.  
8. 9. 10. 11. 12. 13. 14. Ther appeared a great wonder in Heaven, a Woman clothed with the Sun, the Moon under her foot, and on her head a Crown of swelv Stars. Lo a glorious Image of the primitiv parturient Church ; which shined by the faith of Christ the Sun of righteousness : treading under foot the Worlds rudiments (both Lawish shadows, and Heathenish superstitions) and triumphing in the Ensigns of Apostolic Offspring. Most Men make the Moon a Type of terren transitory things, which the Church contemns as below her self. This is tru, but no wher so noted in Scripture, which should be our warrant. Indeed most Fests wher Typical worship was celebrated by Sacrifices (as new Moons, Paschal, Pentecost, Tabernacles, and Ecclesiasticl yeer) were ordered by the Moons motion ; which may resemble Mosaical worship put under foot by reveling of Christ : who blotted out the hand writing of Ordinances, and nailed them to his Cross, as St. Paul speaks. So sith God made the Sun a great Light to rule the Day, and Moon a lesser to govern the Night; she may be a symbol to signify the power of darknes or Sataas worship, and his spirits in Idols : wherby the matter may be referred to Baptism, by which the Church being illumined trampled on Idolatry, renouncing the Devil and al his works. Hence such as abjured, turned to the West wher night begins ; as contrarily al Professors of Christs Faith and holy Trinity,

Trinity, looked to the East, wher Sun dispelling darknes begins the day.

*She being with Child, cried travelling in birth and was in pain V. 1.  
to be delivered. The Church universaly and separately taken as  
an Idea, is a Mother : but in relation to Children continually  
begot in hir, is said to travel or bring forth. See Isa 54. 1.  
Ezek. 23. 4. Hosea 2. 45. The throws or torments in travel,  
are painful pangs or paroxysms of persecution, which the in-  
fant Church suffered in parturition. For tribulations are usu-  
ally resembled to sorrows in Childbearing Isa 66. 7. Jer. 30.6,7.  
Mat. 24. 8, 9. Marc 13. 8. and elswher.*

*Another Wonder appeared in Heaven ; lo, a great red Dragon V. 2. 4.  
with seven Heads and ten Horns, and seven Crowns on his Heads:  
his tail drew a third part of the Stars, and cast them to the Earth.  
This is a type of heathen Rome worshiping the Dragon, who  
drew a third part of Stars with his tail to Earth : or subjected  
three parts of the Worlds Rulers to his Empire. The effigies  
of a Dragon points out his Pagan worshipers Enimies to Chri-  
stianity, as the Serpent was to the Womans seed: but his rednes  
notes his embruing in the blood of Saints. This type repre-  
sents Pharaoh the old Synagoghs cruel enemy bearing Children  
in Egypt ; as the Roman Dragon was of the Christian Church  
bearing hir Children. For Ezekiel calls Pharaoh the great Dra-  
gon lying in midst of his Rivers : and David saith, thou brokest  
the heads of Dragons (Egyptians) in the waters. The Dragon  
stood before the Woman ready for delivery, to devour hir  
Child so soon as 'tis born : as Pharaoh laid wait for old Israel  
born in Egypt, and Herod for Christ in Judea (which places  
are sited in Afric and Asia) so the Roman Dragon in Europ  
watched for mystical Christ, which the Church was to bear,  
that he might soon slay him after birth.*

*She brought a Manchild, who was to rule al Nations with a V. 5.  
Rod (or Scepter) of Iron. She bore mystical Christ formed in  
his Members (not the Son of Man) as St. Paul saith, My little Gal. 4. 19.  
Children, of whom I travel in birth again, til Christ be formed  
in you. Here a Christ is pourtraied (as Prophetic types use)  
not properly *Theanthropos* ; but analogicaly a Son of the  
Church ; who was to rule al Nations with an Iron Scepter or  
Sword ;*

# The Revelation reveled. THES.VI.

Sword ; sith they were not Citizens or Denizens, but Enemies Rev. 19. 15. or Aliens : As 'tis said, *One of his mouth went a sharp Sword, that he should smite the Nations*; for he shall rule them with a rod of iron. Which words are taken from David and applyed to mystical Christ or a Christian Man, to whom Christ the Head promiseth like power, under name of the Church of Thyatira. Pf. 2. 9.

Rev. 1. 26. *Hir Child was caught up to God and his Throne* : Real Christ is literally lift up to Gods Throne ; but mystical here meant analogically to the Roman Throne, as *Constantin* and his Successors were : for al power and their Thrones is of God. If any ask how mystical Christ rules with an iron Scepter or Sword of war ? 'Tis in a duple way : 1. Divine, against Devils, Princes of this world, which is stoutly waged. 2. Human, when *Constantin* crushed *Maxentius*, *Maximian*, and *Licinius* Christs Enemies. This Child was not lift up to Gods Throne so soon as born (for he was to rule) but when he was ripe and ready for a Kingdom : so tru Christ entred not his Kingdom so soon as born, but at thirty yeers of age fit for Priesthood or spiritual Government.

Vers. 6, 7, 8. *The Woman fled into the wilderness, wher God prepared a place to be fed one thousand two hundred threescore daies.* This Prophecy is afterward somwhat fuller repeated and described, wherto it shal be deferred. *There was war in Heaven, Michael and his Angels fought with the Dragon, who with his Angels fought, but prevailed not ; nor was their place found any where else.* Here is shewed, how the Woman escaped the Dragons wait by Michaels rescu ; who being conqueror cast him down to Earth : wherby hir Son was lifted up and she departed to a Desart. This war was waged while the Woman travelled, not after she was delivered, as many misdeem : for the battel befel before the Woman fled (which was after hir delivery) and Rev. 12. 10, 11. hir Sons taking up to Gods Throne. *Michael and his Angels having with them Christs Martyrs and Confessors fought :* for in the triumphant song 'tis said, they overcam by the blood of the Lamb, and word of their testimony, who loved not their lifes to death. Semblably the Dragon and his Angels took with them the Roman Tyrans in their Train which worship them. This *Michael* is not Christ (as som suppose) but chief of the Princes

Princes or seven Archangels specified by Daniel : viz. that great Angel said to stand for Gods Children ; whom Christ King of Angels and Men opposed to Satans black Guard razing against his Saints. For Angels are sent to defend the heirs of Salvation, whom they invisibly protect against evil Spirits : So in this war of the primitiv Church against the Dragons worshippers, the Angels under conduct of their Chieftain, acted both in strengthening Martyrs against Tyrants threats, and mitigating or sweetning their torments ; beside many mo waies of weakening the Enimies spirits, and dejecting their minds ; that oftentimes they desisted, or granted truce for a time : til in fine after two hundred yeers war of persecution, it pleased Christ to giv ful victory : the Womans Child being lift up to the Imperial Throne, and Satans Kingdom subdued : as 'tis said, the Dragon prevailed not, nor was his place found any more.

*The great Dragon, that old Serpent called the Devil and Sa-* Dan. 10. 13.  
Dan. 12. 1.  
*tan, which deceivs the whol World ; was cast out into the Earth,*  
*and his Angels with him. He and al his Fiends being before*  
*worshiped as God, was cast down from the top of Divinity*  
*to the Abyss of curs, contempt, and contumely. For as God*  
*executed judgment on the Egyptian Gods at Israels delivery* Exod. 12. 11.  
*from their tyranny ; so he doth here : they prevailed not or*  
*were overcome, which is al one Hebraism ; and they cam no* Numb. 33. 4.  
*mose ther.*

*I heard a lond voice in Heaven : Now is come Salvation,* Vers. 10. 11.  
*strength and Kingdom of our God, and power of his Christ : for*  
*the Accuser of our Brethren is cast down, which accused them be-*  
*fore our God day and night ; but they overcam him by the*  
*Lambs blood. Thes words being most cleer sans Allegory or*  
*ambiguity, are a Key to interpret the whol Vision. For hence*  
*appears, that the Childs lifting up to Gods Throne, is an introduc-*  
*tion to Salvation, strength, and Kingdom of God, and*  
*power of his Christ into the Imperial throne : that the Enimy*  
*ejected is the Accuser, who traduceth the faithful day and night :*  
*that the forces used by Michael and his Angels were Martyrs*  
*and Confessors, who overcam by the Lambs blood, freely yeild-*  
*ding their lifes to death. Satan, caled before Dragon and De-*

## The Revelation reveled.

THE. VI.

vil, is now new named Accuser, as the Hebrews term him : But contrarily the holy Ghost is Paraclet or Advocat : the one Deströier, the other Defender. This title best agreed to thos times, when Christians were accused by Roman Idolaters of Thyestean Fests, Oedipean Incests, Medean Murders, Adultery, Treason, burning of Houses, Poisoning, Plagues, Famin, and al hainous crimes or hidious calamities which hapned : but it aims chiefly at Satans trial of Job by tribulations, as Pagans did Christians by persecutions.

Vers. 12.

*Rejoice O Heavens, and ye that dwel in them : wo to the Inhabiters of Earth and Sea ; for the Devil is com down to you, having great wrath, becaus he knows his time is but short.* Though the Dragon was cast from the throne by Constantine, yet People continued his worship, specialy under Julian Apostat : but soon after Christianity prevailed, and al the Empire was washed with Baptism : which made Satan rage and seek by al stratagems to undermine the Church. This while the woman dwels in a Desart : who being freed from Heathen tyranny, til the seventh trumpets sounding, and Christs secund coming, lay not hid or invisible ; but lived in a midle condition like the Israelits before they entred Canaan ; who escaped Pharaohs slavery, yet attained not the Land of promiss. So Christians escaped Pagan bondage, and served Christ freely : Yet as the Israelits Apostatized to worship a golden Calf, Baal Peor, Balaam, &c. So Christians fel to semi-Idolatry or Iconolatry. The Womans abode in the wildernes fourty two months, answers to the Israelits so many mansions in the Desart, not without a tacit typical mystery.

See Numb 33.

Vers. 13.14.15

*When the Dragon saw he was cast to the Earth, he persecuted the Woman which brought forth a Manchild : so whom were given two wings of a great Eagle, that she might fly from the Serpent into his place, to be nourished for a time, times, and half a time : but the Serpent cast out of his mouth water as a Flood after the Woman, that it might carry her away.* Satan is cast down, but not cast out : who staying below, essayed to oppress the Woman by what wais or wiles he could. She began to fly, but cam not instantly to the Desart, as neither did the Israelits : for Pharaoh pursued them into the red Sea ; and the red Dragon his

hir with a Flood of water : quam bene cuncta quadrant? the great Eagle is evidently the Roman Empire : hir two wings the East and West *Casars*, under whos protection she fared in an Eremitical Estate three yeers and half ; expressed before by one thousand two hundred threescore daies, to comply with Daniels times. This Eagle in *Ezdras* typifies the fourth Kingdom, and the twelv feathered wings the twelv first *Casars* from *Julius* to *Domitian*. Thus *Israel* was freed from Egypt on Eagles wings, as the Lord saith, *Tea haue seen how I bare you on Eagles wings,* *Exod. 19, 14.* and brought you to my self. By water cast out of the Dragons mouth, is meant Words and Doctrin : as *Salomon* saith, *The words of a Mans mouth are as deep waters, wisdoms well-spring* *Prov. 18, 4.* *as a flowing Brook.* So water here is pestilent poison of Heresies, specially Arrianism against Christs Deity, which grew up in *Constantins* daies, and spred far under his Successors : *sotus mundus miratus est, se tam subito factum Arrianum.* This was the Flood of water issuing from the Dragons mouth, like to carry away the Woman : for 'tis woder the new initiated Emperors seeing such dismal discords, had not fallen from the Faith (as *Julian* did) to their old-Dagon the Dragon, as finding most unity in impiety.

*The Earth helped the Woman, which opened and swallowed the Flood cast from the Dragons mouth.* That is, the Orthodox Oecumenic Synods drank up that Diabolical Deluge, as dry thirsty Earth doth water, which is a fit figure therof ; specially Sith Earth is oft put for the Inhabiters.

*The Dragon was wrath with the Woman, and went to wage war with the remnant of her Seed, which keep Gods Commandments, and hav the testimony of Jesus Christ.* This is an entry to the next Chapter, and as a Prolog to a new Tragedy raised by the Dragon against the Woman : who at first footing in the Desart, was encountered by two Beasts, not so hideous in shape as the Dragon whom she most dreaded ; which history must be unlocked or unfolded.

*I stood on the Sand, and saw a Beast risup from the Sea, having seven heads and ten horns, and on his horns ten Crowns, and on his heads the name of Blasphemy.* The Dragon, seeing he could not prevail by his new Arrian devise, nor reign as yet in his

*1 Esd. 11, 16, 17*

*Exod. 19, 14.*

*Prov. 18, 4.*

*Prov. 15, 26.*

*Vers. 16, 17.*

*Rev. 13 v. 3.*

## The Revelation reveled. THES. VI.

his own name ; being divested of the Empire ; covertly erected a Vicarian Kingdom, to rais a new deputed form of Monarchy then beginning. 'Tis a twofold Beast (ten horned, and two horned nearely allied) representing the Secular and Spiritual State which reign jointly. The firt is the ten Kingdoms, into which Barbarians shared the Empire, when the Dragon was expeld. This is the septicep Roman Beast, under the courf of the last Head ; which after bore the Whore : being here deſcribed by ten Kingdoms : wherin he ſhal (as he did before) blaſphem the only tru God by Iconolo-Idolatry : for as the number of ſeven Heads is the Roman Empires Enſign ; ſo the name of Blaſphemey is a note of Idolatry. The ten Crowns ſet on his horns, ſhew he ſhal be ſubject to the laſt head and ſwayed by it, as wil cleerly appear in the ſequel.

Vers. 2.

*The Beast which I ſaw was like a Leopard, his feet as of a Bear, and mouth as a Lyon, to whom the Dragon gav his power, ſeat, and great Authority.* Theſe three Beasts are reſembled by Daniel to the thres firſt Monarchies (Lion to the Aſſyrian, Bear to the Persian, Leopard to the Grecian) al which this laſt Kingdom reſembles in a certain confused mixture : For in Body it was a Leopard like the Grecian, which was diuided into four parts, as this into ten: in Feet a Bear like the Persian, which managed State affairs by Magi, as this doth Eccleſiaſtic by Moncs or other Shavlings : In mouth a Lion like the Babylonian, which made Edicts to worship golden Images on pain of death ; as this denounceth death to ſuch as ſhal refuse to adore theirs. Som interpret theſe Beasts literally of proper cruelty, which this laſt Beast ſhal exercise, and the text wil bear both ſenses. Now that the ten horns are meant only of the laſt ſeventh courſ, and not promiſcuouſly of al, as moſt deem ; is thus demonstrated : The horns which florish and vaniſh with their head, could not be of the fiſt, becauſe they (as the Angel at-testeth) paſſed in St. Johns age, together with the courses of thoſe Heads : Nor the ſixth, becauſe that reining then, the time of horns was not com, as the ſaid Angel apertly avers : Ergo they remain to the laſt Head. Such then as diſtribut the ten horns among ſeven heads, giving one to ſom and two to others at pleasure ; are in evident error, croſſing the plain text and Angels

Rev. 17. 10. 12

Dan. 7.

gels interpretation, because they belong soley to the seventh Head, as aforesaid. By power which the Dragon gav, is meant his Militia or Army, as the Septuagint use the word *Pharao's Host*, and God is called the Lord of Hosts. Now Satans Hosts or Forces, are evil Angels and Idols the Devils Receptacles. Thos he gav to this last Beast, together with his seat and great Authority : *viz.* that universal dominion which he exercised in shape of a red Dragon, but is far unlike form ; that he might beguile the Womans Seed in the wilderness ; for he demeaned not as before, nor professed to be as he was (a sworn Enemy to Christianity) for then they would shun him out of inbred antipathy which God at first set betwix them : but when he put off a Serpents skin, and shewed as a Leopard or Panther (which Beast the Dragon loths, but al elf lov to look on for his beauty and sweet smel, as *Iseodor* informs) it was easy to deceiv the Church, being secure from his old form, not deeming or dreaming such close Idolatry should be professed or practised in an Empire which pretended Christianity and demolished Idols, under a new masque of Image worship.

Gen. 3. 15.

L. 12. c. 4.

*I saw one of his heads (the sixth) as it were wounded to death V. 3. (by Michael) and his deadly wound was healed (by the salve of this substitut authority) and al the World wondred at the Beast.* That the 7 headed Dragon or Heathen Rome, was the Beast of the 6<sup>th</sup> head wheron the old Serpent sat, is clear : because the 7<sup>th</sup> succeded next in the same Seal, to whom the Dragon gav his Seat. For 'tis said after, that fiv are fallen, and one is (the sixth in St. Johns time) and the other not yet com : for though the Beast stil appeared septicp, and the heads kept order one after another ; yee the Beast with al his furniture of heads and horns is presented under any State : So that the same Roman Kingdom may be every wher signified under several sorts or courses of Government. The last ten horn'd Beast began at healing of the sixth Beasts wound, but not before ; as the series shews : For what ever evil he did, or adoration was given him; al is said to befall after curing of that wound : for the whol world wondered at him being healed ; but none of thos blasphemous acts against God are cited before.

Rev. 17. 10.

*¶ They worshiped the Dragon which gav power, and the Beast V. 17. 4. R r saying ;*

saying; Who is like the Beast? who can make war with him? They worshiped not the Beast simply, but as the Dragons Deputy, or Dragon under the Beasts disguise. For to worship the Beast unles as the Dragons Idolatrous Vicegerent, was no more impious then to obey any temporal authority: therfore the Beast signifies his Kingdom, whol worship is subjection to it: that is, they freely obeyed him, as if none could resist his power: but to worship him in a religious capacity, as he resembles the Dragon, is blasphemy against God.

V. 5.

DAB. 7. v. 8.

*There was given him a mouth speaking great things and blasphemies, and power was given him to continue fourty two months.* The Beasts condition or constitution is exhibited before: now rests to shew how he exercised the power delegated by the Dragon, viz. blasphemy and cruelty. This Vision agrees with Daniels Prophecy of the same fourth Beast and his last course here specified: but the things declared to him more succinctly, are here dilated more largely. He had a mouth speaking great things saith Daniel, which John calls blasphemies: by which Idolatry is implied, being the highest contumely against God. He shal also continuall to blaspheme fourty two months: during which space the Gentils shal trample on the out Court or holy City. For sith this prophanation tends to the same impiety with the Beasts blasphemy, both may signify the power of darkness or night measured by months or the Moons motion; & not by days or yeers after the Sun: else why doth the holy Ghost infer it immediatly upon the Beasts blasphemy, unles the time be referred thereto? Ergo the Beasts 42 months begin not at this wrath and war with the Saints, but at his Blasphemy: So the meaning is, that he continued to blasphem so long. That by blasphemy is intended Idolatry or spiritual fornication is plain: 1. Because Babylon the Beasts Metropolis is called Mother of Harlots with whom the Kings and Inhabiters of the Earth Harlotized. 2. Tis such blasphemy as may fall into the courses of the next Foregoer or rather all the Heads, which are charged with it; but no blasphemy can be laid to his Antecessor, nor to all in common save only Idolatry. 3. The word blasphemy imports Idolatry in many mo places 1/asi 65.7. Jer. 23.15.17. Esr. 20.27. Dn. 3.1.30. 2 King 19.22. Prov. 14.31. Ps. 44.16. Psal. 69.10. in al which

which to rebuke, reproch, and blaspheme God is al one fens.

*He opened his mouth in blasphemy against God, to blaspheme his Name, Tabernacle, and them that dwel in Heaven.* What was spoken of blasphemy in general, is here specified by a triple Idolatry : 1. He blasphemeth Gods Name or Person by Image-worship, ascribing it to Stocks and Stones. 2. His Tabernacle or Christs Humanity, wherin the Deity dwells personally : which Temple or Tabernacle is blasphemed by believing his Body to be daily made of bread; because transubstantiating Priests cause it to be adored for his true Tabernacle. 3. He blasphemeth Heavens Inhabiters (Angels and Saints) in calling Idols by their names, which is also a contumely against Christ their Lord : for they are made Mediators or pretended Intercessors with him against their wilts (as Patrons or Pleaders for mortal Men in Heathen manner) and many fained miracles fabled, fasted, or fathred on them, which is more blasphemy.

*John 1. 14.*

*John 2. 19.*

*Hebr. 9. 11.*

*It was given him to make war with the Saints and overcome them ; and power was given him over all Kinrods, Tonges and Nations.*

*Vers. 7.*

This is his other part of power viz. persecution ; whereby he provs himself the Dragons Deputy. Daniels words are, he made war with the Saints (the Womans Seed) and prevailed against them. The Beasts whol reign is a war against the Saints ; but this is waged with bloody slaughter : as 'tis said vers. 10. *He that kills with the sword, must be so killed :* For here the Secular Beast (not Spiritual) is meant, which must be so handled. He made not this war in Infancy, but in maturity, about the twelfth age from Christs nativity. The first war fel heavy on the Albigenses, Waldenses, and other Professors ; of whom were slain only in France (as Peronius tells) about a million of Souls : who were massacred by mighty Armies levied against Sarrazens : which bloody broils lasted seventy years. Many mo slaughters befel elsewhere for three hundred yeers after : yet about An. 1500. sundry States, Kingdoms, Countries, and Churches fel from the Beasts dominion : against whom cruel wars were raised, which continu to this day, and shal not cease till the Beast be destroyed. So this persecution, for number of slayn, far exceeds all the primitivs : for from the Jesuites \* origin in thirty yeers space, Baldwin computes nine hundred thou-

*Dan. 7. 21.*

*A. C. 1300.*

R r 2

*\* A. C. 1580.*

*L. de Antichr.  
c. 16.*

sand Orthodox Christians doon to death by Executioners : yea Duke *d' Alva* boasts, that he executed thirty six thousand in *Belgia*: and *Vergierius* vaunts, that the Inquisition consumed a hundred and fifty thousand in thirty years by several tortures. They excuse it, that the Clergy doth it not, but Magistrats : yet they condemn them for Heretics and make the others their Hangmen. For so 'tis said here of the Secular Beast, that he shal make war and overcom the Saints : but of the Ecclesiastic, that he shal caus so many as wil not worship the Beasts Image to be slain, and not kil with the Sword or by his own hands. His power reached over al the Roman dominion with so great perfecution, that no Kinred, Toun, or Nation can resist his impiety : yet al particular Men are not included in this generality : for very many in al ages (as God said he had seven thousand in Israel that never bowed knee to *Baal*) kept their Covenant with the Lamb : but al intire Kinreds or Seats served the Beast : so thos few dispersit in the Beasts Provinces, made for a while the intemperat Virgin Church.

1 Kings 19.18.

V. 8 9.

*Al that dwel on Earth shal worship him, whos names are not written in the Book of life of the Lamb slain before the Worlds foundation.* Lest any presuming on a catholic consent of Kinreds and Nations which folow the Beast, or deterred with grievous persecution ; shal think they may run safly with the multitud, the holy Ghost here reads their doom: that their names are not registered in the book of Life. Hereto is an Apostrophe annexed of attention: If any hav an ear let him hear (i.al godly Christians listen deeply and devoutly) to what is forelaid (not what follows) of their unhappy condition which folow the Beast.

*He that leads into Captivity, shal go into Captivity : he that kills with the sword must be so killed : here is the patience and Faith of the Sainess.* This is a consolatory close, that God wil be their avenger, to afflict their Adversaries with such measure as they mete : wherof they being confident, are no whit daunted with tribulations, but patiently, faithfully, and constantly endure al, expecting revenge from God.

*I saw another Beast come out of the Earth, which had two horns like a Lamb, but spake as a Dragon. He proceeds from the Secular Beast of Cesars, to the Spiritual or Pseudoprophetical of the*

V. 9. 10.

V. 10. 11.

the Pope with his Clergy ; which exerciseth the government and blasphemies of the former. He hath two horns like a Lamb, boasting of his power to bind and loose by deposition ; but speaks Idolatry and slais the Saints as a Dragon : for he is Author or Founder of the second hornd Beast, by reviving the West Empire ; but succeeds the Dragon for ferity and blasphemy under the Visour of Christianity : using his Authority as high Priest, and takes on him as Head or Monarch therof, no less then of his Clergy : with whom jointly he makes up the Secundoprophetic Beast or seventh Head of the Roman State in the City sited on seven Hills. The Pope single (though a false Prophet) is not that Beast, but joind with his Clergy ; which make a company composed of many members, as a Beast hath. These by fained signs and miracles (specially thunderbolts of Excommunication, as a divine revenge) gradually subjected the Kings risen up in the dissipated divided Empire to their yoke ; who tamely submitted their necks, and put on the Image of the old Empire now crushed. So that the Cesarean Head being wounded, not only revived in that Image ; but at the false Prophets pleasure, punished with the Secular sword (as he with the Spiritual) disobedient murmurers. This Beast comes out of the Earth, not from the Sea as the former, which had another pedigree : for Sea signifies many People in one dominion, and an Army in war : but Earth, Upstarts of low condition, springing up secretly as Herbs sans noise or notice. He had two horns like a Lamb, pretending to bind and loose as Christ's Vicar General on Earth : but speaks as a Dragon, patronizing Idolatry (as the Dragon did) by Decrees and Canons ; and seeks to destroy the Lambs true worshippers.

*He exerciseth al power of the first Beast before him, and causeth the Earth with them that dwel in it to worship the first Beast, whos deadly wound was healed.* This two hornd Beast useth as high Priest the Dragons fiduciary power intrusted to the former Beast : which consists in Idol-worship ; being the ten hornd Beasts Chaplain in Religious Rites : causing the Earths dwellers to worship that Beast, ruling it the holy Empire. The words (before him) may import preceding, or in his presence ; it skils not which. For whatever power the first Beast had, he

The Revelation reveled. THES. VI.

agniseth the high Priest Author, by whos means the Earths Inhabiters worshiped him: who being cured of his deadly wound, rose out of the Sea ; but by what wais or wiles he did it, rests to be declared.

Vers. 13. 14.

*He doth great wonders, making fire com from Heaven on Earth in sight of Men, and doov them that dwel on Earth, by reason of tho[m] miracles which he had power to doo in sight of the Beast : saying to them that dwel on Earth, they shoule make an Image to the Beast, which was wounded with a sword and did live. The Pontifical Plendoprophetic Beast, perswaded the Nations by wonders or miracles to reestablish the ten horned Beast ; whereby the Dragons power revived, and to frame the Beasts Image slain in the sixth Head. Which being formed after his pleasure, that wound which the Dragon received seems recuted, and the Beast renewed by substituting new Idolatry and tyranny like the former : For the Beast of the last Head is the others Image slain in the sixth. He said they shoule make the Beasts Image which was slain and did live or reviv : which words belong not to the Beast whos Image was to be framed, as if the fall Prophet spake it ; but to the Angel reporting the event, how the slain Beast revived. For the Dragon gav the Secular Beast his Power and great Authority : which healed his wound by imprinting his form of worship on a Beast of another Religion ; placing his Angels or Devils (not as before, by those titles of professed Enemies to the Lord Jesus, but under Christiati colors or cognisances) to be worshiped as Saints and good Angels : but who worships Idols under any name or notion, he worships Devils. Yea to complet the slain Dragons ful Image, the Pope arrogats or assums divine titles, as divers Emperors Devil-servers had doon : For he fits as God in the Temple of God, shewing himself to be God. Yea he makes fire com down from Heaven on Earth : which Graferus interprets by a Proverbial Hyperbole, that he doth such or so great wonders, as may emular Eliab's ; whereby he vindicated Gods worship. Which example of fire the Jews use for al wonderful works, wherin Gods Glory is more conspicuons. This is plausible ; but it rather relates to that which follows, shewing how the fall Prophet induced Men to make the Beasts Image : viz. he caused al to*

2 Thef. 2. 4.

to receiv a mark, that none might buy or sel say he that had the Beasts mark, name, or number of his name, *vers. 17. 18.* This he effected both by seducing miracles, and intorting Excommunication : For 'tis said, He deceived them by wonders which he had power to doo, that they should make the Beasts Image in maner aforesaid. The Ecclesiastic Anathems, forbidding common Commerce, is aptly resembled to fire from Heaven or Lightning ; for it delivers over to everlasting fire, as a punishment proceeding from God, usually called a Lake of fire or Asphaltites, wher Sodom and Gomorrha were consumed by fire raining from Heaven. The wonders were fained cures fained on Angels, Saints, Images, and Reliques : but specially by their breaden God, said to driv out Devils. At which the two hornd Beast, with his fall Prophet pretended to doo, as *St. Paul* foretold ; *This the Man of sin shall com after the working of Satan, with al signs and lying wonders, and with al deceiuabilitnes of unrighteousnes.* Touching the Lightning of Anathems, 'tis used in al ages, specially about advancing Iconolatry : For when it was first agitated, (which continued with fierce fury one hundred twenty yeers) *Leo I. saecv.*, a stiff opposer of it and Saints Intercession, was basely branded by the Popes Parasitis (as Constantinus is nick-named *Coprannus* for the same rau) and struck with Anathema-thunder by the Pope : who absolved his Subjects in Italy from their fealty; and strov so bereav his Exarchat of *Ravenna*, with other dominions ; whereby he animated Iconolaters in the East, and scared the West Monarchs from daring or doing the like. With the same Lightning he blasted the Albigenses, &c. for oppugning Idolatry in the Lateran Synod under *Alex. 3.* So another Lateran Council decreed, That such Lords temporal as refused to quel them, should be Excommunicat by the Metropolitans and other Comprovincial Prelats : absolving their Vassals from fealty, and exposing their Lands or Territories as a prey to other Princes.

*He had power to give the Beasts Image life, that it should speak, vers 15.*  
and caus so many as would not worship it to be killed. Nebuchadnezzar decreted the same of his Image : but if this had not received life, the slain Beast could not reviv in him ; nor was the former Dragon-Worshiper idle, but activ and stout to fly on his

*2 Pet. 2. 6.  
Jude v. 7.*

*2 Thes. 2. 9. 10.*

*A. C. 710.*

The Revelation reveled.    THES.VI.

his Enemies ; as this Image ought to be, in which he should reviv. Therefore the false Prophet had power not only to allure People to make the Image of the last courts ; but to inflen him, whereby he may by Edicts injoin such things as shal support his dignity, and punish Opposers by temporal death. For al power of the Image or Secular Beast, is derived or delivered by the Pseudoprophetic : who denounceth sentence of Heresy against al which resist his Authority, and the other must execut it. This is commonly caled a delivery over to the Secular Power, which is but his Hangman, becaus he wil not seem or deem to defile his holy hands with blood. The like use other Sects or Sects make of Civil Magistrats.

Vers. 16. 17.

Rev. 14. 11.

*He caused al great and smal, rich and poor, free and bond, to receiv a mark in their right hand or forehead : that none might buy or sel, lass such as bad the mark or name of the Beast, or number of his name. The mark is his name, as 'tis caled the mark or name, and afterward the mark of his name. This alluds to an old custom of marking Servants with the Masters name, specialy in the foreheads ; but Soldiers of their Captains in the hand. So the Lambs Folowers being contrary to the Beasts, had his name and his Fathers in their Foreheads. The number of his name is the same with himself, but cal'd the number because brought into letters of number ; God so disposing it : but the mark and number differ, if the interpretation be directed after the analogy of other places : For the mark shews to which Lord they belong that bear it : but the number indicatcs from what stock they spring that are marked : as the number of twelv made in the multiplication of twelv Virgins, is a symbol of Apostolic linage or Of-spring, as shal be shewed. The Beasts name which includs the number, is ΑΛΤΕΙΝΩΣ imposed soon after the Revelation was writ. For at the Empires division by Theodosius, and rising of the ten Kings ; the Roman false Prophet, and West Inhabitets under him, were stiled Latin by fatal instinct, which very name, subducting the numeral letters (as Hebrews and Greeks use) make the mystical number 666. noted by the holy Ghost : which provs the Beasts prophy, who vaunts himself to succeed the Apostles ; but indeed de-scends from the Dragon : for the Apostolic number 12, wil never*

never cast into 666. however multiplied : but from the number 6. (which belongs to the red Dragon and Beast of the sixth Head) neatly and naturally. For the whol sum how great soever, is compact out of six by units, tens, and hundreds : as if the Dragons whol feed, were diffused through this last Beasts whol Body with al his Ministers.

*Here is Wisdom : let him that hath understanding count the V. 12:  
Beasts number, which is the number of a Man, even 666.* The Virgins number one hundred forty four thousand contrary to the Beast, is altogether Apostolic, begot of 12. multiplied by twelve times twelve thousand : for the reason or result of contraries is contrary : wher both the name writen and number of the company is expressed : but here the name is concealed, or left to be collected and conjectured from the number, wherin lies a mystery. The forbidding to buy and sel is a brand of Papal Excommunication, excluding commerce or company with such. To receiv the mark of the Beasts name, is to acknowledge him Lord and obey his authority : but to receiv his number is to embrace his impiety derived from the Dragon. Now tho none can hav the mark of his name or obey his authority, unles he partake his number and impiety : yet may a Man admit the number or impiety, and abandon his name or authority. As the Greeks hold the Dragons impious Idolatry with the Latins, as first erected or established in the secund Nicen Synod by a Pope, who labored earnestly to reviv the sluin Dragons Image : yet reject his authority, and wil not bear his name or yoke as formerly : but made a Schism (as 'tis stiled) from the Latin Church, which hath lasted abov 700. yeers, mangre al brute Anathemas.

Let me intrud or interpose a few words : Excommunication is a prohibitiv brand to bar al that hav it from commerce, company, and communion ; but no permissiv badg to admit any, nor can be caled a proper name. Now Roman Catholic is the general appellation which al own, and the Oath of Papal Supremacy (caled reconciling to the Church of Rome) a common mark or cognisance ; without which none may buy or sel spiritual wares among them. *Quam bene convenient?* Theſ two terms (Roman Catholic and Papal Supremacy) applyed to

Note.

Animadvers.

## The Revelation reveled.

THES.VI.

the name and mark of the Beasts folowers ; I must own how fit or unfit soever : humbly submitting them with al else to public censure. No Symbols, similituds, nor allusions run on al four feet ; but are obvious to various applications, which may and doo differ in divers circumstances, as here haply it happens. For the Beasts number, *Vicarium Des generalia in terris* (DCLVIII. 666.) is the Beasts tru paraphrastical title, and right number therof : but no proper name, nor number of a Man as ΛΑΤΕΙΝΟΣ is : nor are the numeral letters collected from the original Greek (wherin John wrot, as the others be) but from the Roman Latin, which is a considerable case. Let Readers ruminat on it, and judg deliberatly.

Rev. 14 V. 1. *I looked, and lo a Lamb stood on Mount Sion, and with him one hundred forty four thousand having the name of the Lamb and his Fathers in their foreheads.* The company of Virgins which folow the Lamb standing on Sion, and elect Gentils put in place of Israel mentioned at beginning of the seventh Seal (for 'tis described in a duple Vision, to conjoin the prophecy of Seals with that of the title Book) signifies the Church, which in midst of Papacy continued constant to the Lamb as a Virgin under Babylon ; being the Apostles genuis progeny : who were not confined to any set station, but folowed the Lamb wherever he did go. By the number one hundred forty four thousand (12. times 12000.) it appears, that the same company is specified both whers, being the Apostles tru Offspring, which bear the number twelv as an Emblem or Ensign of their peculiar prosapty or pedigree. Mount Sion was Davids Kingdoms Throne or Roial mansion, caled his City : because he got it from the Jebusites, and walling it built a Tower, Streets, and Courts. It may here parabolically imply that part of the Earth, which Christ having vanquishd made his Churches habitation ; viz. the Christian World : wher she keeps his faith and chastity undefiled, when the Beast polluted al with adulteries and slaughters. The name Lamb is left out in most English Bibles, and his Fathers only inserted : but the best Translators hav both, and the matter requires to read it so. For the allusion to mark Servants and Souldiers, belongs to the Lambs folowers ; that they should bear his name so wel as his Fathers in

in their foreheads at Baptism being signed with the Cross. At which time they giv faith (personaly or by Sureties) to renounce Satan and al his works and worship : which in Apocalyptic phrase is to abandon the Dragon and his power, with al his Angels or Devils. In this Sacrament we solemnly profes faith to the Lamb and his Father : for 'tis the Lords Seal, as the Antients cal it. *Origen* saith, let us bear the immortal laver in our forheads : which when the Devils shal see they tremble. St. *Austin* terms it the Roial mark of our Redeemer : which Seal is defaced or obliterated by Idolatrous superstition, as *Tertullian*, *Isidor*, and many mo teach or testify. The Persons sealed both before and here are the same : but the reason for the end of sealing different : for ther the matter of protection is treated, here of fealty : yet 'tis needless to seek another Seal beside Baptism, which performs both : becaus with it God ads his Grace, wherby he owns them as his, and takes them into tuition : the one is handled in the other Vision of the sealed, the other in this. Hence *Clemens Alex.* calls Baptism a perfect safeguard, and *Nazianzen* a seal. S. *Basil* saith, unless the Angel take notice of thy mark, how shal he fight or defend thee from the Enemy? hereby saith *Nicetas*, we are kept safe from Satans snares. Thus Baptism is the seal, and sign of the Cross the mark of the Lamb, as al agree.

Rev. 7. 4.

*I heard a voice from Heaven as many Waters & a great Thunder :* V. 2. 3. *and the voice was as of Harpers playing with their Harps.*

*They sung as it were a new Song before the Throne, and four Beasts, and Elders : and none could learn it, but the one hundred*

*forty four thousand which were redeemed from the Earth.* The voice as of many Waters and Thunder, signifies a great multitud : such as was the Levits singing with musical Instruments:

for 'tis after caled the voice of a great multitud, as of many waters and mighty thunderings. *Daniel describing the Son of*

*God saith, the voice of his Words was like a multitud : which St. John caln many waters.* The Singers were Celical Angels

glorifying the Father and the Lamb, as they did before, when he unsealed the Prophecies. The Song is stiled new in both places, being different from that sung before Christ was sent,

and for the new benefit of his coming granted to no foregoing

Rev. 19. 6.

DAN. 10. 6.

ages,

*S f 2*

# The Revelation reveled.

THES.VI.

Rev. 5. 13.

ages, but only to the last times ; the form wherof is expressed before : viz. to him that sits on the Throne, and to the Lamb be blessing, honor, glory, and power for ever, Amen. Which agrees with the Evangelical Hymn after Christ appeared in the flesh : wher to him that sits on the Throne and the Lamb jointly redemption, power, riches, wisdom, strength, honor, glory, and blessing are devoutly ascribed. None could learn that song so long as the Beast bore sway in Christendom, sav such as be of the one hundred forty four thousand, who only sans spot of Idolatry glorify the Father on Earth, as Angels doo in Heaven ; as Christ teacheth us to pray.

V. 4.

*They are not defiled with Women, but Virgins : they follow the Lamb wheresover he goeth : this are bought from among Men, bring first fruits of God and the Lamb.* Women here meant in a Prophetic phrase, are Christian Cities addicted to Idols, whose Queen is great Babylon Mother of Harlots, with whom Kings and Nations commit fornication : but the Lambs company convers not with such, being Virgins free from Idolatrous Incest or pollution. They follow the Lamb or faithfully cleav fast and never forsake him : in what City or Country he shal set up his Standard, thither they folow. They are bought out of the profane multitud, to be a peculiar People like first fruits (which imply al things exempt from ill uses) to God and the Lamb.

V. 5.

Rev. 1. 25.

Amos 2. 4.

V. 6.

*In their mouth was found no guile : for they were without fault.* No ly was found in them : but al Christian Idolaters are Liars, who say they worship God the creator, but giv it to Creatures as St. Paul saith, *They turned the truth of God into a ly, worshipping the Creature as the Creator.* Hence Amos calis Idols lies : but thes tru worshipers were faultless, and no ly found in their mouths.

*I saw another Angel fly in midst of Heaven, having the everlasting Gospel to preach unto the Inhabiters on Earth, and to every Nation, Kinred, Tongue, and People.* After a description of the Company folows the history of things doon by them, and their leader the Lamb against the common Enemy, which is duple : 1. Of Admonition to the Beasts followers, presented by three Angels. 2. Of Revenge, by a Parabol of Harvest and Vintage. The Monitor Angel is caled another in respect of thos

thoſſ foregoing musical Angels, wherof this Preacher was none. Wher note that in ſuch Visions, the Angels repreſent them Note. whom they govern : but this lofty Flier ſeems to be more eminent than any Rulers of Men ; being emploied to declare his Gofpel caled everlasting : not ſo much in reſpect of time to com, as that paſt : viz. what was promiſed (touching the Woman ſeed to break the Serpent's head) at beginning of the World ; as St. Paul ſaith, that which God promiſed before (or when) the World began, is eternal life. Titus 1. 2.

*He ſaid with a lond voice, fear God and giu him glory : for v. 7.*

*the hour of his judgments is com : Worſhip him that made Heaven, Earth, Sea, and Fountaines of Waters. This Angel knowing Gods Kingdom to be at hand, when Judgment muſt be ex-ecuted on Idols and Idolatres (the Devils being caſt down and deſpoiled of the Roman Throne) exhorts al Nations, Kin-reds, and People to becom Christians, to worſhip God only as he is declared in the Gofpel, and beware of Idols. Surely Iconolatry is analogical Idolatry, thoſſ not identiſal with Heathen. Fear God and giu him glory ; for the hour of his Judgment is com : viz. wherin Christ by his Croſſ hath ſpoiled Pow-ers and Pincipaliſies ; declaring by his Apoſt'les and Evange-lijts to the Nations (which through ſo many ages he ſuffered to walk in their own waſis) that they ſhould turn from Idols, or at his coming ſuffer eternal death. Why then doo Chriftianiſans who profeſs faith in this Judg, return as it were by a back dore to adore Idols or Devils under new names ; having no Textual warrant of precept or precedent ſo to doo ? St. Paul Acti 14. 7. 15.*

*cried to the Lycaonians, we Preach, that yo ſhould turn from theſe 16.*

*vaniſies to the living God, who in times paſt ſuffered al Nations to walk in their own waſis : but now the time of his Judgment is com. The Instruments used to denounce Gods judgments, were holy Bishops and Confeffors : who firſt oppoſed Martyrs Reliques, as appears in the ſtory of Vigilantius and others : but afterward more conſpicuously in the Greek Church againſt Image-worſhip ; which many zealous Emperors (Leo Iſauri-cus, Conſtantinus Icoconachius, Leo Arme-nius, Michael Bal-bus, Theophilus) ſtrily oppoſed : yet in fine it prevailed by the power and policy of the two horned Beaſt and falſe Prophet.*

A. C. 710.

## The Revelation reveled.

THE. VI.

For tho som condemned Images, yet many favored invocation of Saints: under which notion Iconolatry crept up clofly, which *Constantin* with divers orthodox Fathers impeached of error. For the nominal honor of Saint given to Apostles, Martyrs, and Confessors was never denied (til in this last ignorant age by giddy Sectists) as a Christian compellation; but only the real invocation and intercession, which drew on superstitious adoration of their Images: yet to decry the name of Saints to such is no less erroneous, though not so enormous. The cry of this flying Angel sounded in the West so wel as East: for the Synod of *Francfort*, under *Charlemaign*, of almost three hundred Bishops, condemned Image-worship, and the secund *Nicen* Council which established it. So the Synod of *Paris*, summoned by his Son King *Lewis*, declared it to be impious, and rejected that *Nicen* cru as superstitious. Now listen to the secund Angels proclamation.

A. C. 790.

A. 815.

Vers. 8.

Isai 21. 9.

*Ther followed another Angel crying, Babylon is fallen, is fallen; that great City, because she made all Nations drink the Wine of the wrath of her fornication.* He declares the foundation of Babylons ruin to be laid: wherin he imitats *Isaiah* touching Babylon in the same words, is fallen, is fallen; when the Medes and Persians were about to destroy her. The Ministers of this cry against mystical Babylon, were the Waldenses and Albigenses; who by word, deed, and death declared *Rome* to be Apocalyptic Babylon for her Spiritual whordom of Idolatry, wherwith she intoxicated all Nations. The Champions began her downfall; for multituds of Men in all her Provinces gradually started or revolted. By poisoned Wine is meant the amorous philtrey or sorcery of her spiritual fornication: but the Wine of her wrath alluds to mortiferous potions usually given to Malefactors, specialy among the Grecians in antient times.

V. 9. 10. 11.

*The third Angel followed saying aloud, if any worship the Beast and his Image, and receiv his mark in forehead or hand; he shall drink the Wine of Gods wrath, mingled with the Cup of his indignation, and shall be tormented with fire and brimstone in presence of the holy Angels and the Lamb: and the smoke of their torment ascends up for ever and ever. They hav no rest day or night, which worship the Beast and his Image, and receiv the mark*

*mark of his name.* This Angel proceeding farther then the two former, forewarns the Beasts followers, how dreadful dangers hang over their heads, unles they speedily shun his society. The chief Minister of this cry was *Luther* with his Sectators & Successors, who began that great glorious Reformation: when whol Stats, Kingdoms, and Provinces (not singl Men as before) cast off the Beasts yoke with al his abominations. Here is threatened a terrible punishment (look to it Romish Catholics) if they persist in their old drunkennes, they shal drink the Wine of Gods wrath mix'd with bitternes (Myrrhe, Aloes, Gal, Frankincens, or Wormwood) such as the Jews gav them that were put to death, and offred to our Saviour. Here the first Angel admonished them to worship God aright: the next menaceth ruin to *Babylon*: and this denounceth judgment to al his Followers.

*Here is the Saints patience: Here are they that keep Gods Commandments and Faith of Jesus.* This cry is the Touch-stone to try the Saints patience in so long expecting the Beasts punishment: not being dejected or discontented at his prosperity, nor deterred with his tyranny, in obedience to Gods Commands and Faith of Jesus; by abondoning the Beasts communion and renouncing his Image, mark or cognisance.

*I heard a voice from Heaven saying, Write, blessed are the dead which dy in the Lord henceforth,* saith the Spirit, *that they may rest from their labors and their works follow them.* This declaration most Men refer to the preceding words, as a comfort henceforth to the Saints in the Lord: but they rather tend to the subsequent matters, as a warning of the Judgment and Resurrection to com under the seventh trumpet. As if he said, Now is the time wherin thos that dy in the Lord, shal rise to a blessed life eternal. This interpretation seems best for three reasons: First, becaus the day of death is never caled a reward; but Judgment and Resurrection is. Secundly, becaus a Voice from Heaven imports som notable matter inclusing: nor is any command given to write, fav only at beginning. Thirdly, becaus it agrees with the seventh trumpet, wherin the caus of thos that dy in Christ shal be judged, and God shal reward his Servants which fear his name: as here tis said, *Blessed are the dead from*

The Revelation reveled. THES.VI.

from this time, that they may rest from their labors, and their works (or a blessed reward) follow them. Both expositions intend specially such as dy for the Lord, viz. Martyrs, who give their lives for Christ, rather than other Saints or Confessors which dy in the Lord, and put faith in him : for so the context evidently evinceth or argueth by the Saints patience in suffering persecution even to death.

Ver. 14. 15. 16

I looked, and to a whit Cloud, and on it one sat like the Son of Man, having on his head a golden Crown, and in his hand a sharp sickle : and another Angel came out of the Temple crying aloud to him that was sat on the Cloud, thrust in thy sickle and reap, for time is come and Harvest is ripe : and he thrust in his sickle, and the Earth was reaped. By Harvest three things are meant : viz. Cutting of Corn, gathering it in, and threshing it out. Hence a duple Parabol of contrary sens is used in Scripture : one of killing or destroying by cutting down and threshing : as *Jeremias* saith, *Babylon is a threshing floor, 'tis time to thresh her: yet a little while, and Harvest time shall come*. So *Isaiah* speaks of Israels overthrow by *Tiglath-pileser* : *It shall be as when the Harvest man reaps the ears of Corn with his arms*. Another of saving or restoring by gathering in used in the new Testament : as Christ saith, *The Harvest is great, but the Laborers (or Gatherers, such as shal be saved) are few*. Now which of the two is here presented, rests to be sifted or scanned by order of things doon. The treading of the Winepress at Vintage (which succeeds this Harvest) is the same with that bloody slaughter executed by him which sat on the whit Horse ; wher 'tis said, *He treads the Wine-press of the fierce wrath of Almighty God*: which provs that the two Prophetic Parabols here (no other intervening) signify the same matter : or if divers, yet som way, tied together : sith then Harvest ther goes next before Vintage here, and the preparation of the Lambs mariage, and *Babylons* destruction, precedes that cruel slaughter ther : it must needs follow, that the said preparation and destruction are this Harvest, or belongs to the same with it, or the Harvest with them. If *Babylons* destruction be the Harvest, it agrees to the type of cutting down and threshing, suitable to *Jeremias* foretelling old *Babylons* fall by the same figure : but if both Harvest and

Jer. 51. 33.

Isai 17. 5.

Rev. 19 11. 15

mod

Vintage

Vintage (which end the yeer) set forth the consummation of things, the Harvest preceding in time; then both may signifie the period of Roman tyranny: wher Harvest may denot the Cities overthrow as firt fruits, and Vintage insuing the Beasts whol Kingdoms ruin. Happly Harvest may imply that preparation to the Lambs mariage or adorning his Bride, or somthing to be doon therat: which probably is the Jews conversion, and gathering of Israel so long looked for. Thes are they in our Saviours Parabol, who being invited to the Kings Sons weding refused to com: but being now ready make hast. For the Gentils cannot be this Bride, sith they hav bin the Lambs Spous abov one thousand six hundred yeers ago. With this conversyon or return of Israel (who shal be ascited as part into the Lambs Virgin company) shal be joined the Turkish Empires cutting down, typified by drying up of *Euphrates* at pouring out the sixth Phial, that the way of the East Kings may be prepared: For the time of this Phial pointily agrees with the Brides preparation, being set betwen *Babylons* overthrow and the Enimies last slaughter. Christ's Church (which by Israels conversion wil seem dupled) shal hav eeh a peculiar Enemy: one the Roman Beast of uncircumcised origin; the other the Mahometan Empire of circumcised Of-spring, derived from *Ismael*, which was ominous and odious to *Isaacs* Issu: the abolition of both being to be accomplished at Christ's coming. So Harvest may resemble the first, and Vintage the last. *Joels Prophecy* (whence this duple type is taken) treats of Israels conversion saying, *In thos daies when I shal bring again the Captivity to Juda and Jerusalem; I wil gather al Nations into the Valley of Jezobaphar, and plead with them ther for my People and heritage Israel, whom they hav scattered among Nations, and parted my Land.* Then folows by Hypotypofis; *put ye in the sickle, for Harvest is ripe: come get ye down for the Press is ful, the Fies overflown, and the wickednes is great.* Now though both notions of Harvest (one to gather in, the other to cut down and thresh) comply to Israels gathering into the Churches Birn, and subduing the Enimies with slaughter: yet becaus the Churches vindication is here handled, the sens of cutting and threshing is to be preferd. The Lord is Christ the King

Mat. 23. 1.

Rev. 16. 12.

Joel 3. 1. 2. 13.

## The Revelation reveled. THES.VI.

stiled the Son of Man, whos power next appeareth.

V.17.18.19.20

*Another Angel came out of the Temple in Heaven, having also a sharp sickle : and another from the Altar which had power over fire, and cried loud to him that had the sickle saying ; thrust in thy sharp sickle, and gather the clusters of the Vine, for his grapes are ful ripe. And the Angel thrust his sickle into the Earth and gathered the Vine, and cast it into the great Winepress of Gods wrath : and the Press was trod without the City, and blood came out even to the Horsbridles, by the space of one thousand six hundred furlongs. Here a Vintage is described, which Parabolically in Scripture signifies bloody slaughter : and this is the same with that great carnage expressed by the same words, which shal be in the war of that great day at last Phial. For both are the ruin of one Enimy, and ech shal befall at laſt on the Beast and ſaiſ Prophet, with al their Complices and Confederats. If then this Vintage be that slaughter, it muſt fal on the ſaid Enimies. So the Vine or Vineyard is the Beasts Domination, the ripe Grapes his Aſſiſtants ful of blood-guilt ripe for judgment ; the Vessel or Wine-preſſ the place of slaughter caſed Armageddon or deſtruction : but wher this place or pitchd field ſhal be, is not reveled, nor may be curiouſly inquired. Yet the holy Ghost points out its diſtention to be one thouſand ſix hundred furlongs without the City, but within the Region or Territory therof. St. Jerom compuſt Palestia to be 200. Italian miles long (which make one thouſand ſix hundred furlongs, eight to a mile) wheare many conjeſt or conceiue, that ther ſhal be this great battels Cockpit : ſpecialy ſith it hath an Hebrew appellation, which ſuch as beleev Antichrist ſhal com from the East or deſcend of Dans Tribe, eaſily credit : but we who find him ſeated in west Babylon, can hardly reliſh it : unles we deem (as diuers doo) that after Romes demolition he ſhal divert into the East, as ſon of hiſ sworn Vassals ſuppoſe he ſhal reſide at Jerusalem before the day of Judgment. For 'tis not probable he wil freely lead an Army (as he perwaded Princes to doo) into Palestina leaſing ſo many Enimies behind hiſ back. Some find a place in the West of like extent (one thouſand ſix hundred furlongs) vies St. Peters Patriomy, which from Rome to the farreſt mouth of Paſſe Marishes*

Epift ad David

*Mariobes of Verona*, is about two hundred miles long, where  
haply the blow wil be struck. The Cutter of clusters is not the  
same with the Wine-press treader ; but hav several workmen :  
for an Angel with a Vine-dressers sickle cut the clusters and  
gathered the Grapes : but Christ the King with a troop of  
Heavenly Horsmen trod the Press, clothed in a vesture sprink-  
led with blood, whom the Armies in Heaven followed on whit  
Horses. Nor is the Grape-gatherer said to tread the Press, but  
only to cast the cut Clusters into it ; and then the King coming  
with his Heavenly troop of Hors, trod the Press without the  
City. Then blood cam from the Wine-press to the Horsbridles  
for one thousand six hundred furlongs space : So the sum may  
be, the Angel Vintager with the Saints help, shal lop off the  
Clusters belonging to the Beast, and so force them into *Arma-  
gaddon*; wher the Lord Jesus shal tread them in a Wine-press: as  
*St. Paul saith, The Adam of sin shall be destroyed by the Lord with  
the brightness of his coming.* What can be clearer? yet no in-  
fallible certainty, sav bare conjecture, can be had before the  
event makes it evident.

*Rev. 19. 11. 13.  
14.*

Here our Author, Atropos-like, cutsoff the web of his curi-  
ous Comment, modestly pretending he wil not meddle with  
Prophecies yet to com unfulfilled : but left a few fleeces or  
fragments formerly scattered among friends ; which concern  
other mysteries contained in the last eight Chapters.  
Som of theſe he promiscuously and preposterously presents by  
peccemeal, obſerving no ſuch precise order of Chapters and  
paragraphs as before : which ſhall be pithily abſtracted.

Mystical *Babylon*, the Metropolis of Antichristian Apostacy,  
is the City or Sea of *Rome* ſomtime Christs spotless Spouſe ;  
whof Faith was famous over the World : but ſince became an  
Harlot and Mother of Harlots ; causing other Cities or ſigna-  
ries to commit fornication. For though ſhe be guilty of other  
Herefies (as whores be of ſundry Vices) yet this ſpiritual whor-  
dom ſo much laid to old Israels charge, is the grand Apostacy  
wherwith the great whore is marked.

*Rom. 1. 8.*

This Vision is plainly ſhewed to *John* by one of the Phial-  
bearing Angels, and the interpretation reveled (which is not  
usual) to be literally taken as ther dilivered. 1. The Woman  
*Rev. 17.  
Vers. 8.*

## The Revelation reveled.

## THE. VI.

Vers. 10. 11.

sitting on the Beast, is that great City then reigning over the Kings of the Earth. 2. The scarlet Beast carying the whore, is the same shewed before in another shape; viz. the Roman Empire. 3. The Beast with seven Heads or *Romes* seven Hills, and seven forms of Governors in that State: wherof five (Kings, Consuls, Tribuns, Decemvirs, Dictators) were fallen before *Johns* time: one (of *Casars*) then extant, which was to be changed into Christian Emperors of short continuance; seeming to be the eighth, yet indeed the seventh; which is the Bearer of this whore not yet sprung up, being not under the cours of the last Head, the Popedom. If then the sixth Beast (Pagan Emperors) reigning at *Rome* in *Johns* age, ceased to be as it was above twelv hundred yeers ago: that which now swais ther, is the seventh and last Ruler, which he saw bear the whore.

Vers. 12. 13.

4. The Beasts ten horns are ten Kingdoms not then risen, into which the body of the Roman Beast should be rent in this last cours, by the wound of this Cæsarean Beast: al which should jointly confer their authority on the Beast that was to be cured or restored under the Rule of that last Head now past. 5. Thos ten Kingdoms which shal grow together under the fall Prophets Government, being their Head, shal fight with the Lamb, but be overcom by him. That war was waged long ago, and is stil in action or agitation: the Victory being in som sort attieved, but shal be accomplished much more gloriously. For som of the ten Horns or Kings, shal at length hate the Whore whom they so long bore, and shal make her desolar, naked, eat her flesh and burn her with fire, as the Angel interprets. 6. This Whore held in her hand a golden Cup ful of abomination and filthines of her Fornication, and on her forehead was a name writ, Mystery &c. This needs no explication, being taken from the common custom of Stews-Strumpets, who drank philtres or amorous potions to their Parasons in a Cup of gold: and the Cels or Chambers had several whores names set on them, as *Seneca*, *Martial*, *Juvenal*, and other Authors inform; yea thos of most note had their name set in their foreheads; as *Juvenal* seems to intimat. of the infatiat Empress *Messalina*, who assumed the name of *Lycista* an infamous Prostitute.

Vers. 14. 16.

Vers. 4. 5.

—Nuda

*Nuda papillæ**Constitit auratio, titulum mentita Lyciscæ.*She stood with bare gilt Paps bestained,  
And by *Lyciscæ's* name hir self fained.*nuda papillæ*

So this name (Mystery, *Babylon* the great, Mother of Harlots and Abominations of the Earth) may fitly be applied either to the Whores person fastned on his forehead; or to the place set on his Brothel hous the City *Rome* where she resides.

Concerning the seven Phials of Plagues poured out by seven Angels, preceding Antichrists ruin: wher before any particular narration of Angels or Phials be made, another Vision is exhibited together with them: how the Church being clesned from Idolatrous pollutions in the sacred Laver or Sea of the Temple (not made of brass like *Salomons*, but of Glass or Crystal) sung a triumphant hymn of *Moses* for his victory over the Beast saying, Great and marvellous are thy works, Lord God Almighty; just and tru are thy wais, O King of Saints. Then the clothing or preparation of the Angels with the Phials, are described more particularly.

*Rev. 15. v. 2. 3.*

*Exod. 15. 1.*  
Beast saying, Great and marvellous are thy works, Lord God Almighty; just and tru are thy wais, O King of Saints. Then the clothing or preparation of the Angels with the Phials, are described more particularly.

*The seven Angels cam out of the Temple clothed in pure whit linnen, having their brests girded with golden girdles;* viz. in their Priestly habits.

*v. 6.*

1. The pouring out of Phials signifies the Antichristian Beasts ruin: for as the Roman Kingdoms first state was to be subverted by the plagues of Trumpets, so this last by Phials: which argues a great parity between both, sith this last bears the Image of the former Roman policy.

*Exod. 44. 17.*

2. The seven Phials are so many degrees of its ruin: for as the Beast gradually grew up; so he is to be destroied by degrees.

3. On what ever any Phial is poured, that suffers som damage thereby; sith 'tis the effusion of Gods wrath.

4. The Earth, Sea, Rivers, Fountains, Sun, Beasts Seat, *Euphrates*, Air, import somthing in the Antichristian Beast semblable or suitable: for al Phials are poured on the Beast or somewhat of his, which toucheth his safty or utility.

5. The Beasts whol Body or Antichristian Univers is covertly compared (as it was in the Trumpets) to the worlds System: whos principal parts are Heaven, Earth, Sea, Rivers, Lights.

*Exod. 44. 17.*

6. Because God useth

## The Revelation reveled. THES. VI.

useth Angels as Ministers of his Providence in governing the changes of Human affairs ; therefore such things as are to be acted by many, are attributed or ascribed to an Angel as the guid and Ruler therof. These be his previous cautions touching the Phials, which follow in order.

Rev. 16. V. 2. *The first Phial is poured on the Earth, and thereof a noisome grievous sore on Men which had the Beast's mark, and shes that worshiped the Image.* This is poured on the Beasts whol body the Earth : which denotes the People or common sort of Christians, as Antichrists Footstool : on which basis the Papal Hierarchy being built, reacheth, like *Babels* Tower, to the very Skies. This Phial filled the Beasts Followers with fury, like incurable Ulcers not to be cicatrized. Which was fulfilled by the Waldenses, Albigenses, Wicklifites, Hussits, and other pious Professors ; who renounced the Beast, calling *Rome* apocalyptic *Babylon*, and the Pope Antichrist : which so inflamed his Sectaries with sores of indignation, tyrannizing many years with Fire and Sword. Yet al in vain : their Ulcers were cureless like *Egypt*s biles and botches sprinkled with dust and ashes ; whereunto they mystically comply by way of Analogy.

Exod. 9. 8 9.

V. 3.

*The secund is poured on the Sea, which became as blood of a dead Man, and every living Soul died in the Sea.* This is the whol cru or circuit of Papal Communion ; containing al Nations, Kingdoms, Dioceses, conjoined in spiritual society, though dif-joined severally. This became cold or congeled as a dead Mans blood, when the Pontifical Sea is dismembered : which *Luther* and other Reformers performed, when they drew off whol Limbs of People, Provinces, Princes, and Potentats from Papal communion.

Vers. 4 5 6 7.

*The third is poured on Rivers and Fountains of Waters, which became blood : thou Lord art righteous, because thou hast judged thus : for they have shed the blood of Saints and Prophets, and thou givest them blood to drink.* The Rivers and Fountains of the Beastian world, are the chief Champions of Antichristian Jurisdiction : whether Ecclesiastics (Priests, Jesuits, Moncs, Friars) or Secular Governours, who uphold the declining Papacy. For their Emisaries were justly doon to death in *England*, as they unjustly served the Saints. Yea the Duch began  
to

to revenge that blood which Duke d' Alva and the Spanish Inquisition cruelly spilt to fulfil this Phial.

*The fourth is poured on the Sun, and Men were scorched with great heat ; who blasphemed Gods name, which hath power over these plagues : but repented not to giv him glory.* To know what Sun signifies in the Antichristian world, we must serch what Heaven imports: which is either the Popes universal Authority, or any eminent Monarchic power in the Beasts world. Now in it are sundry Stars of several magnituds (Kings, Princes, Dukes, Prelats, Free States) yet but one Sun, which seems to be the German Emperor (the King of Spain being the Moon) who hath bin of the Austrian Family two hundred yeers. This is the Sun on whom the fourth Phial shal be poured to his converſion or confuſion.

*The fifth is poured on the Beasts Seat (Rome City) and his Kingdom was dark, and they gnawed their tongues for pain ; blaspheming the God of Heaven because of their pains and sores : but repented not of their deeds.* Here the holy Ghost useth no Allegories, becaus great light shal then arise to the Prophecies by this evident sign : wherby wil appear what Phials are past, and what to com. This destruction of Rome seems to be intimated before ; but the name Pope shal not quit perish : only his glory and greatness shal be clipped; that they shal bite their young through teen, and curse God persevering stil in the Kingdom of darknes to despise light.

*The sixth shall be poured on Euphrates, and the water dried up, to prepare a way for the East Kings.* Thes Kings seem to be the Jews which shal be converted : whom haply the Beasts Followers wil misdeem to be Antichrists Army, rising from Dan as they dream ; and so shal be hardned in their error. To prov that the Jews are meant by East King, this reason is pregnant : becaus this is the penultimat Phial, and unles they be then converted, they must needs perish with Christis Ennities (among whom they yet abide) at the day of universal Judgment, which the seventh or last Phial shal bring on them : *Isaiah saith, The Lord shall destroy the tongue of the Egyptian Sea, and with a mighty Wind shall shake his hand over the River, and smite it in the seven streams, and make it go over dry land.* Ther shal be

*The Revelation reveled.* THES. VI.

an high way for his People left from *Affyria*, as it was to *Israell*, at their Exod out of *Egypt*: but this Prophecy seems not so pregnant for *Euphrates* and *Affyria*, as for *Nilus* and *Egypt*. Now by *Euphrates* the Turkish Empire is mystically meant, which borders Eastly on it; who shal be the new Converts chief obstacle, and the Beasts best bulwork: but this Euphratean deluge shal be dried up or destroied: yet whether by the Jews, or other Aliens, or their own intestine discords, is not reveled.

Ver. 17.

*The seventh or last is poured into the Air, and ther cam a great voice out of the Temple of Heaven from the Throne saying: It is done.* Hereby is meant the power or Prince of the Air, even Satan: who fosters not only the Beasts dominions, but al Christs Enemies in what Coast, Climat, or Country soever: for as the Beast had his Spirit or Life from him at first; so the last Fortunes of al his Followers and Worshippers shal depend chiefly on his charge or conduct: as appears by the preparations of so many Aids and Allies for war, to be procured in this last Phial by his Diabolical devises. Who bestirs by al means possible, both of his Lieftenents (the Beast and falso Prophet) and by his own Artificies; to rais this universal Army in the last danger of his Kingdom.

Ver. 13. 14.

*For ther cam three unclean Spiriss (Devils working miracles) like Frogs, out of the Dragons, Beasts, and falso Prophets mouth; which go forth (as Emissaries with Summons) to the Kings of the whol world to gather them to the battle of the greas day of God Almighty.* So the Prince of the Air musters al his Forces and Fautors to assist thos two at this last exigent: on whom being pent up in a Coop at *Armageddon*, This last Phial shal thunder; not with arm of Flesh, as formerly; but an Heavenly voice of revenge: wherby the Beasts total downfal shal be consummat: not only within *Babylons* wals, as before under the seventh Trumpet; but of the whol City wherever scattered or dispersed: Yea, of al Kings, Cities, or Stats which committed filthines of fornication with his Idol falso Gods: together with other forren Tyrans joining in opposition against Christs holy Spous or Church.

V. 19. 20. 21.

*The Cities of the Nations sel, and God gav Babylon the Cup of*

of Wine of his fierce wrath. Every Land fled, and the Mountains were not found : a great Hail from Heaven (every stone a Talent weight) fel on Men, who blasphemed God because of the Hail ; for the plague was exceeding great. Mr. Mede proceeds no farther to the execution of these threats on the great Whore, sitting on the seven-headed Beast with ten horns : who with the false Prophet, are to be cast into a burning Lake for ever, as 'tis expressed in the 17. 18. and 19. Chapters : but treats tenderly with much modesty of Christ's 1000. years reign on Earth with his Martyrs and som chief Saints, at his second coming to Judgment : which last day he makes one continued act with the triumphant millenium of his reign, to decline a third coming of Christ, as common Chiliasm affix without warrant. But this sublime speculation shal be suspended or superseded to the next Thesis peculiarly addicted or appropriated to this Subject. This 1000. years reign after the Martyrs resurrection (but before the day of Judgment) is specified in the twentieth Chapter of Apocalyps wheron the Millenars build their Doctrin ; beside som other obscure places in the Prophets : which shal be fairly yet briefly debated or discussed in the Theory immediatly ensuing.

*Commentarii Compendium :*

## A Compend of the Comment.

**T**He Comment contains two Prophecies : 1. The sealed Book : 2. The little Book open. In the Seal-Prophecy is described the celical Imperial Session intable to *Israels* in-camping.

The twenty four Elders signify Bishops resembling the Rev. 4. &c. Priests and Levits in their twenty four courses.

The four Beasts are *Israels* Ensigns : 1. Like a Lion : 2. A Rev. 6. per se Bullock : 3. With a Mans face : 4. A flying Eagle. They were ful of Eys to shew sagacity, and ech had six wings implying agility. The first Seals opener, a Lion, shewed a whit Horse and his Rider armed : viz. Christ (the Lion of *Judea*) from the East ; who laid the foundation of conquest over the

## The Revelation reveled. THES.VI.

Dragon, when Oracle ceased. The next a Bullock, presented a red Horse and his Rider ; denoting *Trajan* a Spaniard from the West ; whose reign was Bloody. The third with a Mans face, exhibited a black Horse and his Rider, importing *Sépim : Severus* an African from the South ; who hold Balances in his hand, indicating justice in the Empire. The fourth an Eagle shewed a pale Horse with his Rider ; which points out *Maximinus* a Thracian from the North : in whose time and som Successors, the Sword, Famin, and Pestilence (messengers of death) raged every whe.

Rev. 7. 4 10

10.

\* A. C. 268.

The fifth (no Horse nor Rider) enters with \* *Anrelian* til *Dioclesian* ; presenting the primitiv persecutions. The fifth declares a strange shaking of Heaven and Earth, signifying the change or conversion of Heathen *Rome* by *Constantin*. But before the seventh, care is had for the Church, to seal a company of one hundred forty four thousand viz. of every Tribe twelv thousand. In which type is an unusual reckoning ; yet such as best resembles the profession of tru Religion, miraculously preserved in midst of the old and new Idolatry. The twelv Apostles aptly answer *Israels* type : the number twelv being the Ensign of Apostolic race, which by multiplying sets forth their progeny. Hereto is added by representation of innumerable Palmbearers, a most ample state of every Nation, People, Tribe, Tong which praised God.

Rev. 8. 7. 10

11.

A. C. 395.

A. 410.

A. 455.

A. 476.

d. 542.

The seventh seal contains seven Angels with seven Trumpets sounding alarm to the Empires ruin by sevenfold plagues ; the four first of less extent. The first wastes the Empires *territories* by terrible incursions of north Nations like hail mixed with blood and fire : who destroyed a third part of al green things (the Empire swaying a third part of the known World) which began at *Theodosius* death by *Alaric, Rhadagosa*, and others. The next assails the very Empire, expressed by the Sea, when *Alaric* sacked *Rome*. After which it daily declined, til *Gensericus* took it, and then began the ten Kingdoms. The third casts down the Western *Cesar* (ominously named *Augustinus*) who being a baleful bitter Prince, is resembled to a Star called Wormwood. The fourth bereaves the light and lustre of Roman Majestie with a third part of Sun, Moon, and Stars

(which

(which shone bright before under Ostrogoth Kings) when Romes Consulship with al Pomp of other Officers ceated.

Then folow three Wo Trumpets : the fifth being the first of Wo, sends hostil bands of *Arabians* (*Sarrasins* likened to Locusts) who not only spoiled the soil from A. 830. to 980. (150. yeers or 5. annal Months) but poisoned Mens Souls with Mahometism like the venom of Scorpions, having a King cald in Hebrew Abaddon, in Greec Apollyon destroier. The sixth or secund Wo Trumpet, looseth four Angels before bound at the River *Euphrates*, being the *Turcs* four Sultanies, as they were long so divided, til *Ottoman* united them into bin Monarchy. This is to be accomplished in a Prophetic Day, Moath, and Yeet (viz. 396. yeers) from A. 1051. when *Tangrolipix* took *Bagdet*, til *Mahomet* 2. surprised *Constantinople*, flaying a third part of Men A. 1453.

Their number of Horses is computed two hundred thousand thousand : their Ordoiance, Powder, and Munition explicated by smoke, fire, and brimstone then invented. The seventh or third Wo Trumpet is suspended til the little Books Prophecy which contains the Churches destiny, and *John* bid to eat it ; which was sweet in mouth, but bitter in belly : who is commanded to prophecy again before many People, Nations, Toungs, and Kings. This comprehends the consummation of Gods mystery : the event wherof is declared by a mighty Angels Oath, at whos loud cry seven Thunders uttered their Voices ; which *John* is forbid to write, and bid to seal up.

The measured Court displais the primitiv Churches state conformed to Gods Word contrary wherto is the Court not to be measured, being not his operature ; but to be prophaned by renewed Idolatry or Antichristian Apostasy, which shal reign forty two Annal months. During this space, two Witnesses clad in sackcloth testify Gods truth, and exhort to repent 1260. daies (or yeers) equivalent to forty two months of prophanation. Theſe denounce Gods Judgments, which begin at pouring out the Phials, and debarting the Idolaters from hope of eternal life. Their fate is after finishing their testimony, to ſuffer ſemblably with Christ, as the Romen sevenhead Beast ſhal inflict on them. Theſe muſt dy myſtically, lying unburied

# The Revelation reveled.

THES. VI.

three dais and half : but then shall be restored to pristin place or eminenter estate and dignity. Upon a Commotion or change of Politic affairs, the City *Rome* (being but a tenth part of what it was) shall be overthrown at fifti Phial, and seven thousand Men of mark and name (the Clergies or Companies of Men) slain. This is the end of the sixth Trumpet when Kings of the East (the Jews) shall erect a new Kingdom, and the two hornd Beast (the Papal Clergy) with Antichrist the false Prophet (the Pope) driven from *Rome*, before the great battle.

The Vision of the open Book, goes through the whol course of Revelation ; to shew its connexion with Seals and Trumpets : after which insu many great mysteries. The Roman Empire worshiping the Dragon or Devil, persecutes Gods Church (represented by a Woman in travell of mystical Christ) 300. years : but when *Constantin* cast him from the Throne, he and his Successors enjoied it : which chance or change temporizeth with the sixth Seal. The Woman being delivered of a Son, dwels in the Desart forty two months : or a time, times, and half ; or one thousand two hundred sixty dais : typifying the Churches middle condition ; as being freed from Pagan persecution, yet stil tossed with a flood of errors and Heresies cast from the Dragons mouth.

A new tragedy of troubles pursues her, who lighted on two Beasts at entring the Desarts porch : one tenhornd rising from the Sea, viz. the secular Empire shared into ten Kingdoms : another two hornd coming out of the Earth, which is the Ecclesiastic State or Pope and his Clergy. Both reign with neer alliance together, under the seventh Head of the old Beast, exercising the Dragons cruelty, and under color of abolishing Idols, introduce Iconolatry, or new devised disguised Idolatry ; termed Blasphemy against God, his Name (when ought is divinely worshiped beside him) his Tabernacle (viz. Christs Humanity wherin the Deity dwells) by transubstantiation ; and them that dwel in Heaven (Angels and Saints) whom they adore in derogation of Christs sole Mediatorship of Intercession.

The company of one hundred forty four thousand Virgins following the Lamb (forecited at the seventh Seal to connect the

2 Part.

Rev. 11. per  
torem.

Rev. 13 per  
torem

Juba 2. 19.

Rev. 14. per  
torem.

the two Prophecies) signify the Church in midst of Papacy, persisting faithful to the Lamb and his Father ; who are the Apostles genuin progeny multiplied by twelv. Then follow three Angels sharply warning al the Beasts worshipers to withdraw from thos Idolaters, lest they perish eternally. The first monisheth to worship God soly and sincerely, which the Greek Emperors (*Leo I Thessalicus* and others) fulfilled, when they suppressed adoration of Saints, Images, and Reliques. The next threatens mystical *Babylon* for spiritual fornication, with inevitable destruction : which the Albigenses and Waldenses Ministers of this Cry performed by Word, Deed, and Death ; boldly proclaiming *Rome* to be Apocalyptic *Babylon*, and Pope the falf Prophet. The third denounceth horrid hidious torments easless and endless to al the Beasts train that shal abide in his obedience. After this follows the Churches vindication against his Enemies, under the types of Harvest (which intimats the Brides preparation by the Jews conversion, and Turcish Empires confusion) and also Vintage, which is the Beasts dominion ; the Grapes being his folowers : but the Wine-press *Armageddon*, the Shambles or Sisughees place specified in the seventh Phial. Wher the Grapes being gathered together by the Angel Vintager, wth the Saints help ; shal be trod by the Lord Jesus at his coming : but both are obtained by praiers of the Church Universal.

Next seven Angels having seven gold Phials ful of Gods wrath (at whos pouring out the pure Church sung a triumphant Hymn of *Moses* and the Lamb) signify the Antichristian Beasts ruin, with the sevenfold plagues or degrees therof ; for whatever any Phial is poured on, suffered prejudice therby.

The first is poured on the Earth or common sort of Christians, fulfilled by the Waldenses, Albigenses, Wyclifer, Husites, and others. The next on the Sea or Bopes jurisdiction accomplished by *Luther* and other reformers. The third on Rivers or Ministers and Maintainers of Antichristian Doctrins ; haply Priests and Jesuits by Laws executed in *England* or ellwher. The fourth on the Sun or *German Empire* stil in executing. The fifth on the Beasts Throne (*Rome*) which shal be shortly

## The Revelation reveled.

THE VI

shortly effected. The sixth on Euphrates to prepare a way for the East Kings or Jews conversion, by removing the Ottoman Empire, a main obstacle. The seventh into the Air or Satan Prince therof : which infolds all Christ's Enemies to be levied under his conduct, and thus up in Armageddon for the great battle.

Rev. 17. per  
totum.

After that mystical Babylon the great Whore, is described to John : resembled to a Woman in rich attire, sitting on a scarlet Beast (the Empire) having seven heads (seven Hills or seven sorts of successiv Rulers) and ten horns or Kingdoms, as the Empire is divided : which may seem another Ruler, but is the same ; being that great City, reigning over the Kings of the Earth. The gold Cup in her hand, alluds to Whores Stews where such pranks are plaid.

Rev. 18.

Afterward another Angel shews Babylons fall, with great lamentation made by Monarchs, Merchants, Mariners and mighty Men : who bid Gods people com out of her; left partaking of her sins, they receiv of her plagues.

Rev. 19.

Then the Saints praise God for his judgments on the great Whore, and avenging their blood : after which follows the Lambs mariage with his Wife ; and the Fowls are called by another Angel to the supper of the great slaughter ; when the Beast and false Prophet were taken, and cast alive into a Lake of fire burning with brimstone.

Rev. 20:

The seventh Trumpet with the thousand yeers pertaining (granted to new Jerusalem Christ's Spous on this Earth) signifying the day of Judgment, is circumscribed with two real resurrections : 1. As the morning beginning with the Judgment of Antichrist and false Prophet, the chaining of Satan the Devil, and casting him into the bottomless pit for a thousand yeers, after which he shall be loosed a short space. 2. As the Evening, ending with the general Resurrection and Judgment; When the wicked shall be cast into Hell to be tormented for ever; and the Saints translated into Heaven, to reign with Christ their King for evermore.

Mr. More (who translated the whol work into English) made this compend of the Comment (not the Key of Synchronicisms) which is here much altered, abridged, and accommodated

to

to vulgar capacities; being made most pervious and perspicuous; differing mainly from the Translators patern; and more conform to the Authors prototype.

**H**ence results a caution or Conclusion to all Roman Catholics, worth serious observation; which concerns hereinly their eternal bliss or bale, joy or paine: 1. That *Rome* is mystical *Babylon* or great whore; with whom the Kings and Earths Inhabiters commit spiritual fornication; and from whom we are bid to depart, lest we partake of her plagues: all so plainly proved or pouertraied, as cannot be controled or contradicted. 2. That Iconolatry flatly forbid by the very letter of the secund Commandment (which is therfore expunged, and the last bipartited; being otherwise before) is Analogical Idolatry or Devil-worship; though not the self same with Heathen, but disguised under new names or notions of Angels and Saints: which are made Mediators of Intercession; yet thos blessed Spirits hear not their Orisons, and hate such hopes as derogatory to our Kingly Redemeour who is sole Intercessor between God and Man. 3. That the whol Papacy or body of Religion under the Pope as Head, is the Beast with two horns like a Lamb (whos Vicar he pretends to be) but speaks as a Dragon in the Doctrins of new devised Idolatry and Mens Traditions. 4. That the Pope is the falso Prophet and seven headed Beasts Image (which he caused to be called the holy Roman Empire) whols Seat, Power, and Authority he assumes. 5. That Roman Catholic (which is *contradictio in Aduerso*, sith no particular Church can be called Catholic or Universal) is the Beasts name, and Oath of Supremacy (wherby Men are reconciled to the Pope or Church of *Rome*) his mark, Without which none may buy or sel spiritual wares: both being budget belouging to the Popish Profession. 6. That **A T E I N O Σ** (Latin or Roman) in numeral Greek Letters makes 666, the number of the Beasts name (which the holy Ghost bids Men to obseru nearely.) and precisely

## The Revelation reveled. THES.VI.

REV. 17. 5. 6

precisely points out who he is. 7. That the Papal State is the Woman richly clad (on whos forehead was writ a mystery, Great *Babylon* drunken with the blood of Saints) sitting on a scarlet Beast with seven Heads and ten Horns : which can be no other then the Roman Empire, and thos States over which the Papacy bears sole sway. 8. That the real destruction of mystical *Babylon* and consummation of the Beasts whol Kingdom, with al their Complices or Confederates ; is the Harvest ripe to be reaped, into which the Son of Man shal speedily thrust his sickle to cut it down : And the Vintage or Wine-press also of Gods wrath ready to be poured on them. 9. That the whol Papacy with Antichrist, Head of that Society, is the Beast and falso Prophet, which shal be tormented in a Lake of Fire and Brimstone for ever, wherto to the Devil is to be cast. 10. The Papal Emisflaries (Priests, Jesuits, Friars, and other Shawlins) are the three unclean Spirits of Devils like Frogs, coming forth from the mouth of the Dragon, Beast, and falso Prophet to work miracles : who are sent to the Kings of the whol World, to gather them unto battle of that great day of God Almighty in *Armageddon*.

All which premisses are largely and lucidly proved in the previous Comment if impartialy perused, and imprejudicately pondered. Eli ask your Ghostly Fathers, on whom ye rely for the food of life (lest they giv poison for milk) what other *Babylon* or great whore is meant but *Rome*? or which is the great City that made al Nations drink the wine of hir Spiritual Fornication? What Beast with seven Heads and ten Horns on whom the Whore rides, beside the Roman Empire? Who is the two hornd Beast like a Lamb, which spake as a Dragon; and who the falso Prophet or Antichrist but the Pope? What Image of the seven hornd Beast is ther except the two hornd; or who revived that Image say Pope. *Leo. 3.*? What other name or mark of the Beasts Followers so apt as Roman Catholic and Oath of Papal Supremacy? What fitter number of the name (666) then ~~1428'905~~? Whether Iconolatry be not larved Idolatry or Diabolatry; and whether be any warrant for it in al Gods Word? What woman ell richly attired, sitting on a scarlet Beast with seven heads and ten horns can be typified, if not *Rome*;

*Rome*;

*Some ; or on whos forehead is wry Mystery, sive in the Popes triple Diadem ; or to whom doo the words (great Babylon, Mother of Harlots, drunken with the blood of Saints) any way consort or correspond, but only to the Papal power, which hath shed the innoeent blood of many millions merely for matters of Conscience and Religion ?*

O then lay thes things deeply to heart, as ye tender your saving health. Com out of *Babylon* betimes while 'tis cal'd to day ; lest siding with her in the same sins, ye partake of her everlasting plagues and punishments. What plainer description can St. John giv of the woman in glorious garments? *Here is Rev. 17: 9 1a.  
the Mind which hath Wisdom : the seven Heads are seven  
Mountains on which she Woman sits, and ten horns ten Kings,  
who receiv power one hour with the Beast : thes hav one mind,  
and shal giv their strength to the Beast : The Woman is this  
great City, which reigns over the Kings of the Earth.* If then ye wil be wise to salvation, serch the Scriptures seriously and sincerely (which are therfore interdicted to Laics, lest they should see) what the Woman is which sits on seven Mountains and many waters, importing multituds of People under her power ? or what the mighty City *Babylon* mentioned *Rev. 18* ? al. *Read Rev. 18.* which chapter is worth perpetual perusal. *Hir Merchandise ther specified is Gold, Silver, pretious Stones, Pearls, fine Linnen, Purple, Silk, Scarlet, Thyn Wood, al sorts of Ivory Vessels, of pretious Wood, Brass, Iron, and Marble : Cinnamon, Odors, Ointments, Frankincens ; Wine, Oil, fine Flour, Wheat : Beasts, Sheep, Horses, Charetz, Slaves, and Souls of Men. In hir was found the blood of Prophets, Saints, and al that were slain on Earth.*

Now ruminat hereon : what City els makes Merchandise of Mens Souls, or is drunk with Saints blood? 'Tis too too evident to every ey. Therfore listen what the Angel saith aloud : *If any Rev. 14: 9.10.  
worship the Beast and his Image, or receiv his mark in forhead  
or hand : he must drink the Wine of Gods wrath, poured out  
without mixiture into the Cup of his indignation, and shal be tormented with fire and brimstone in presence of the holy Angels and  
the Lamb : and the smoak of their torments ascends up for ever  
and ever. They hav no rest day or night, who worship the Beast.*

## The Revelation reveled. THES. VI.

Rev. 18. 4.

and his Image, or receiv the mark of his name : That is, be reconciled by the Oath of Papal Supremacy. The holy Ghost in al the Prophetic predictions, doth not pourtrai Clymenses or Mathematical fictions, but real places and persons, which can nowhere be found in Utopia or al the World over, say only in that great City, which hath for so many ages reigned as Empress over Nations, both in her temporal capacity and spiritual. This then is a fair forewarning to the Beasts Followers, or Roman Catholics, how dreadful dangers hang over their heads, unles they speedily shun his society ; as al Gods People by voice from Heaven are bid to doo. O then renounce her communion for fear of this direful commination, sith it so much behovs your eternal bliss : God of his goodnes grante, that we may at last be brought into one fold or unity of Faith under one Shepheard of our Souls, the sole Mediator al sufficient between God and Man. Which effect, if it shal please God to produce in al or any that shal read thes lines, the labor is happily empled.

Supplement.

For a surplusage, hear Mr. Medes deep discourses touching the origin of Idolatry, or Doctrin of Devils. *Belus*, *Bel*, or *Baal*, son to *Nimrod*, was the first mortal Man made a God, or Deified by his son *Nimis* : from which first *Bel* or *Baal* al other Demons were denominated Baalims ; as the Romans called their Emperors *Cesars* from *Julius* ; the Egyptians their last Kings *Ptolemies* from *Zagus* ; and other Nations thos in like sort. Plinarch tells, that Men's Souls after death took divers degrees, becoming first Herots as Probationers to a Demonship, and after Demons, or a sublimer dignitie as they deserved : but Heroes and Demons diffred only in antiquity, the elder Herots being calld Demons, and contrariily. Soul-Demons or Mortals Deified after death, are like Saints whom Papists adote, and their Images as Heathen Idols : but the other Numens (Jupiter, Mars, Sun, Moon) parallel to Angels. The Gentiles plead or pretend they worship not stocks and bones, the works of their own hands, but the Heroes or Souls in them ; as the Israelites adored God in the golden Calf. So Papists affirme the same Apology for Iconolatrie : that they worship not the Image, but thing represented.

Nam

*Nam Dux est quod Imago doceat, sed non Deus ipsa:  
Hanc vidat, sed mentis color quod cornis in illa.*

'Tis God which th' Image shows, but that no Deity:  
Look on that, but adore this not seen by ey.

This is a poor palliativ plaster, but both are Idolatry of the same bran. For Heathen Demons were a middle sort of divine Powers, betwixt their Sovereign immortal Gods, and subordinat Men Deified after death; whos office was to be interceding Agents between thos Celestial Gods and Terrestrial Men: in lieu whereof People erected Statues, Images, Temples, and Pillars to them; yea, adored their Reliques and Sepulchers. Semblably Papists Semi-Idolatress Deify Angels and Saints, adore their Images, erect Churches to their names, worship a breaden God for Christ, and set up Crofes like Demon-Columns. Hereof St. Paul forewarns: *The Spirit speaks expressly, that in later times some shall fall from the Faith, attending to seducing Spirits, and Doctrins of Devils or Demonic dogmases:* But the chief is that grand general Apostasy into Analogical larved Idolatry, stiled in the Apocalyp spiritual Fornication, and *Rome* mystical Babylon: becaus Idolatry was first founded at old *Babylon* built by *Nimrod* (wher his son *Belus* and Grandson *Ninus* with their Successors resided) but since revived in a new form at *Rome*. Thef Demons or Deaftri (saith the Apostle) through lying hypocritie, hav seared Consciences, forbidding to marry, and commanding to abstain from meats. Thef indeed are parts of their demonic Doctrins; but the principal is Idolatry disguised under the counterfeit color of Iconolatrie.

Ob. The sole exception to this exposition is, That Demon or Devil in Scripture sens, is stil taken for an evil Spirit or foul Fiend; never for a good Angel or Saint, though Prophane Authors use both promiscuously: Erring to invoke thos glorified Spirits as Intercessors on our behalffs; or adore their Images, or consecrate Churches to their honor; deserves not to be branded as Doctrin of Devils: specially sith holy Men yet living are so honored, and their praiers desired, which was ever commended, but never condemned in any Church.

Sol. Tis true, the Scripture still takes Demons or Devils in the worst sens, because Gentiles deemed their worthies Deified Souls for Demons, which were wicked Spirits seducing Mankind ; using the word for what they are in truth : sith no good Angel or blessed Soul wil freely admit or assume such divine honor derogatory to their Creator, nor accept Mens Invocations. So the worship of Angels or Saints, and their Reliques, Pillars, or Images may properly be called Doctrine of Devils ; sith 'tis spiritual whoredom and renewed Idolatry : whereby they make like evil Demons or Devils ; what fained fashions or counterfet colores to delude people soever they set, to varnish this superstition. This is his mellifluous morsel to chaw the cud on, which who shal piously digest it wil turn to feed his Soul, by abandoning this disguised abomination.

*Germani Doctoris aucta et iussu.*

A German Doctors supply.

**A** Late Silesian Divine Anonymal, set forth a Book called *Clavis Apocalyptica*, with a confused Comment annexed : who is Mr. Medes Ape, if not a Plagiary (as many of his Countreymen be) from whom he borrows the Title, Method, and most speculations (citing him twise or thrise) both in the Synchronicisms and Explications : but varies in som circumstances applied to his Country, and comfort of his exiled Brethren; assuring their Redemption to draw nigh, even at end of A. C. 1655. which is his single or singular crotchet, as wil appear in the book briefly contracted.

God in his faithful Fatherly providence, to comfort the godly and warn the wicked, prefixed certain times in the old Testament, how long he would forbear to punish. For before the Flood he set one hundred twenty years to repent, and then destroied all impenitent sinners with a Deluge of waters. After it, he declared to *Abraham*, That his Seed should be a stranger in a Land, and serv them in affliction four hundred years, but that Nation he would judge, and they should go out with great substance : which promiss at period of time he truly performed, drowning

drowning Pharaoh with al his Host. Indeed he destroyed Sodom & Gomorrah without presining time because their sins were so transcendent, and they obdurately impenitent : but prescried fourty dais to Niniues destruction, which was averted by mature repentance. He assigned seventy years to Babylon captivity : which being accomplished, he stirred up Cyrus spirit to release the People. In Daniel seventy (annual weeks) (four hundred ninety years) were determined on the Jews, in which time Messiah should be cut off, and Jerusalem desolated, which were effected in their times. Even so ther be set seasons appointed to Gods Church in the new Testament, how long she shall be persecuted, and when delivered : which is expressed in these places of Scripture. 1. The Saints shall be given into the fourth Beasts hand for a time, times, and dividing of a time. 2. An Angel asks, how long it shall be to the end of the wonders? another answers for a time, times and half : So Zephaniah saith, The Woman (Gods Church) shall be in the Desart a time, times, and half. 3. The two witnesses shall be clad in sackcloth one thousand two hundred threescore dais. 4. The Gentiles shall tread the holy City under foot fourty two months. 5. The Beasts blasphemies shall continu fourty two months : which three sorts of numbers (a time, times, and half, one thousand two hundred threescore dais, fourty two months) are one, and explaining dais by years ; both which the Prophets and Saint John used to doo. 6. These three times begin and end together. 7. Daniels one thousand two hundred ninety dais of the Sacrifices surreption and setting up abomination, begin thirty years sooner then the one thousand two hundred threescore ; but end both at once A. 1655. now next insuing : For three years and half make fourty two months, and one thousand two hundred threescore dais, after twelve months (each of thirty dais) and three hundred sixty dais in a year. So al exactly comply or correspond.

The Hebrew yeer contains twely months, in ech thirty dais, in al three hundred sixty : but our Julian fiv mo with six hours. One day Prophetically implies a yeer : as Daniels hebbomad is seven yeers, and his Vision or Vaticiny of seventy weeks

Dan. 9. 24.

# The Revelation revealed.

# THE. VI

Rev. 7. 35.

Dan. 12. 7.

Rev. 12. 14.

Rev. 11. 2. 3.

Rev. 13. 5.

Num. 4. 33.

Ezek. 4. 6.

seven times seventy, or four hundred ninety years. On the two grounds, the whole fabric of future Chronical computation consists. 'Tis said, the Saints shall be given into the fourth Beast's hand till a time, times, and dividing of time : i.e. one year, two, and half : so an Angel swears by him that lives forever, it shall be for a time, times, and half a time. Semblably John saith, The Woman (God's Church) shall be nourished in the Wilderness (of Persecution) from the Serpent for a time, times, and half : which is fore-expressed (ver. 5.) by one thousand two hundred threescore days : as the two witnesses shall be clad in sack-cloth so long : but 'tis said the Gentiles shall tread the holy City under foot forty two months ; and the Beast's blasphemies shall continu the same space. All which sorts of sums ate one, and save each other. For the fourth Beast three times and half is *Daniel's* make forty two months, or one thousand two hundred threescore days, according to twelve months and three hundred sixty days in a yeer. So the Womans hiding for a time, times, and half, or forty two months, or one thousand two hundred threescore days uniformly or synchronically signify one thousand two hundred sixty years. Some suppose natural days (not annual) are meant, which make three years and half, or forty two Hebrew months, or one thousand two hundred threescore days simply : which cannot be, sith the holy City hath bin calcinated, the Witnesses prophesied, the Woman nourished, and the ten hornd Beast blasphemed long ago : nor is it possible to accomplish all things ther spoken in so short a space. 'Tis written, your Children shall wander in the wilderness forty years, after the number of forty days, in which ye searched the Land, ecb day for a year. Again, thou shalt bear their iniquity forty days : I have appointed ecb day for a year. John Napier, and most Expositors jointly agree, that Prophetic days are meant, which imply yeers. So three times and half, forty two months, and one thousand two hundred sixty days being univocal or consignificant, begin and end together : as the Beasts three times and half commence with the Womans. For when the red Dragon was cast to Earth by suppressing Heathen Idolatry ; he persecuted the Woman by the ten hornd Beast, to whom he gav his Power, Seat, and great Authority : but she fled

fled and was fed in the wilderness one thousand two hundred threescore daies. The Beasts time and two Witnesses expires with the fifth trumpet: Ergo they began together.

Rev. 13. 2.

So the Gentiles trampling on the holy City and two Witnesses time initiateth at once: but fith the Angel in Daniel speaks of three times and half, and after of one thousand two hundred ninety daies, which are thirty mo then one thousand two hundred sixty precited: many make doubt, whether both signify the same? Most Authors assert them for one, but the Text saith it not, and futures were only obscurely reveled to Daniel. For three times and half concur with one thousand two hundred threescore daie, which is the duration of the Beasts dominion; but one thousand two hundred ninety is the terminus a quo of another Chronical computation to commence thirty yeers before it, and expire both together: So the two sums speak darkly of several subjects. The words are these, *in dulcis doceo: From the time that the daily Sacrifice shall cease, and abomination of desolation set up, there shall be one thousand two hundred ninety daies.* Now listen how he astroilts it: this time begins under Julian Apostle A. C. 363. (or as som Chronologers comput A. 365) when the greatest devastation of Jerusalem Temple hapned (to fulfil Christs prediction, that not a stone should be left on a stone) sa. Cyril, then Patriarch of Palestine, acknowledged, For tho the daily Sacrifice or Jewish Service ceased when Titus sacked Jerusalem, yet was it not quite abolished: sith the Jews under Constantine celebrated the Pasover ther, having hope to rebuild the Temple, which Julian, to despise Christians, encouraged them to do, furnishing them with meat, money, and materials: At which time God sent such thunder, lightning, hails of fire, and Earthquakes; as disgorged the foundations, killed divers workmen and decreted also persist: which was the abominable desolation foretold by Christ from Daniel. So the one thousand two hundred threescore annal daies, must inchoate thirty yeers later (A. 365. at Theodosis death) but terminat together A. 1655. (next year) as shal be shewed,

Mat. 24. 20

Here we must consider, whether the Characters set on the said sums may concur or cohore? which are three: 1. The Roman Empire bipartit division in these words; To the Woman Rev. 12. 14. were

dated 1652

## The Revelation reveled. THES.VI.

were given two wings of a great Eagle, to fly into his place in the Wilderness. The two wings are the Empires two parts, as *Theodosius* shared it between his two Sons *An. 395.* to which *Era* al three characters coincide : but then the *Barbarians* broke in, treading the holy City under foot, and the Woman fled into the Desert.

### 2 Character.

2. The holy City is given the Gentils to tread on fourty two months. At *Constantins* conversion, the Womans new born Child was set on Gods Throne, and the Dragons worship got a great blow ; but *Theodosius* cast him to ground : yet at his death, the holy Cities calcitration commencted under his two young Sons : when Goths, Huns, Alans, and others under conduct of *Alaric*, swarmed in on al sides, first of the East Empire, and after of the West ; who took *Rome*, *An. 410*, destroying Churches, and persecuting Christians in al places.

### 3 Character. *Rev. 13. 2.*

3. A Beast rose out of the Sea, having seven heads and ten horns, and on his horns ten Crowns. Old Heathen *Rome* is resembled to a red Dragon, with seven heads Hills, and ten horns Provinces : and upon his heads in *Rome* City seven Crowns, or seven lorts of suprem Rulers forenamed : but the Chrltian Empite hath ten Crowns on ten horns, (not seven on seven heads) being the ten Kingdoms into which it was part-ed. Now the beginning of this Beast was when it first rose out of the Sea, under *Alaric*. *An. 395.* but the ten horns were not ful grown til threescore years after *An. 455.* when ten Kings or thereabout reigned distinctly. So al three characters (1. the spreading of the Eagles two wings, when the Woman fled. 2. The ten hornd Beasts rising out of the Sea at *Alarics* entry. 3. The Gentils treading the holy City) comply or contempnorize at once *An. 395.* but *Danials* abomination (which is to contiu one thousand two hundred ninety daies, being not the same with the Womans flight) befel under *Julian* thirty years sooner *An. 365.* yet shal determin both together *An. 1655.* as aforesaid. For al Writers date the downfal, destruction, and destruction of the fourth Monarchy at *Theodosius* death, the last single intire Emperor : afer which it declined, decaied, or decreased daily.

This is very obvious or perspicuous ; but he makes the six thousand

6000. years of the Worlds continuance to end at the same time A. 1655. by his wrested calculation, wherin Chronologers infinitely vary : which argues partiality of a Man wedded to his own opinion. Yet the comparison of 1656. years from Mans creation to the Floods initiation, corresponds somewhat feinblably to our next year 1655. coniunctur, or 1656. inchoat (that the first destruction by VVater, may symphonize or synchronize with the last by Fire) if any faith may be given to such Chronical conjectures. Howbeit we may make this use of it, as Christ bids us, *Watch, Pray, and lift up your Heads; for your redemption is at hand:* but such as liv securely (as assured of their salvation) speaking peace and safety to their Souls ; *Sudden destruction shall come upon them, as travel on a Woman With Child, and they shall not escape. The day of the Lord shall com as a Thief in the night:* therfore watch and pray, for great things and terrible revolutions are at dore to befall at end of A. 1655. wherin this Author is most confident, who proceeds thus. It rests to be shewed : 1. What hitherto hath bin fulfilled : 2. What at present is effected : 3. What shortly is to be expected ; which is chiefly contained in the 11. and 16. Chapters. The Revelation describes the State of Christs Church in the new Testament and what shall betide the fourth Monarchy under which it subsists. This description includes three Periods of time.

1. The Dragons Ethnic Kingdom, when seven Crowns stood on his seven Heads, being publicly adored, and Christians persecuted by Pagan Emperors : to which reign Constantius put a Period A. 312. and the Church triumphed till Theodore died A. 395. At which time the Devil left his shape of a Dragon resigning his Host, Seat, and great Authority to the Beast with seven Heads and ten Horns, which rose from the Sea.

1 Period.

Rev. 12. 3.

Rev. 13. 1. 2.

2. Antichrists Vicarian Lieutenantship under the Dragon from A. 395. til A. 1653. now neer. During which space, the Pope or false Prophet blasphemed Gods name, and persecuted his Saints for one thousand two hundred sixty years : but when the Dragon was cast to ground, he cast water out of his mouth as a Flood to carry away the VVoman : that is, he

2 Period.

Rev. 12. 13. 16.

## The Revelation reveled. THES. VI.

Kirred the North Nations to invade the Empire and infest the Church : but the Earth swallowed the Flood, for they embraced Christianity, and erected sundry Kingdoms. The Dragon seeing Idolatry could not be publicly erected, resigned to the Beast risen from the Sea (on which, the great Whore, or Antichrist the Dragons Deputy-Vicar crept up in thos wars, rode) his seat, power, and authority : viz. his host of Devils or Idols, wherin Ethnics worshiped him ; which his Antichristian Vicar still continues under the name of Saints. *Hereof St. John speaks, al the World wondered at the Beast, but worshiped the Dragon which gave him power, and the Beast also, saying; who is like him, or able to make War with him?* This Lieutenantship is to last forty two months or one thousand two hundred sixty annal dais : which beginning A. 395. must end A. 1655. as is said.

3 Period.

*Rev. 20. 1, 2, 3.*

Then follows the Churches true peace or prosperity at last Period : for at sound of the seventh Trumpet, the seventh Wo cam on the Empire, and the seventh Phial of Gods wrath was poured out ; wherwith the Churches Enemies are cut off, and the Devil shut up in the bottomless Pit for one thousand yeers : so that nothing but true tranquillity can insu. *Hence the Church exults with great voice saying, the Kingdoms of this World are become the Lords and his Christ, who shall reign for ever.*

Analysis.

To thes three times al three Parts of the Apocalyps are squared : for the Son of God describes the state of his Church and what shal befall the Empire in a triple maner : 1. By seven Epistles chap. 2. and 3. 2. By a Book sealed ch. 4. 5. 6. 7. 3. By a little open Book ch. 19. to the end. He also appeared to John in several shapes : 1. As a Son of Man ch. 1. who suffered in the first Period. 2. As a Beast like a Lamb with seven Horns and seven Eys ch. 5. which fights in the secund Period. 3. As a strong Angel clothed with a Cloud ch. 10. who reigas having al things put under his feet in the third last Period. As a Son of Man in mid of seven golden Candlesticks, he declares the Churches condition in general by seven Epistles ; wheroft the two first belong to the first Period: the five last to the secund: but the Promises ch. 2. and 3. to the last. As a Lamb he opens the sealed Book (Gods hidden Decree) implying the Roman

Roman Empires estate distinctly, under which the Church is built and subsists ch. 4. 5. 6. 7. 8. and 9. viz. in the Politic State for the first Period, til A. 395. (which by opening the six first Seals is performed) the Ethnic Emperors condition is shewed in the first six; but the fall of Paganism in the sixth, from *Constantin* to *Theodosius* death. In the secund Period from A. 395. to 1655. when the seventh Seal is to be opened, seven Angels with seven Trumpets, declare by seven Judgments then executed the Empires ruin Ch. 8. 1. By Barbarians A. 395. 2. By Romes first sackage A. 410. 3. By supressing the Welt Empire in *Augustulus* A. 476. 4. By abolishing al public Offices A. 552. 5. By Saracens, as the first Wo ch. 9. 1. to 12. 6. By Turks ch. 9. 13. to 19. 7. By Papists palpable Idolatry, Murders, Sorceries, Fornications, and other abominable sins; as in the secund Wo ch. 9. 20. 21. In the third Period at entry of A. 1655. the seventh Angel sounds, and Judgment is executed with the third Wo on the Churches Enemies, whereby Gods mystery is fulfilled ch. 10. 9. As an Angel covered with a Cloud, having a little Book opened which *John* swallowed; he foretels what shall befall the Ecclesiastic State in al three Periods. 1. The Church is built up under persecutions ch. 11. 1. 2. 'Tis gloriously beautified with the Sun, having the Moon under foot, as despising al mundan things; and a Crown of twelv Stars (the twelv Apostles) on her Head ch. 12. 1. 2. 3. The red Dragon raiseth many Heresies and troubles; but *Constantin* (as *Michael*) overcam him, and expell Heathenism v. 9. In the secund Period, theſe ſeven Synchronisms are ſet forth. 1. The holy City trod down by the Gentiles ch. 11. 2. 2. The two VVitnesses mourn in ſack cloth v. 3. to 10. 3. The VVhore fled into the Desert ch. 12. 6. to 14. 4. The ten hornd Beast blasphemeth God, and makes war with the Saints. 5. The two hornd drives a pety pedling trade ch. 13. per tornis. 6. The company of one hundred forty four thousand ſing a new Hymn and liv blameless ch. 14. 1. to 6. 7. The VVhore of *Babylon* (or Papal Hierarchy) rides and rules the ten hornd Beast of free accord ch. 17. Herupon God foreward him by declaring his plagues and punishments ch. 15. and 16. but when no redres folowd, he paſt ſentence to confound him.

Hence in the third Period, the Churches joy or ovation over  
hir Enimies total ruin is displaid : with hir wished peace or  
tranquillity ch. 19. Thes are the general Contents of al : but  
many mo important particulars relating to our times occur ;  
which shal be summarily collected for the Churches comfort  
specially the two Witnesses History ch. 11. and description of  
the seven Phials ch. 16. which two being of neerest concern-  
ment, shal be most accuratly agitated. For the first explicates the  
entrance of the third Prophetic part from the litle Book, com-  
prising al three Periods as an abridgment of the whol Revele-  
tion. It consists of two Parts: 1. What is reveled to *John* by word  
of mouth, how things shal obvene ; as in the first Period at  
erecting the Church ; in the secund under the Antichristian  
Vicar, by two Synchronisms of the Gentils calcitrating the  
holy City forty two months, and the Witnesses mourning  
one thousand two hundred sixty daies. 2. What is realy re-  
presented to him by a sudden change in Vision, at beginning of  
the third Period. Thes are the terms of our undertaken  
task.

Exposition.

Rev 11. v. 1.

<sup>2</sup> Cbr 3. 13 4.  
<sup>1</sup> King. 6. 16.

In the first Period under the Dragons reign, the Son of God  
causeth his Temple, or Church to be built, the place of Sacri-  
fices to be measured, and charily protects his Servants in these  
Words : *A reed like a rod was given me, and the Angel said; arise,  
measure Gods Temple, and Altar, and them that worship therein.*  
Sith then the building and gathering Christ's Church, is com-  
mended by measuring the Jews Temple ; the form therof must  
be considered, to attain the tru meaning of the Text. It stood  
on Mount *Moriah* : the length sixty Cubits, brede twenty,  
height one hundred twenty. It was divided into two parts :  
1. The lower westly twenty Cubits long and twenty broad  
cald *Sanctum Sanctorum* (Holy of Holiest) into which the  
high Priest alone entred only once a yeer. 2. The forepart  
eastly fourty Cubits long and twenty broad, stiled *Sanctum*  
the Holy Place ; wherto only Priests entred, termed here Gods  
Temple. Before it were two Courts : 1. The inner cald the  
Priests, wher the Altar for burnt Offerings stood, twynty Cubits  
square and ten high ; which is here cald *Thysasterium*. 2. The  
outer or great Court compassid with a whic Marble wal in  
circuit

circuit four furlongs or half a mile, which none but purified Israelites might enter ; excluding all unclean Jews and Gentils. About this Herod walled in a large place for the unclean together with Heathens. By this Temple the Angel represents the Churches condition : for by measuring is meant building and propagating : by the Altar the true Professors persecution, to be slaughtered as sacrificed Sheep : but measured or bounds set, beyond which Tyrants cannot go till vengeance overtake them. By thos that worship therin, Kings and Priests are meant, who are a Royal Priesthood in the inner Court.

Ezek 40.  
Zech. 2. 1. 2.

Next folows the Churches State in the secund station of Popery from A. 395. til A. 1655. into Synchronisms : 1. Of the Gentils treading the holy City under foot fourty two months : wherby Gods extern worship is implied, consisting in Ceremonies, which he rejects. Here we must reflect on the Heathen Nations invasion : for from Constantins conversion til Theodosius died, the Church triumphed over the Gentils ; and demolished the Dragons Idolatrous Temples : but immediatly the Barbarians broke in, wherby the holy City was trod on, & Antichrist had occasion to shew himself. For in stead of Idols (Saturn, Jupiter, Mars) Saints Images were gradually introduced. 2. Of the two Witnesses prophecy in Sack-cloth, one thousand two hundred sixty daies : by whom is meant faithful Teachers and Rulers of the Church : which number of two is small, yet sufficient to testify truth *Dept. 17. 6. 10. 15. Mat. 18. 16. John 8. 17.*

The Angels Words (to my two Witnesses) imply, that he is the Son of God. They were clad in sack-cloth, but the Whore in Purple and Scarlet deckd with Gold, Pearl, and pretious Stones. These were two Oliv Trees and two Candlesticks, as Zerobabel and Iesua are described. If any Man will hurt them, fire proceeds from their mouth to devour their Enemies, who must then be killed : as at Elias request fire from Heaven consumed two of Abazias Captains with their fifty Men each. These have power to stolt Heaven, that it rain not during their Prophecy (as Elias also had), and power to turn Waters into Blood ; and to smite the Earth with al plagues as Moses and Aaron had : wherby God declares, what Mercies he shewed

Vers 3. 4. 5. 6.

Zech. 4. 14.

2. King. 1. 10.

18.

## The Revelation reveled. THE VI

His Servants of old ; which he wil extend to Believers in the new Testament and wil giv them faithful Teachers like Jesua and Zerokabel to enlighten them as Candlesticks with pure Doctrin ; and assist them as Oliv-trees with powerful consolation beside zealous Eliabs and Elisha's, who shal oppose the Whore Jezebel, Baals Priests, and other persecutors : but at last a Moses and Aaron to bring them out of al affliction.

Verf. 7.

Rev. 17. 8. 17.

When they haue finisched their testimony, the Beast which ascends from the bottomless Pit (viz. which rose from the Sea with ten horns, wherof the Angel saith, the Beast which shouſt arise, was and is not, and ſhall ascend from the bottomless Pit) ſhall make War againſt them, overcom, and kil them. This Beast that was and is not, but is the eighth, and one of the seven ; is the Heathen Empire, wher the Dragon reigned, or was openly worshiped : but is not, being no more adored in public : yet ascends again out of the Pit by the ten hornd Beasts means, or kingdoms erected in the Empire ; when a new holier form of Idolatry is established, and the Dragon with the Beast diſguisedly afreath worshiped. This is the eighth Head, but one of the seven : for the Rider (the Woman-whore) in the divided Empire, governs the civil State : So the ten hornd Beast (or seventh Head) and Ecclesiastic Popish Regiment make one, as it were the eighth : but becauf the Woman ſits as one Rider ; therfore the two laſt forms (Ecclesiastic and Politic) are reckoned or reputed one, as the Angel saith, the eighth is of the seven. Hence 'tis cleer, the Beast rising out of the Pit, is the spiritual Papal Government uſing the Temporal Sword of terren Princes : which Woman Beast ſhal kil the Witnesses, or depriv them of Ecclesiastic preferments and Politic employmnts (call'd civil death) by perfecuting Evangelical Profefſors (which is his own caſe) at the Popes iſtigation.

Verf. 8.

Rev. 17. v. 18

Their dead Bodies ſhal ly in the Streets of the great City, ſpirituall called Sodom and Egypt, wher our Lord was cruciſed. The City is Rome the place of perfecution ; as the Angel saith, the Woman is that great City which reigns over the Kings of the Earth, caled Babylon : by which name Viesa, Bellarmin, and other Jesuits own Rome : but by the City and Streets the whol Popish Empire is deſigned ; as 'tis elſwher compared to

a ten hornd Beast, and to a Sea with Rivers and Fountains. *Rome*. City and Papacy is spiritually or mystically stiled *Sodom*, by reason of their *Pederestria* or unnatural sin, not only committed, but commended in a privileged pamphlet penned and published by *John de la Caja* Archbishop of *Benevent*: as *Isaiah's* words intimat, *Their countenance doth witness against them; who declare their sin as Sodom, they bid it not.* She is also like *Egypt* in blindness and hardness of Heart; beside their oppression of Gods People. She resembles *Jerusalem* in killing the Prophets; refusing to receiv the Son of God: but rejects, reviles, and crucifies him in his members, as every ey sees. A City hath sundry Streets: and Papacy divers dominions: wherin the wars and persecutions for sixty yeers last past, must be exactly examined. The Oriental Antichrist (*Ture*) doth not persecute Christians for Religion: the Occidental (Pope) bath no Streets or Provinces under his power, wherin hav spred any remarkable persecutions, sav only the *Germane* Empire or cheif Horn. This is that great Cities principal Street called *Cos sexochon* the Street, being a bare Skeleton left of the Welt Empire or fourth Monarchy: having yet seven Heads (the seven Princes Electors) and ten Horns (the ten Circles or Provinces) as'tis divided. In this Street we must seek the war and shal find it: if we weigh wel what is past since A. 1595. til now. For the Pope, since *Luther* began to reform, alwaies aimed to extirp Gospel Professors; for which end he calld the Council of *Trent*: but this took no effect in *Germany*, til the crafty Jesuits incited credulous Princes by fraud, flattery, and calumoy to persecut Protestants. Which began A. 1598. in *Styria*, *Carniola*, and *Kraint*; the success wherof ther and elsewhere (specially in *Bohemia* and *Austria*) is too well known to the World: but the last set lackt to be executed in *Silesia*, which being finished, this war shal hav victory and execution end: at which time the three years and half are to begin, whens in the Wittenesse dead Bodies shal ly in the Streets. This Author seems to be a *Silesian* Minister living in *Polonia*; who drawes al to the Meridian of his Country, and comfort of his exiled Brethren.

*Sometime Preloy Kinwards, Tonges, and Natiens shal see their  
dead*

## The Revelation reveled. THES VI.

dead bodies three dais and half ; not suffering them to be put in graves. These are forren Nations met in the German war for Religion : but by a Treaty of peace, the Protestants were circumvented, and liberty of Conscience denied, with al their proper privileges, which produced manifold miseries. Hence it appears that the three annal dais and half (before the appointed one thousand two hundred sixty terminat) can agree to no other ; but when the said Silesian pacification shal be finished, periculation stinted, and expeld Evangelists restored ; al which shal be at end of An. 1655. Most Expositors refer the last words of not putting them in grav, to their Enimies despite, who bar their burial : but they are used or uttered tropically (as their quickning or rising must be taken civilly) not properly or literally : for their Enimies are calld they that dwel on Earth. So forren Nations wil not wholly lay down the Sword, but cast a watchful ey on al emotions in Germany, and not permit Protestants to be totally destroied or laid in grav under-ground, as he persuads them to doo.

Vers. 10.

*They that dwel on Earth* (Papists who hav their Heaven here, for the just are strangers or Sojourners) *shal rejoice over them, make merry, and send gifts one to another, because of two Prophets tormented them that dwel on Earth.* They are said to torment, becaus they scan or sift their Enimies Doctrin and Conversation by the touchstone of Gods VVord, crost their gross Idolatry, and exprobrat their filthy Sodomy. So *Elijah* and *Michah* tormented *Abab* : *Jeremy* the Priests and Pseudoprophets : *Amos*, the People : Christ the Devils. This their Foes nickname Sedition to color their own oppression.

1 Kings 18. 17

Jer. 27. 9. 14.

Amos 7. 10.

Mat. 8. 29.

Thus far John writes what the Son of God declared by word of mouth ; wherby a sudden change insued in the Vision, representing a like alteration in the Empire. For he sees what after the end of three yeers and half befel the witnesses ; and what unexpected events shal betide. Here the last period begins An. 1655. when al the Gospels Enimies are quelled, and truce to Gods People redintegrated.

Vers. 11.

*After three dais and a half, the Spirit of life from God entred into them.* Thos dais expire An. 1655. when the treading on the holy City fourty two months, the VVitnesses mourning one

one thousand two hundred threescore daies, the VVomans abode in the Desart so long, and the Beasts blaspheming fourty two Monthes conterminat or expire at once together. Then also the term of *Nebuchadnezzars Image*, and period of al four Monarchs for a time, times, and dividing of time shal concur : as also the one thousand two hundred ninety daies of abomination which makes desolat, being al tru synchromicisms. *Ezekiel* hath a like expreſſion, wher God on the Jews behalf, at *Babylons Captivity* saith, *I wil put my Spirit in you, and ye shall live, I wil put you in your own Land.* The like God wil doo to al exiled Professors, restore them by unthought of means to their own Land, and render their funtions : yea giv them greater dignities then ever they had before. *They flood on their fests,* or poſſeſſ their Places and Staſts : but great fear fel on al that ſaw them. Papists had great joy at the iſſu of this war : but ſhal now tremble no leſſ, when the exiled repoſeſſ their hereditary Fortunes and honorable Functiōns. A life-ly exemplē herof is extant *Wifdom 5.* worth reading or re- view. See *Wifd. 5.*

*Dan. 7. 12. 25.  
Dan. 12. 11.*

*Ezek. 37. 14.*

*They heard a great voyce from Heavens saying, Com up hither. They ſhal ascend in a cloud, and their Enimies ſhall ſee them.* Heaven signifies the Church : the voice implies, that after three years and half God wil raſe a chief Protestant Potentat as a Patron, to the Papists terror ; who ſhal open a free courſe to the Gopel : caling aloud by his Diploma or Letters Patents to al Exiles ; Com up, return your priftin preferments and emploiments. So they ſhal ſuddenly ascend in a cloud to their charges, with great glory and authority. Their Enimies who before exulted at their afflictions, inflicting al ſorts of plagues ; ſhal fare as *Jeremy threatned Chaldea and Babylon*, that al which go by ſhal hiſt at them.

*Ver. 12.*

*Jer. 50. 10. 13.*

*At the ſame hour was a great Earthquake, and a tenth part of the City ſet : viz. a fearful Commotion or Combuſtion in the Empire : but a tenth part intends either the whol Papacy, or one of the Empires ten ſtreets, or *Rome* City, which is now but a tenth part of what it was, as *Lipſius provs.* In the Earthquake (or war) were ſlain ſeven thouſand Men (or a mighty muliitud) but the remenant were affrighted, and gaſt glory to*

## The Revelation reveled. THES. VI.

God. The rest of Papists stood amazed, and acknowledged Gods just judgments on them.

Vers. 14.

Rev. 8. 13.

Rev. 9. 1. to 19.

*The second Wo is past.* This imports not as if all were ended at Romes destruction and the rest precited ; but intimates specially the Turcs ruin : *For an Angel flying through midst of Heaven* cried, *Wo, Wo, Wo to the Earths inhabitants, by reason of 3 Angels trumpet yet to sound.* The first hapned by Saracens, the next by Turcs, as generally granted : whence those words (*the second wo is past*) are unanimously interpreted, that instantly after Romes ruin, and the German Empires revolution, the Turcs East Empire shal fal. *Behold, the third Wo comes quickly ;* all three fal on the Empire, but the last ensues.

Vers. 15. 16. 17

*The seventh Angel sounded, and Voices in Heaven said, the Kingdoms of this World are become the Lords and his Christs, who shal reign for ever.* Here begins the seventh or last plague poured on Babel, wherin the Evangelical Churches great joy is briefly described : becaus they hav got a good Head, Rome destroyed, Germany revolted from Popery, and the Turcs Empire ended. This joy is set out by John Rev. 19. as David reflects on it Psal. 93. 1. Psal. 97. 1. Psal. 99. 1.

Vers. 18. 19.

Rev. 19. 11 to 21

Rev. 16. 4. 7.

Rev. 20. 4. 5. 6.

*The Nations (Papists) were angry, and the wrath is come to cut off or destroy them.* This act is confirm'd by a duple sign : 1. Gods Temple was opened, and ther was seen the Ark of his Testament. 2. Ther were Lightnings, Voices, Thunders, Earthquake, and great Hail. The contents wherof are elswher explicated, whet the Son of God with Celestial Armies appear on whit Horses : but the Beast and Kings of the Earth are utterly destroyed. *The time of the dead to be judged, and that thou shouldest reward thy servans the Prophets, Saints, and them that fear thy Name, and shouldest destroy thoſ which destroy the Earth.* This Judgment is darkly described, being before calld the mystery of God, and uttered by seven thunders, which must not be written. This is also after rehearsed in Christs thousand yeers reign, which the Author declines to define, yet inclines to it.

*As in the second part of Apocalypſ, seven Judgments are given on the Roman Empire by seven trumpeting Angels in the ſecond Period ; so here in the third are described seven Plagues to be poured out by seven Phials on the ſame. The seventh at end*

end of the one thousand two hundred threescore yeers concurs with An. 1655. and fits up Gods wrath. The seven Plagues fel on the Politic State presaging its fal : but the seven Phials are poured on the Ecclesiastic too, declaring both their punishments. Thos began An. 395. but theſ under the ſixth Judg-ment, a little before the total final ruin. The seven Plagues pro-ceeded from the Lord holding a Cup of red wine, who poured it on his little Flock : but now the ungodly ſhal drink the dregs wrung out, as David denounceſ. Thoſe seven Angels with the seven Plagues, cam out of the Temple of the Tabernacle of the Testimony in Heaven : and one of the four Beasts (the Lion of Juda) gaſ the ſeven Angels ſeven golden Phials ful of Gods Wrath : the event or effect follows.

*I heard a great voyce out of the Temple ſaying to the ſeven Angels, Pour out the Phials of Gods wrath on the Earth : viz. Earths Inhabiterſ, who rejoiced at the Beasts Victory : or on the whol world, which wandred after the Beast, worſhiping both Beast and Dragon : ſo the Popiſh Empire is plainly un-derſtood.*

*The firſt poured his Phial on the Earth, and ther fel a noisome grievous ſore on the Men which had the Beasts mark, and them which worſhiped his Image.* Earth implies the whol Empires extent : but reſects on the peaceable part, and on the Beast coming out of the Earth ; which is the Pope and his Clergy : who prevail not by open Power, as the Sea-bred did by war ; but crept in filily and softly as graſſ grows out of the ground without nois or notice. This Phial was poured at time of Reformation : but when tru Profefſors oppoſed Papiſts, reproving their fal Doctrins and foul deeds : a noisome ſore of fierce wrath, hate, and enmity fel on the Men ſo marked againſt al Protestants, ſith they could not ſeduce them by words or wiles, nor ſubdu by the Sword.

*The ſecond poured his on the Sea, which became as blood of a dead Man, and every living Soul in the Sea died.* By Sea is pointed out the ten hornd Beast rising from the Sea, & his trou-bleſt ſtate ; which fel on al parts (ſpecialy Germany) with much bloodiſh : and al Men ingaged in the war through the Provinces, died in that Flood of waters.

Pſal. 75. 8. 9.

Rev. 15. 5. 6. 7.

Rev. 13. 3. 4.

Chap. 16. v. 1.

## The Revelation reveled. THES.VI.

Vers. 4.

*The third poured his on the Rivers and Fountains of Waters, which became blood. Waters, both in Scripture and among al Authors, signify Kingdoms : the Roman Empire is compared to a Bealt with ten horns, and to a City with streets ; but here to a Sea with Rivers, which are the Popish dominions : for the great VWhore sits on many waters : the Fountains are Kings with their Peers and Parlements : but how this Phial hath bin poured on Great-Brytaine, and the Head-spring becom blood stil sprouting out, is evident to al Men : but though thos that are the Voice or Trumpet in thos actions cannot be excused ; yet we must say with the Angel here, Lord, thou art righteous, because thou hast judged thus.*

Vers. 5.

*How France feels Gods wrath of the third Phial, and how much more it may, time wil discover. For they hav shed the blood of Saints and Prophets, and thou hast given them blood to drink, being worthy. This more particularly concerns France, wher such floods hav been shed within a hundred yeers last past : but how other Realms shal fare, time wil revele.*

Vers. 6.

*I heard another from the Altar say, even so Lord God Almighty, true and righteous are thy judgments. This voice cam from the Thyasterion, wher Martyrs Souls incessantly praise God.*

Vers. 8.

*The fourth poured his on the Sun, who had power given to scorch Men with fire. Most Expositors understand the Sun of Righteousnes, wherwith the woman is clothed : but this repugns the plagues poured on the Popish world or Earth, opposite to the Church-Heaven, Gods faithful Children, wherof the Lord Jesus is Head : so we must serch what Sun signifies elsewhere in the Apocalypſ. The Sun became black as sackcloth of hair : which imports the ruin of Imperial dignity in Hexthen Church-Heaven by Constantine.*

*The Suns shird part was smitten : that is, the old Empires small remaining splendor shall vanish.*

*An Angel stood in the Sun : meaning a potent Evangelical Prince gathered Forces against Papists. The City had not the Sun or Moon to shine in it : or needs no temporal Potentat to govern it. If we compare theſ texts with the Sun here, it must import the Supporter of the Popish State, who givs splendor and strength to al, as the Sun doth in Nature : for*

Rev. 6. 12.

Rev. 8. 12.

Rev. 19. 17.

Rev. 21. 23.

for he had power given to scorch Men with fire, even thos of his own side.

*Men were scorched with great heat, and blasphemed Gods Ver. 9.  
name, which hath power over thes plagues : but repented not to  
giv him glory. When the Sun or Supporter of Papacy shal ly  
down to rest, Gods wrath wil extremely blast Papists : the Lord Psal. 21. 9.  
shal make them like a fiery Oven ; yet wil they not relent to giv  
him glory, but blasphem his name stil.*

*The fifth poured his on the Beasts Seat, whos Kingdom was Vers. 10. 11.  
ful of darknes : and they gnawed their youngs for pain. They  
blasphemed the God of Heaven, but repented not. So soon as the  
ten hornd Beast rose from the Sea, the Dragon gav him his  
Power and Seat of residence, Rome, which he retained with the  
two hornd Beast, like Hippocrates twins, ever since, and reign  
over the Kings of the Earth : but now by the fifth Phial his  
Kingdom is darkned, yet not quit demolished or dissolved,  
which shal be doon at pouring out the last Phial.*

*The sixth poured his on Euphrates great River, and the water Ver. 12.  
was dried up to prepare the way of the East Kings. Euphrates  
signifies the Turcs which border on it : but drying up the wa-  
ter implies their ruin or overthrow, as the Prophets use that  
phrase Iсаi 19. 5. Iсаi 44. 27. Jer. 48. 34. Jer. 50. 38. Jer. 51.  
36. Ezek. 30. 12. Ezek. 31. 4. the drying up is a preparation  
to the great work which shal be performed at pouring out the  
seventh Phial : for as the red Sea was divided for Israel to pass,  
when Pharaoh pursued ; and Jordan dried up for them to go  
into Canaan : So here Euphrates is mysticaly dried (i. the Turcs  
destroied) to make way for the East Kings, meaning the Jews  
conversion. Next folows the seventh Phial, the seventh Angel  
sounded, the seventh plague (or third and last wo) fel on both  
Beasts which sit in the City sited on seven Hills, caled seven  
Heads ; the preparativs thus pourtraied.*

*I saw three unclean Spirits like Frogs com out of the Dra- Ver. 13. 14.  
gon, Beasts, and fals Prophets mouths : thes are the Spirits of  
Devils working miracles, which go forth to the Kings of the  
whol World, to gather them to the battle of that great day of  
God Almighty. Al three are Companions or felow Communi-  
ners, which stick close together ; and now at end of their reign*

# The Revelation reveled.

## THESS. VI.

Send abroad Agents or Ambassadors (crooking Spirits) which work miracles. For when *Rome* the Popes Seat, and *Turcs Empire* shal be suppressed, and Jews converted ; the Devil, the whol Papacy , and fals Prophet seing their end at hand, wil stir every stone, and send out their chief Emissaries to al Popish Princes, persuading them to raij war against Protestants in that great day of Almighty God. The time of *Constantins* subduing the Dragon and supplanting Idolatry, is calld the great day of Gods wrath : but this (when the Beast with fall Prophet are to be cast into a fiery Lake, and Dragon shut up in the bottomless pit) stiled the great day of God Almighty ; being before termed the time of the Dead that they shal be judged : but by the Prophets, Apostles, and Christ clyped *Cæsareochen*, That Day, which he spares to explicat.

Rev. 6. 14.

Rev. 11. 18.

Ver. 15. 16.

2 Cbr. 35: 24.  
25.

Ver. 17.

Eph. 2: 2.

Mat. 24. 28.

Ver. 18.

Behold, I com as a Thief : blessed is he that watcheth and keeps his garment, lest he walk naked, and they see his shame. He gathered them into a place calld Armageddon. This is the sudden pouring out of the seventh Phial and Plagues on the Papacy, for which Men are warned to watch : but the place of Papists Rendevous calld Armageddon (Mountain of Lamentation) alluding to the place wher good King Josiah was slain and much bewailed : which argues that Papists shal mourn for the illus of this war, as the Jews did for that direful defeat at Megiddo.

The seventh Angel poured his into the Air : and a great Voice cam out of Heavens Temple from the Throne saying ; It is done. The preceding Phials were poured on particular Places or Persons ( 1. On the Popish State and Religion in common : 2. On the Politic State by the German war : 3. On peculiar Popish Kingdoms and their Heads : 4. On a strong Pillar of Papistry : 5. On *Rome* City : 6. On the Turcs Territories) but this last universaly on the Air or whol Body, and Satan Prince of the Air with al his Spirits; becaus he is worshiped together with the Beast. At pouring out of which Phial, the time draws nigh foretold by Christ of his coming to Judgment.

There were Voices, Thunders, Lightnings, and so great an Earthquake, as was not since Men were on Earth ; so mighty and great, Here begins the Execution on the Devil and his Army,

my, with his Vicar and his Dependents; even on the whol Papacy and its Kingdoms. In the Air are heard terrible Voices, Thunders, and yellings of Devils: on Earth War and rumors of War: in al parts Tumules, Seditions, Insurrections, Massacres, and horrid Bloodsheds, such as never were heard of before.

*The greas City was divided into three parts, Rome City is spe-  
cified in the sixth Phial; but here the whol Papal State signified:  
which is shared among three Chieftains, typified by the triple  
Crown, the Dragon, Beast, and fаль Prophet: For thes gene-  
rals shal levy or lead forth the Battle, as ech severally raised  
their Forces before, and now join ready to fal on. But with  
what success? The Beast and fаль Prophet being taken, are cast  
alife into a burning Lake of brimstone; but the Dragon (Ge-  
neralissimo) shut up in the bottomless pit for a thousand yeers.  
The Curses of the Nations fel: that is, Idolatry, Sodomy, and  
other abominations practised under Popery are altogether abol-  
ished.*

*Great Babylon cam into remembrance before God, to giv her  
the Cup of Wine of his fierce Wrath. God sat stil long, seeming  
to take no notice of the Beasts blasphemy and tyranny: but  
when the prefixed time of fourty two months expired, remem-  
bers her, firs ful the Cup of Wine of his fierce wrath, and punis-  
eth after his demerits. Every Island fled away, and the  
Mountains were not found: viz. Al that depend on the Papacy  
(the remotest Iles and loftiest places by Land) shal fly away, va-  
nish, be vanquished, and seen no more.*

*Ther fel on Men a great Hail from Heaven, every stone, Ver. 21.  
about a Talent weight: and Men blasphemed because of this  
plague; for it was exceeding great. Ther great Hailstones denot  
Gods grievous punishments; the weight of a Talent, his hea-  
viest Judgments: yet Men ceased not to blaspheme his holy  
name. Here the Author ends his Explications; but answers  
fundry scruples, doubts, and difficulties emergent; which shal  
be curtly explained. In this deep dark discurs divers Objections  
occur, which wil require debate and resolution.*

1. Whether the Text not torted, but literally or tropically referred to the times, hath bin rightly unfolded? 2. Whether the Figures or Images which make thes mysteries obscure, be cleared Doubts.

c'eeded by other places of the Apoclyps and Prophets, from whom they are taken and applied to Things, as the Text and Times require ? 3. Whether what is past or now in acting, shoule be serched in the Acts of the Roman Empire, to see what may be more suitably applied another way, without disturbing the method or harmony ? 4. Whether the Text doth tel what is to be expected at end of Gods determined time, on the fourth Monarchy and Papacy ? viz. when the fourty two months or 1260. yeers expire.

Answer.

Hence riseth a main rub, whether the Epoche or beginning of thos 1260. yeers be rightly related to *An. 395.* at *Theodosius* death ? This is proved in the previous Prophetic Key, by certain characters or marks to be summarily repeated. 1. Because *Daniels* Epoche of 1290. dais falleth exactly on *An. 365.* when the Temples grand desolation hapned under *Julian* : so the 1260. must com 30. later *An. 395.* sith they shal end together. 2. Because at the Empires bipartition *An. 395.* the Roman Eagle got two wings, and the Barbarians broke in ; driving the Woman into the Desart, wher she must be fed three times and half, or one thousand two hundred threescore annal dais ; the period wherof falleth *An. 1655.* 3. Because the treading of the holy City (or Church) fourty two months, begins at that Invasion, and ends alike. 4. Because at that Invasion, the ten hornd Beast rose from the Sea, and soon clipped the Eagles wings : that in threescore yeers (*An. 455.*) al ten-horns or Kingdoms visibly appered. Hence Authors date the Prolog of the Empires decay at *Theodosius* death : and Ecclesiastic writers from St. Pauls words agree, That Antichrist shal arise, when the Empire begins to fal : *generatio unius, est corruptio alterius* : So *Tertullian*, *Irenaeus*, and many mo define. 5. Because the two hornd Beast (welt Antichrist) cam out of the Earth silently *An. 395.* when he assumed a primacy or preminence both in Civil and Spiritual affairs ; which he never before arrogated over other Churches. For *Aeneas Sylvius* (afterward Pope) writes, That til the Nicen Synod, smal respect was shewed the Roman See ; but every one lived to himself. In the third *Carthage* Council *An. 390.* a Canon passed, That the first Bishop shal not be stiled chief Priest or Prince of Priests,

Priests, but Bishop of the first See. For *Innocent*, first usurped authority over Princes and Prelats (as Presbyters wil hav suprem Magistrats submit to them like Sheep to their Shepherds) who Excommunicated *Arcadius* Emperor of *Constantinople*, and removed *Chrysostom* the Patriarch : busily beftirring to get a primacy over al African Churches. His successors (*Zosimus*, *Boniface* 1. *Celestine* 1.) attempted the like aspiring, as *Socrates* storied : but *Siricius* first forbade Priests to marry, which St. *Paul* calls the Dockrin of Devils. 6. Becaus the two WitnesSES at end of thos one thousand two hundred sixty yeers shal be subdued and slain, but two accidents shal befal after the seventh Trumpets sounding (*Romes* destruction, and determination of the secund Wo) so that haply the WitnesSES shal be raised (he flatters himself and his Brethren) before A. 1655. for final circumstances are not regarded in great Prophecies.

Hereto may be added som new Arguments : 1. St. *Anfius* writes, how the Gentils reported that St. *Peter* propheticid Christian Religion should dure but 365. years ; which he reputed a Heathen fiction : yet haply he predicted the continuance without interruption should be so long. For Christ at 30. yeers was baptizid and began his Ministry : which being added to 365. foretold by St. *Peter*, make 395. at which time Antichrist appeared, the holy City was calcitrated, the WitnesSES mourned, and the Woman fled, as is plainly prespecified. 2. That the 6000. yeers of the Worlds duranc from the Creation (equivalent to the six daies works, every day 1000. yeers) expire next yeer 1655. which he strangely strivs and strains to justify : but that Rabinical prediction is a frivilous fiction, and his computation a ridiculous distortion ; for that 6000. yeers fols short A. 1655. about 315. yeers by the best accompt. 3. The yeer of the Flood began A. M. 1656. which coacurs with A. C. 1655. compleat or 56. current ; when the Churches Enemies shal be destroied with fire, as the old World was by water : this indeed is a brat of many Mens brains, which haply Men shal shortly see dashd against the Stones. 4. The Roman Monarchy initiated when the Suns Eccentricity was greatest : whence Astrologers (*qui non nulla fides*) infer, that it shal

## The Revelation reveled. THES.VI.

shal end when 'tis least ; which som refer to last yeer 1653. but this bare guesse is *notum per ignitum*. 5. The Tures hav two Prophecies (to be read in the Author) touching their Empires expiring : that this young Achmet the secund (Son to *Ibrikim*) shal be the last Emperor. For surely strange alteratids hav hapned since *Achmetes* death A. 1617. who contrary to custom having three young Sons, caused his Brother *Mustapha* to succed, a precedent never known before : but he after nine Months reign deposed, and *Achmetes* eldest Son *Osmann* set up : whom the Janizaries strangled with his Wife and two infant Sons A. 1622. Next succeeded his Brother *Murad* or *Amurat* the fourth who died *Issuleff* A. 1640. and after him *Ibrikim* (or *Abraham*) whom the Janizaries also bow-stringd with his three Wifes A. 1648. but advanced his sole Son *Achmet* aged six (now twelv) years : who reigns at their devotion or disposing ; and is like to be the last, if such sopperies be worthy of faith.

### Inferences.

By al which premisses 'tis probable : 1. That the two Chro-nicisms character (1290. and 1660.) are incident to A. 365. (of *Julian*) and 395. (of *Theodosius*) as foresaid. 2. That the *Terminus a quo* of Daniels 1290. yeers, can be applied to no other then A. 365. when God blew up the foundations of *Jerusalem's* Temple. 3. That the Epoche of thos 1260. years, must be referred to A. 395. becaus both numbers necessarily expire together. 4. That the ten-horned Beast began from A. 395. til 455. becaus the Eagle got two Wings A. 395. and his ten horns appeared A. 455. 5. That in al Roman Histories, no year sates so semblably to al Characters as 395. Ergo we may stick to it and expect the event A. 1653. Specialy sith killing the two Witnesses eventuauly provs the thing. Som are shy to put a Period of thes Prophecies so precisely at A. 1653. but let such consider : 1. That the Angel held up his hand to Heaven and swore by him that lives for ever, it shal be for a time, times, and half, or 1260. yeers, and from the Temples abominable desolation to that time 1290. 2. That the Son of God lifted his hand to Heaven, and swore by him who created Heaven, Earth, Sea, and al things in them ; that time shal be no longer, or ther shal be no delay, nor any time interwined.

DAN. 12 7,11.  
REV.10 5,6,7,

BMS

But at the seventh Angels voice or sound of his Trumpet, the mystery of God shall be finished, as he declared to his Prophets. Rev. 2. 18.  
 These things saith the Son of God, whose eyes flame as fire and his feet like fine Brass. These things saith he that is holy and true, that hath the key of David &c. These things saith Amen, the faithful true Witness, and beginning of the Creation of God. Who then will not believe him? Such then according to Gods decree Antichrist shall rage or reign but three times and half or 1260. years (which terminat at end of A. 1655.) Let us look up and lift our heads on high, for our redemption draweth nigh. Rev. 3. 14.  
Luk. 21. 28.

Ob. Some Objections occur: such mere mysteries may not be pried into, specially of things yet to come; for divers deep Divines and solid Scholars have been lost in this labyrinth; Ergo it should remain as a book sealed till the event or accomplishment be reveled: as Christ to his Disciples curious question of Isaiahs kingdoms restauration answered, 'tis not for you to know the times and seasons which the Father hath put in his own power, much less for us. Act. 1. 6, 7.

Sol. The Apoclyps is full of dark deep mysteries, which will hid till the event detect them, by applying Histories to see or search the effects therein meant or mentioned, yet it follows not that we must lay it aside, and not inquire what is already accomplished or shortly to be expected; specially touching the time when the Chyches Enimies shall be destroyed and it restored to rest, for Daniel observed by Books what the Lord told Jeremy, that he would accomplish seventy yeeres in Jerusalens desolation: and John saith, Blessed is he that reads, and they which hear the words of this Prophecy, to keep the things written, for the time is at hand. Dan. 9. 2.  
Rev. 1. 3. This is a book of memorable Acts, which foretels what shall betide Gods Church and the Empire under which it subsists: being written to be read, and such stiled blessed as read it, for many things are already fulfilled, and by comparing thos past with the Apoclyps, we may the better desir what to look for yet longe to come: he that fardes to read, or is not versed in Roman Histories, nor knows how to distinguish Revolutions or Changes, but confounds Apocalyptic numbers, making many Epoches (wheras they synchronize, containing only Relatin and correlatiys) or carelessly

## The Revelation reveled. THES.VI.

sights the numbers as an arcane mystery; to such it remains a Book unopened full of obscurities : *Is qui nil dubitat, nil capit inde boni.* Men must dig Diamonds out of Rocks, and never be daunted or deterred with difficulty : many learned have mislooked for these causes .1. Most primitiv Interpreters apply things to their times which had no relation, and som modernists follow their steps (as wild Geese do their leaders) misleading others out of the way. Secondly, a right method is not used: for in the Apocalyptic things are orderly set, as they shall befall; the synchronisms following one another, and revolutions exactly distinguished; as Histories do in describing human actions and affairs: but too many Expositors pervert this course, thinking to set things as succeeding one another, which being Relata belong to the same time: Who place before Babylons fall what shall be after, not knowing where they stick, nor how to wind out. Thirdly, they confound the Civil and Ecclesiastic State, oft applying Monastic matters or Antichrists actions to Monarchie, and contrarily. Yet that the Revelation shall remain a Book sealed or shut up, repugns the very Text: for the seven Epistles were never sealed, the Lamb opened the sealed Book: the other was a little open one: and at end an Angel saith to John, Seal not the Prophecies for the times as hand,

Rev. 10. 2. 8.  
Rev. 22. 10.

Dan. 12. 4. 9.

John 2.4, 8, 9.

Now tho Daniel was bid to close his Prophecy, yet was it but til the time of the end: for it was unsealed after by Johns Revelation. Christ spak of times and seasons occasioned, that 'tis not for men to know what God conceals: as he said to his Mother, my hour is not yet come: yet soon supplied the Wine out of Water. Here we tak time in general, which is determined on Antichrists blasphemies and tyrannies, in what year it shall begin or end (which God hath reveled, as is shewed) not month, day or hour, which the Father keeps in his own power: So tho no infallible certainty in al circumstances can be had; yet many most pregnant conjects are prefined.

Ob. The chief Objection is, that al Divines and Statesmen set the period of the fourth Monarchy and Papacy at Christs secund coming either to reign a thousand years (as Chiliasm doth) or to judge al flesh (which Master Mede makes one day,

or time) but there is no certainty of confining the Catastrophe to A. 1655. Ergo 'tis presumption for you so to doo.

Sol. The Apocalyps mentions no such matter, but clean contrary : for upon Romes destruction great joy was heard in heaven, and the Son of God ( who at opening the first Seal went forth to Conquer on a whit Horse) appears again on the same, whom the Armies followed on whit Horses, clad in clean whit linnen. *These are Martyrs, who having whit Robes given them, cam out of great tribulation and washed their robes ; being called, chosen, and faithful.* Against them the Beast and Kings of the Earth made war : the issu wherof was, that the Beast and falt Prophet ( Empire and Popedom, or rather popisti Clergy and Pope) shal be cast alife into a Lake of fire burning with brimstone. *Rev. 19. 1. to 20.*  
*but the Dragon had Quarter, who is only fount or sealed up in the bottomless pit for a thousand years that he shoulde deceiv the Nations no more, nor excite them against the Church.* In the interim Gods faithful Children hav rest ; but the last judgment is described afterward : hereto agrees Daniel's Image representing the four Monarchies, till the stone smot it on his feet (which was not when the fourth began, for feet and toes were not then til the end thereof) and broke it in peeces, but the stone became a great Mountain or Kingdom (when al four Monarchies are grinded to dust) which shal break in peeces al the rest. *Daniel in this Monarchic Vision beheld till the Thrones were cast down, and the Antient of dais sat ( not for the last univerſal Judgment, for that is committed to the Son, but in particular over the Churches Enemies in the fourth Monarchy and Papistry ) which Daniel saw till the Beast was slain, and his Body given to the burning flame, and the power of the other Beasts cam to an end : for a term was set how long each should last : and the Saints that be given into the fourth Beasts hand ( so long as the Whore rides the Beast) *will* a time, times, and dividing of time : but at end of these three times and half, the judgment shall be, and his power totally abolished ; yet the World not destroyed : but al kingdom, dominion and greatness under Heavens given to the Saints of the most High ; whose kingdom is everlasting, and al dominions shall seru him. *Saint Paul's words* ( *The Lord shall destroy him* *Thes. 2. 8.**

# The Revelation reveled. TUES. VI.

Rev. 19. 11.  
&c.

with the brightness of his coming.) are expounded in the Apoc-  
lyps : but it seems the two judgments (ch. 19. and 20.) are  
different, and not reduced to one self time ; for one thousand  
yeers intervene, for the two great Guests (the Beast and false  
Prophets) are lodged in a Lake of fire and brimstone : but their  
Host the Devil associated to them a thousand yeers after at  
end of the World, when the last judgment is immediately  
held : Weigh al wel, and God giv thee wisdom unto Sal-  
vation.

Rev. 3. 20. 21.

Rev. 1. 3. 6. 8.

Rev. 22. 7. 14.

The Author intimats, that Christ shal com to destroy the  
Churches Enimies A. 1655. first, and bind the Devil in  
chains a thousand years ; at end wherof he shal judge the  
World : yet protestts he wil not presume to penetrat too far  
into the secret sublime mysteries, which he borows from Mi-  
ster Mede. He exhorts us out of the Apocalyps, to address our  
eggs and hearts to the Son of God : Who stands as done and  
knocks saying : If any wil hear my voice and open doore, I will sup  
with him and be with me : to him that overcomes will I grant to sit  
with me on my Throne : At I overcam, and sat down with my  
Father on his Throne. Blessed is he that keeps the sayings of this  
Booke Prophecy : vng blessed are they that doe his Command-  
ments, that they may haue right to the Tree of life, and enter the  
Gates into the City. To him which is, was, and is to come, the Al-  
mighty, he glory and dominion for ever, Amen.

Summary.

The sum of al his Explications is : 1. The last act of Refor-  
mation and secess of Protestants in Silvia Rev. 11. v. 2. The  
three years and half, when the Wicckies bodies ly in the street  
*Ibid* 12. 8. 9. 1. 3. The conuinçance of war in thos Kingdoms  
til the Martyrs innocent blood be avenged. 4. The sudden  
fall of the strong Pillar or Protector of the Papacy. 5. The exal-  
tation of an Evangelical Head or Protestant Patron. 6. A  
Reformation in Germany. 7. The destruction of Rome City.  
8. The end of the Turke Empire. 9. Rev. 13. 14. Rev. 16. 17. 18.  
9. The Jews Conversion 1645. 10. The Papists sedually to  
gather their utmost forces Rev. 13. 12. Rev. 19. 16. 11. The  
total ruin of al the Papacy Rev. 16. 18. 21. Rev. 19. 2. 20. 21.  
12. The fulfilling of Gods mystery Rev. 10. 7. Wheroy the  
Devil is shut up in the bottomless Pit. 13. the Son of God takes  
posseſſion of the Earth.

possession of the Kingdoms : the Church fares in peace and tranquillity : al which he write to comfort his afflicted Countrimen, and drawes al Chronicall tides to one Center of A. 1655. as the common gulf : which is a conjectural etcher, no certitudinal conclusion, wheron Men may rely. One yeer and half wil bewray the verity ne vanity therof : 2. Gods glory and Mens satisfaction : who must stil wait and watch ; but not sifc of such mrobs secret hidden Connells. The future contingents which he propoeth to be shortly expected A. 1655. are thel : 1. Romes final tain : 2. The Papistes total confusione : 3. The Jews conversion : 4. The Turkes Empires abolition : 5. The Charchers restauration : 6. Christis readvention : al which materialles he hath from Mr. *Wode*.

Neither of them handle the Lambs mystical mariage with Rev. i9. 7. his spiritual Spous : which Dr. *Preston* compares to civil carnal Nuptials in five respects. 1. As Parents consent is requisit in the contract : so God the Father hath freely given his Son to us, and us to him. 2. Both Parties make mutually consent to be wedded : so Christ the Husband (as the Man stil is Sutor, tho the Woman most needs it for hit perfection) first invites us to this match ; and the holy Ghost prepares our hearts to intrein it. 3. Both make a Covenant : Christ an everlasting one, to beslow himself and al that is his (salvation, remission of sins, grace, glory) on us; if we giv our selfs intirely to serv him. These are but the Espousals : 4. Then folows a solen union or celebration of Marage betwen both : which is doon in Baptism, when as we promiss in Wedlock to take ech other renouncing al other ; so here we vow by word of mouth or sureties, to forsake the World, Flesh, and Devil with al their Works, cleaving soly to Christ both in prosperity and persecution ; and keep our Souls chast to him, not prostituting them to unclean lusts or service of any Creatures. 5. The Nuptial consequents correspond in both, which is an inseparable union of hearts, and communion of goods : my Beloved is mine, and I his : what Christ hath is made ours, and our his : our debts becom his, as al his riches, righteousness, honors, and privileges ours by imputation. O what a blessed condition is it to say with the Spous in the Canticles, *I am my Beloveds, and his desire*. *cant. 7. 10.*

The Revelation reveled. THES. VI.

fire is toward Me? He feedeth me among the Lilles: O let his pretious Blood make my scelerat sins so whit as Wool, or as the Snow in Salmon. In this peece are mo tedious repetitions then in al the work es: which is doon purposly to make it more obvious or perspicuous unto every common capacity.

*Qua placuere semel, deicies repetita placuerunt.*

*Sunt paterfalla sacra mysteria magna Joanni:*

*Qua Deus in seculis efficienda doceat,*

To holy Job great mysteries were told:

Which to be doon in Times, God doth unfold,

*Medus vir celebris, nulli bonitate secundus;*

*Aribus, Ingenio, Judicioq; praeceps;*

*Qua q; revelavit mysteria magna Joanni*

*Christus, in illis sunt paterfalla libro.*

Mede was a rare Man, for goodness next to none;

In Learning, Wit, and Judgment cheif alone.

And what high hid things Christ to Job declared,

Are in his Apocalyptic Book explained.

*Mira brevi obvensione, Germanus predicas Author:*

*Si modo venturis est adhibenda fides.*

*Mira canit, qua anno simut efficienda propinquo:*

*Vix credenda tamen, dum paterfalla forent.*

Strange things, saith a German, shortly shal befal:

If faith to futures may be giv'n at al.

Wonders he tels, which next yeer doon must be:

Yet scarf to be beleevd, til cleer'd wee see.

THESIS

## THESES VII.

*Christ's regnum in terra:**Christ's millenar reign.*

**T**HIS is a very dubious dogmat or difficult debat, raised in the Apostles daie; which som Orthodox Fathers defended, but others decried and detested: the chief grounds wherof on both sides, shal be sincerely delivered, specialy from Rob. Baily a Scot on the Negativ, part, and Joseph Mede a most learned Divine for the Affirmativ. *Tres Tyrusq; mibi nullo discrimine agetur.*

Preamble,

*Cerintibus* a prime pestilent Heretic hatchd this Cockatrice, which *Papias* an Apostolic Man fostered, and *Justin Martyr* much favored: whos steps other primitiv Fathers (specialy *Lactantius*) mor or less followed: yet in after ages the Catholic Church and som Occumenic Councils condemned it. So it lay long buried in obscurity or oblivion, til som late Anabaptists and Independents their Allies raked it out of grav. Howbeit al Protestants rejected it since reviviton, til *Alsted* returning from *Transylvania*, renewed som parts of this poison; which *Piscator* (a Man more heady and humorous then judicious) swallowed: but they disagree in divers points, as Sectars use to doo. Thes laid the foundation, but Mr. *Archer* advanced the main fabrie: which Mr. *Burroughs* in his *London Lectures on Hosea*, pressid as a most comfortable Article of Christian Religion, to be instilled into the hearts of al tru Believers. Sundry other Sectators published or proclaimed it with Trumpets: who like Presbyterians, (which wherever they find Elders named, think ic rings a peal for their morty Disciplin) wwest the one thousand years mentioned by *David*, *Peter*, and *John* to Christ's millenar reign in person on Earth before or at the general Judgment, straining Scriptures to serv their turn.

Pedigree.

## Christ's Millenar reign. THES.VII.

Fiction.

*Cerinthus* to justify his invention, fathered it on St. John; as if Christ whispered it to his best beloved Disciple, not to be divulged for an Apostolic Tradition: nor is it probable, that if John received it as a secret, he would revele it to that vile Heretic; whom he so hated, that seeing him com into a public Bath, instantly left it, bidding his Disciples com off, lest the houf fal on them: which befel accordingly on *Cerinthus* and his folowers with som others, crushing them to death. That John imparted it to him, is a fond fiction: but whether he deli-vers it in the Apocalyps a grand question.

Positrons.

The Chilicists teach, that Christ in his Human glory shal com from Heaven into Palestyn (som say A. 1655. now at hand, or 1695. at farthest) wher the Jews from al parts shal resort to rebuild *Jerusalem*, and follow him as the tru Messias who is to reign with al his Martyrs and som select Saints raised from death, one thousand yeers before the general Resurrec-tion. During which *Millennium*, he shal go in person to subdue al stubborn Nations, except a few lurking in corners. Then shal the Church of convert Jews and Gentils liv peaceably from any Enemy and free from sin: without the Word, Sacraments, or other Ordinances in al Worldly delights; eating, drinking, getting Children, and enjoying al lawfull pleasures, til thos yeers expire, at end wherof the Infidels remaining in number-less Troops, shal besiege new *Jerusalem*: but Christ with fire from Heaven shal destroy them al, and immediatly descend to the last Judgment at general Resurrection of good and bad, according to their works. Master Burroughs in his Treatise calld *Moses choice* speaks thus: If the opinion be tru (which I dare not deny) of Christ's coming to reign a thousand yeers on this Earth before the last Day, ther are riches of glory prepared for the Saints here: els cannot I expound many places of Scripture, specifly *Rev. 20. 5, 6, 7.* The rest of the dead lied not again til the thousand yeers were finished, which is the first Resurrection: blessed and holy is he which hath part therin, on such the second death hath no power: but they shal be Priests of God and of Christ, to reign with him a thousand yeers: this is usually interpreted of rising from sin to Grace, and reigning with Christ for ever in Heaven: but cannot be the true meaning; for

for this reign must be before the Judgment day, sith Satan must be loosed at end of it. O then the riches of glory, which thos that suffer for Christ shal hav, being to be raised and reign with Christ! For 'tis said, *I saw Thrones, and they sat on them, and Judgment was given to them : and I saw the Souls of them that were beheaded for the witness of Jesus and Word of God ; which had not worshipped the Beast, nor his Image, nor received his mark on their foreheads or hands, and they reigned with Christ a thousand years :* so the more any suffer for opposing Antichrist, the more glory shal they have when Christ comes to reign on Earth, for I am confident he shal reign personally (\* I wil not say in his flesh as others aver, but spiritually.) far more gloriously then he hath doon : Thus he, but more plainly in his Comment on *Hosea*; yet he needs an Interpreter to shew, how Christ can reign personally, if not in the flesh, which is never separat from his person : or how far more gloriously then yeir, for he cam not first to reign. *The Goodwin trans-*  
*cends the Talmudists*, that at Christ's coming to reign, the Lion shall feed with the Kid, the Leopard and Lamb, Serpent and Child shal so sympathize as not to hurt one another : mans life shal be so long, as an hundred years old shal seem a Babe; with like fancies as fabulous Poets or Romanizers devise, but without divine warrant : only they are taken from the smooth Pen-man *Lactantius*, who being intoxicate with this concept thus descants. The Son of God shal com to judg both quick and dead : but when he hath abolisched wickednes, and restored the Saints to life, he shal liv with men and rule them righteouslly a thousand years : then those alive shal multiply infinite generations, exceeding *Methuselabs* age ; whos offspring shalbe holy and dear to God ; the rest to be raised, shal rule over the living as Judges, and al Gentils shal not be destroyed, but som referred to Gods victory, that the just may triumphantly subdu them in perpetual servitud, as the *Israelites* did the *Giborim*. At that time the Prince of Devils Author of evil, shalbe bound in chains a thousand years, when righteousness shal reign, that no hurt be perpetrated against Gods people : the just shal be gathered from al the Earth, and when judgment is ended, the holy City shalbe in midst of the Earth, wher God

Rev. 20. 7.

Rev. 20. 4.

\* Mark that.

L. 7. de divino  
pramio.  
A model of the  
Millennium.

## Christ's Millenar reign. THES. VII.

that abide with the reigning just, than that darkness be dispeld from the world, and the Moon that shine as the Sun never to be lessned; but Sun seven-fold brighter then now; the Earth that shew her fecundity, and bring forth fruit freely: the Rocks and Mountains that distil Honey; Wine shall flow from Fountains, and Milk run in Rivers. The World shall rejoice, and al Nature be glad, being manumised from the dominion of sin, impiety, and al error. Beasts shall not feed on Blood, nor Birds on prey; but al things quiet and amicable: Lions and Calves shall eat at the same Cratch, Wolfs shall not woorry Sheep, nor Dogs hunt, nor Eagles or Hawks doo harm: Children shall play with Serpents. Finally it shall be as Poets tel of the golden age in *Saturns* time, but they erred, because tru Prophets (to whos Eys divine Visions were presented as present) foretel future contingents as if they were already acted; which Prophecies when fame had spred, prophane men not witting why they were uttered, or when to be performed, thought them to be antiently accomplished, which yet could not be completed while Man reigned: but when wicked Religions are extinguished, and Sin extermined, then shall the Earth be subdued to God, and al thes things com to pass; yea men shall liv long and happily, reigning together with God. The Kings of Nations shall com from the Earths ends with gifts to adore the great King, whos name shall be reverenced and renowned to al People under Heaven, and al Princes bearing sway on Earth: so far this fine Orator; and with such confidence, as if he received it by special Revelation: but later Chilists are contrary to him, who say Christ's millenar reign shall anteced the day of judgment; but *Lastantius*, that Christ shall first Judge the World. Master Archer a most acut Lynx, but boldest Bayard of al (who shoots at blind mans Buts) conjects from Daniels words; *From the time that daily Sacrifice shall cease, and abomination which makes desolat be set up; shalbe one thousand two hundred ninny dais: blessed is he that waitis and comes to one thousand thre hundred fifty fiv dais;* this is forty fiv mo then one thousand two hundred ninety, and both Prophetic dais or yeers, thes (saith he) began under Julian Apollonius, who revived Paganism, and incited the Jews to rebuild their

their Temple : but God defeated it by an Earth-quake and Subterraneal fires, which cast up the foundations, as Christ foretold. So by his calculation the first sum (1290.) should expire A. 1650. now past : and the last A. 1695. 46. years hence. But if that shal clasp too, his Disciples like the Mahometans wil date it to a farther day. He hath another tring, that no Soul ever entered the third Heaven (no nor Christ, how then can he sit at his Fathers right hand ?) But a Celical or Elementar Paradise, as he promised the good Theef : nor shal any Saint go thither til the last Judgment pass. For Hel he saith al Christians hav erred except himself : for Hel wherto Reprobats now go, is not the place of fire prepared for the damned at last day ; but a temporar prison in the Air, Earth, or Sea to confine their Souls til the Judgment day : when they shal be sent into a most spatiuous Hel, containing al the created World ; or what ell is beside Gods mansyon. Lo the audacity and temerity of Sectists ! Who bear or boast as if they were inspired or of Gods Cabinet Counsil ; affecting novitieis tho never so falf, frivilous, or fanatical.

Thef great Clercs like *Arriss* and other learned Hereties, Refutation. mislead many ignorant Idiots, specialy in dark mysteries : but such squibs end in an *Ignis fatuus* of their fantastic brains, for they hav no sound proof that Christ shal reign on Earth a thousand yeers, but that the Saints shal reign with him in new *Jerusalem*, which is no terren place, but caled by Saint *Paul* Heavenly *Jerusalem* the City of the living God : and by *John* that great holy City, descending down from God out of Heaven ; prepared as a Bride adorned for hit Husband the Lamb.

The contrary Reasons are thef : 1. Christ ascended into Heaven, and shal com to judg the World : Ergo not to reign a thousand yeers before that day, for to say he shal descend to reign, and ascend after a thousand yeers to com again, is agaist the Scripture, which warrantes only two cominges. Master *Mede* to shun this *Scilla* fale into *Charybdis* of a strange singular crotchet ; making Christ's secund coming to judgment one continued act with his millesiar reign : becaus Saint *Peter* speaking of the judgment day and perdition of ungoly men,

## Christ's Millenar reign. THE. VII.

2 Pet. 3. 7. 8. subjoyns immediatly or interruptedly, that one day with the Lord is as a thousand years, and a thousand years as one day, which he saith is meant precisely of that particular day, but the same Apostle elsewher saith, God shall send Jesus Christ, when the times of refreshing shall come, whom the Heaven must receive till the restitution of all things, as he hath spoken by all his Prophets. This time of refreshing and restitution Chiliasm conceiv to be his millenar reign: for they say none but Martyrs and som privileged Saints shal partak the first Resurrection: which is such a singular prerogativ, as Daniel could not obtain it but by special promis; but it shal be when the Jews refreshing by Christ's presence shal com, viz. at the general Resurrection.

Act 3. 19. 20. 21.

Dan. 12. 13.

John 14. 2. 3.

Eph. 1. 20.

Psf. 110. Ps. c.

2.

1 Thes 4. 16. 17.

Luke 17. 21.

3.

4.

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For Christ saith, I go to prepare a place for you, I wil com again and receiv you to my self, that wher I am, ther ye may be also: this plainly provs, that he wil com back but once at last day, to tak his Disciples with him into Heaven, not to dwel with them here a thousand years or for ever. Saint Paul saith, God set Christ at his right hand in Heavenly places til the last day: so David. Sit at my right hand til I make thine Enimies thy footstool; which shews he shal not com thence til al is subdued to him at last day. See Psalm 110, 'tis short, but expounds four chapters of the Apocalyps (16. 17. 18. 19.) clearly.

2. Al the godly or elect at Christ's secund coming shal immediatly rise to glory upon sound of the Trumpet, and thos then living shal be caught up in the Clouds together with them to meet the Lord in the Air: Ergo he coms not to reside with them, but to carry them with him for ever.

3. Christ saith his Kingdom is not of this World, but the Kingdom of God is within you, that is Spiritual, not Terren or Temporal consisting in worldly Pomp, Power, Pleasure, Armies, Victories, Slaughters, Triumphs, or such carnal courses as Chiliasm conceiv or vainly confide.

4. The Church Militant is a amixd multitud of good and bad, as a draw-net; which needs the comfort of Gods Word, Sacraments, and other Ordinances: having Christ the high-Priest incessantly interceding in Heaven on their behalf,

half, as Scriptures speak : *Ergo* it shal not consist a thousand years sole of Saints ; which need no ordinary helps, as they dream.

5. None know the day of Judgment nor direct time of it, no not the Son of Man : but if Christ shal reign on Earth one thousand years before it ; any Man can then tell it wil be one thousand years after.

6. *Jerusalem* shal never be restored, no more then *Sodom* or *Sassaria*, as the Prophets inform : but eternal life in new *Jerusalem* is the reward of just Men at last day, as St. Paul tells : *Ergo* none shal reign on Earth with him in a rehauilnew *Jerusalem*, much less he with them here.

7. Antichrist is to be cast alive into the Lake burning with Brimstone at the Lambs mariage, which shal be celebeat with his whol Church of Elect (not part) at the general Resurrection. *Ergo* he shal not be totally destroyed til last day, as is shewed.

8. The reward of Mattyrs is eternal life in Heaven : *Ergo* not temporal on Earth a thousand years ; but their Souls according to Chilists are in wors condition then other Saints, which stay behind that space to enjoy the beatific Vision, while they grovel below, and return to bodies that eat, drinck, sleep, and delight in carnal things ; not like Christ's glorious body, nor thos immortal ones promised to the Faithful, which must needs be irksome to them.

9. The holy Martyrs Souls rest under the Altar in Heaven, til their Brethren be fulfilled : *Ergo* shal not return to reign here a thousand years. *Archer* seeing how absurd 'tis to bring back Souls til last judgment, rovs at random, that no Soul shal enter the third or highest Heaven til then, but abide in a sublunar Paradise with *Enoch* and *Elias* ; yet how knows he their Mansion is sublunar, or esn that be under the Altar ? To salve which scruple, he frams a new Moon-calf model of Heaven, Hell, and Paradise after his own Pythagorean Noddle.

10. Antichrist is to continue til the last day of Judgment : *Ergo* he shal not be fully or finaly abolished before thos thousand years commencement, as Chilists say ; who agree not together

Ezek. 16. 53.  
Amos 5. 3.  
2 Tim. 4. 6.

Rev. 19:  
Rev. 7. 10.

8.

Rev. 6. 9.

10.

ther, whether thos Saints during the *millennium* shal beget children, as others then living must multiply incredibly, nor how al shal be sustained with food and raiment, whether miraculously or by industry? Such are *Sphynx Riddles*, and many mo Reasons may be alleged, but let theſ suffice. Now to answer their arguments, the chief arrows in their quiver follow: who like al other Sects and Factions, cul opt the obscureſt places of Scripture either misunderſtood, or misapplied, or misinterpretēd, putting their own ſenſ on them; which shal be ſincereſy ſcanned.

*Rev. 20. 4, 5.* Ob. To begin with their beſt Basilic of battery: Saint John faith, *I ſaw the Souls of them that were beheaded for the wiſnes of Jesus, who lived and reigned with him a thouſand yeers, but the rest of the dead lived not again til thos yeers were finiſhed, this is the firſt Resurrecſtion: Ergo they ſhal reign ſo long.*

Sol. The Apocalypſ is a moſt miſky miſtical Prophecy, and this the darkeſt part: which treats of the Resurrecſion only obiter or occaſionaly; wheras firſt Resurrecſion in al places ell is ſpiritual of the Soul from the grav of ſin to Grace; and the very words apply to the Souls (not Bodieſ) of thos that were beheaded, for holy Writ hath no firſt Resurrecſion of the Body; but we muſt ſeek the tru meaning wher Resurrecſion is purpoſly handled: and muſch more is here included or intruded in the premisses then the concluſion can bear, for no Ey able to pierce a Milſton, is able to eſpy Earth in al the Context, nor that Christ ſhal reign with the Martyrs, but they with him: to the tru meaning of the words, the very next muſch conduce: *They ſhal be Priests of God and Christ, and ſhal reign with him:* Now his Prietheod is ſpiritual as his Kingdom; ſo al Christians are Priests, but not to offer bodily Sacrifices; and al Kings but not to rule mens temporal ſtaſts: ell ther would be more Kings then Subjects in thos thouſand yeers, ſith not only the Martyrs, and a few privileged Saints; but al the godly (miſſions of miſſions that muſt be born in that ſpace) muſt reign as Kings, nor can it in any property of ſpeech be applied to Chrifit's perſonal reign on Earth, ſith 'tis eternal not to be measured by time: but if it be referred to his regal office of Mediator, that is far longer then a thouſand yeers, for if al his Monarchy past from

from his byrth til now (1654 years) beent off, which repugnes al Scripture, sith he sitis on Davids Throne ruling his Church as King, yet the future cannot be confined to so short a scandle, sith Iudry secular Stats, Signories, or Sovereaignties hav lasted far longer; hence master Archer makes the *millenium* the evening or last daun of his personal reign, contrary to master Mose, assyning to the morning many mo; as if Christ by his omniscience and opening the Books of every Conscience, cannot dispatch Judgment in a moment, but must imploy thousands of years, as men will presum to appoint him. Saint Paul hath three parallel phrases; *If Children then Heirs* Rom. 8. 17. *of God, and joyn特 Heirs with Christ:* *if we suffer with him, that we may be also glorified together:* here we are Heirs, Sufferers, and glorified with him; yet none imply his personal presence with men here, but our spiritual communion with him in Heaven; the case is semblable of this Millenar reign which is meant mystically and metaphorically of the Saints eternal reign with Christ; this is the King-key of al the Fabric, and therfore so amply answered.

*Ob.* Daniel saith many (not al) that shal sleep in the dust of Earth shal awake: som to eternal life, and som to shame and everlasting contemp: but al shal rise at last day: Ergo this is meant of the Millenar reign had real first Resurrection of Martyrs and som special Saints to Earthly glory.

*Sol.* He had need of cleer Crystal Spectacles or *Galians* great perspectiv who can see such a meaning: for the Prophet speaks soly of the last Resurrection, which Martyrs shal not partake, as Chiliauts teach; now the wicked of the first, til thos one thousand years end: The Word (many) so hothly prested, provs not that al shall not rise at once; but that thos which rise shal be many. So Dr. Deadas sensibit not so abt Original: the malitid of them that sleep in dust shal awake. For al and many, are oftmes Synonyms signifying the same, as several subjects prompt and plaine preachers prov.

*Rept.* Daniel 12, the wise shal shine as the Firmament, and Saints as Stars: but at last Resurrection they shal shine as the Sun: Ergo he means the first.

So he expresseth no absolute comparativ glory of saints: signall

Christ's Millenar reign. THES. VII.

As St. Paul saith, *ther is one glory of the Sun, another of Moon and Stars : so is your Resurrection.* Nor doth it follow that such are said to have so much glory here, may not be said elsewhere to have more. Shall the Saints' Bodies during those one thousand years shine as the Firmament and Stars ; yet eat, drink, sleep, go to wars or worse ? Surely so great glory cannot sort or suit with such solidity.

Repl. The first Resurrection is promised to Daniel as a prime privilege (*Thou shalt stand in the lot at end of days*) but the last common to all : Ergo &c.

Sol. This inference is improper and impertinent : for Mr. Arber holds now at the Godly that partake the first Resurrection so well as Daniel : nor is any sound reason to includ him rather than Moses or David. The truth is, no Resurrection is ther imported ; but a free promise, that Daniel shall live in peace and prosperity (as he did) all days of his life till the end. So bold are Sectists to scriue Scriptures and seduce Idiots.

Ibid. v. 11.12. Ob. *Daniel saith from the time daily Sacrifice shall cease and abomination which makes desolate be set up ; ther shall be one thousand two hundred days : blessed is he that comes to the one thousand three hundred thirty five days.* Mr. Arber taking years for days (as is usual) makes them to begin under Julian Apostata, who invited the Jews to reedify their Temple, till not a stone was left on a stone : so by his comput, the first sum (1290.) completed A. 1650. the last A. 1695. as he presumes.

Sol. In this confident assertion no part is sound, for what warrant hath he to take years for days ? Yet so writers use. Or what reason to begin them with Julian ? Indeed he opened Pagan Temples and set up Idolatry : but caused not the Jews daily sacrifice to cease, but desired to promot it, had not God prevented, nor erected any abomination in Christian Churches. Daniel designs only two times, when fallen sacrifice shall be put down, and abomination set up : as by Antichrist and Tyrants, not so late as Julian : not is the Earthquake story authentic, but application to Christ's prophecy most audacious : such as intended to Tyrran's time, as the Text plainly provs. Daniels words declare the short durance of Antichrist's desolation ; v.g. a time, times, and half : which is three years and half, or 1290. simple

simple dais : and from it, till a plague shal fall on his Person  
45. mo (1335.) which betidde precisely to Antiochus (as  
the Maccabees and *Josephus* testify) but nothing to Julian.

*Ob.* David saith, *when the Lord shal build up Sion, and his* <sup>Psal.</sup> *glory appear : Ergo Ierusalem shal be rebuilt by God, and*  
Christ reign gloriously ther.

*Sol.* This is to snatch at shadows or semblance of words: but  
the Text treats of *Babylons* captivity, and the Saints earnest  
longing to see *Sion* restored ; which is promised that the Lord  
shal get glory by it : but of *Ierusalem* rebuilding or the Lords  
appearing ther in glory ; no gry guidem nor ground.

*Ob.* Peter saith, *The day of the Lord wil come as a Thief* <sup>2 Pet. 3.10.13.</sup>  
*in the night : in which the Heavens shal pass with a noise, and Elements*  
*melt with heat, the Earth with al Works therin shal be*  
*burnt up.* Natibless we according to his promiss, look for a new  
Heaven and Earth wherin dwells righteousness : Ergo al old  
Creatures shal be consumed with fire, and new substituted  
for the Saints use, far more glorious and righteous ; as som  
presum to model.

*Sol.* Several Sects diversly and dangerously distort this Text :  
but the Apostles answers som Scoffers which ask, *Wher is the*  
*promiss of his coming ? Not to reign one thousand yeers (as*  
*Chiliasts fondly imagin) but to judg al flesh,* as is evidently  
expressed : which is after thos one thousand yeers, or at last  
end of them. Yea many words (*That day wil come as a Thief,*  
*in which the Heavens, Elements, and Earth shal be burnt up*) <sup>2 Thes. 3.7, 8.</sup>  
clearly convince Christ's coming to Judgment : the last words  
wheron they most rely (*A new Earth wherin dwells righteousness,*)  
as if they cannot mean the Judgment day, becaus no righteous  
Men shal then dwel on Earth : the Original runs, we in  
whom righteousness dwels, look for a new Heaven and Earth.  
For the habitation of righteousness refers to just Men, who ex-  
pect the performance of promiss : but if they be read as we  
translat : righteousness relateth only to the Heavens (*in quibus*  
*Cælio, not in qua Terra*) fith one Pronoun respects not both  
Substantivs, as *Ianuus* observs. Yea *Archer* agnizeth, that no  
righteous Soul is to inhabit Heaven in thos one thousand  
yeers, nor any after within the verge of created Heaven ; for

al that space shal be Hel as he holds : so al tends nothing to a Millenar reign.

*Isaiah 65. 17,* Ob. *Isaiah saith, I creat new Heavens and a new Earth : but the old shal not be remembred nor com to mind. They shal build houses and inhabit them, plant Vineyards and eat the fruit of them ; for my elect shal long enjoy the works of their hands : but thef things cannot be doon after the last Judgment : Ergo &c.*

*Sol.* The Prophet means not, that after Heaven and Earth is burnt or new created ; Men shal build or plant : but Mr. Burroughs expounds it by a Metaphor, that God in later daies shal doo such glorious things for his Church, as if he made al new : which is far from burning the old, being no more then what Peter brings from *Joel 2. 30. I wil shew wonders in Heaven and Earth ; Blood, Fire, and pillars of Smoke :* which was accomplished at *Pentecost*, when the holy Ghost descended. Nor more then that in *Haggai 2. 6. Yet tis a little while, and I will shake the Heavens, Earth, and Sea :* which was performed at Christ's first coming, and the Apostles preaching to the Gentils : wherof *Isaiah* speaks in the cited chapter, as St. Paul expounds the first vers. *I was found of them that sought me not :* but to interpret it of his secund coming, wil make the Jews suspend their faith, till those promises of building and planting be fulfilled.

*Heb. 2. 5, 8.* Ob. *'Tis said God hath not subjected the World to com to the Angels ; but now we see not al things put under him : Ergo Christ is to hav al put under him. This is not yet doon at his first coming, as the Words are cleer : nor shal be in the life to come, for then he must resign the Kingdom to his Father, so by consequent it must be executed during his interstital Millenar reign ; when he shal triumphantly subdu al and al sorts of Enemies.*

*Mat 28. 18.* *Sol.* The World to com ther meant and mentioned, is the time of the Gospel, which was not ministred by Angels like the Law on Sinai, but by the Son of God ; this new world differed more from the old then the Earth after the Flood from it before, and began at Christ's first coming, but manifested at his Resurrection, when al power in Heaven and Earth was given him,

him, being set above al Principalities : yet the full accomplishment is not til last day, when Death, Hel, and Satan shal be made his footstool. Al this cannot be verified of the interstitia *Millennium* : for yet that inchoats, many things must terminat, which cannot be subjected, nor his chief Enimies subdued, sith Death shal stil hav dominion ; Satan only bound in the bottomles pit, not cast into the burning lake, and Hel not utterly trod under foot.

*Ob.* Jeremy saith, *They shal say no more the Arc of the Lords Covenant, nor shal it com to mind or memory : then they shal call Jerusalem the Lords Throne, and al Nations shal gather to it, nor shal they walk after their heares imaginations :* Ergo al past things shal be forgot, and *Israel return to Jerusalem* which shal be a Throne of Glory, and al Nations joyn to them : al which can be fulfilled at no time sav in thos thousand yeers.

*Sol.* The old things to be forgot are lawish Ceremonies, not Gospel Ordinances : the Arc and Temple were by Christ's first coming removed : the walking of *Juda* and *Israel* together, with the Nations conjoyned, imports the caling of Jews and Gentiles to the tru Church Heavenly *Jerusalem* : For so faith *Isaiah* ; *It shal com to pass in the last dais, that the Lords house shal be established in the Mountain top, and al Nations shal flow to it : for out of Sion shal go a Law, and the Lords word from Jerusalem.* The last dais were the Apostles times, who from *Sion* and *Jerusalem* blew the Gospels Trumpet to al people : as *Jeremy* speaks ; *I wil giv you Pastors according to my heart (Christ and his Apostles) which shal feed you with knowledg and understanding.* The walking after Gods heart implies no freedom from sin, but a state of grace, wherin God givs new hearts and writes his Law therin. their main ground (that *Jerusalem* new built shal be a Throne of Glory, being before but his footstool) is a groundless crochett, for *Sion*, *Jerusalem* and the *Arc*, are cal'd in the old Testament not only Gods footstool, but his Throne; and in the new Testament not only his Throne, but footstool. Thus like other Sects they sens the Scripture literally or tropically as they list.

*Ob.* Daniel saith, *In the dais of thes Kings God shal set up a kingdom never to be destroyed ; but shal stand for ever :* Ergo

## Christs Millenar reign. THES. VII.

Christ shal hav an everlasting kingdom , and *Jerusalem* enjoy endless joy on Earth.

*Sol.* What a pretious inference is this? so Preachers quote Texts, and people turn their Bibles, but may go beyond Seas to seek their glosses. *Daniels* everlasting kingdom is meery spiritual and celical, as the Angel said to *Mary*, *The Lord* shall give him his Father Davids Throne, and he shall reign over Jacob for ever : This kingdom for the matter is everlasting, being the Glory which the Saints shal enjoy for ever with Christ in Heaven; but for the maner of administration, he shall resign it to the Father, when the work of Redemption is perfected: but no Millenar Earthly kingdom as they dream.

*Rev. 19. 13.*  
*14. 15.* *Ob.* Saint John saith, *He was clothed with a vesture dipp'd in blood* : Ergo Christ shal slay his Enimies and embray his vestments in blood, that none shal be left to trouble the Church during that Millenar reign.

*I/ai 63. 1. &c.* *Sol.* So they say, but the next words speak contrary : for his Armies in Heaven (not on Earth) folowed on whit Horses, clothed in fine whit linnen, not bloody : yea his war-weapon is a sharp sword out of his mouth, not in his hand : Who shall rule the Nations with a rod of Iron, and tread the winepress of Gods wrath. In a word, thes bloody battles are not ascribed to Christ literally, as appears by a parallel place : *Who is this that comes from Edom with died garments from Bozra?* meaning Christ by reason of the slain Edomites, when in property of speech he had no body or bloody raiment, being seven hundred yeers before his byrth.

*Rev 21. 23. 24.* *Ob.* Tis said the City had no need of Sun or Moon, and the Kings of the Earth bring their glory to it : Ergo *Jerusalem* ther meant shal shine in great temporal glory, and terren Princes be subdued to it at Christ's coming to reign a thousand yeers.

*Sol.* Indeed Heavenly *Jerusalem* is ther meant, and al such places or pasages are Allegorical, to shew the Churches condition on Earth, and Saints state in Heaven : which is elswher exprefled by Metaphors of gold, pretious Stones, Fountains, Fruits &c. but to interpret them literally of any City on Earth, is like the Athenien Dotard, who deemed every ship that cam into the Harbour to be his own,

*Ob.*

*Ob.* Zachary saith, *hee that is feble among them at that day, shall be as David, and Davids house as God : I will seek to destroy all Nations that shall com against Jerusalem : Ergo the Saints who are to reign with Christ shal excel in glory, and he wil destroy al Jerusalems Enimies.*

Zech. 12. 8, 9.

*Sol.* Excellent inferences : *Ergo Potlid.* The Prophet plainly speaks of gifts poured on al Saints of the new Testament by the spirit of supplication, which makes the least of them like *David*; yea greater then *John Baptist*, as Christ declares : but what is this to earthly *Jerusalem*, or Chilias Mathematical Kingdom ? Surely ther is no soundnes in it nor semblance for it in al Gods book. Other places are heaped up, which like Bay leafs cast into fire, make much crackling in Pulpits and Pamphlets : but if al the former be shadows, the rest wil vanish into vapor.

Mat. 11. v. 11.

*Ob.* The word Day in Prophetic phrase or Hebrew Idiom signifies som space of time, not simply twelve or twenty four hours : as the day of tentation in the Wildernes is fowry yeers long : the Day of Babylonish captivity seventy : Giv us this Day our daily Bread, purports our term of life, and 'tis sometimes used for Eternity, this day shalt thou be with me in Paradise : *Ergo* the Day of Judgment is to be taken in the same sens.

*Sol.* The antecedent is granted, and consequent shal not be denied : for none can tel how long that Judgment shal last, specialy fith time shal be no more, as the Angel swore. Yet Mr. Mede makes it a continued act with the reign of just one thousand yeers. For as Rabbi Elias confines the Worlds continuance to 6000. years : so he puts the *Millennium* of Chilias glorious reign, to be a periodical consummation of al things, when shal be a Sabbath of Eternal rest. Why then doo common Chilias assign one thousand to that reign, either before, at, or after the Judgment day ? Let them render a reason of the one and the other wil soon be resolved, why Day implies a larger space (more or less) then twenty four hours : because al time to God is but as a Day to Man. In the interim many puzzeling questions may be proposed to them.

1. Whether the holy Martyrs and chosen Confessors to come <sup>Interrogat.</sup> with

with Christ, shal multiply their generations in subordinat successions, like the Saints then living here? If so, then must they marry and giv in mariage, which scarsutes or sorts with glorified bodies.

2. Whether thos then living shal surviv al thos years, and not tast of death; but be only changed at last day? If so, then shal they exceed Methusalah and al the Protopatriarchs in longevity.

3. Whether their Progenies shal be al elect vessels, being none of *Gog* and *Magoggs* race which are to be destroied both Bodies and Souls? If so, then is Christs Flock no little Fold, sith their Ofspring wil multiply incredibly in one thousand years.

4. How so many millions of millions can be maintained; whether miraculously as *Elias* was, or by industry as al others? If so, then must every particular person provide for himself, sith al servitud wil be castaired.

5. Wher such numberless multitud shal inhabit, whom the Earth can hardly contain, much less sustain? Whether al must cohabit in new built *Jerusalem*, to eat and drink at Christs Table, wher Infidels shal assiege them; or scatteredly abroad wher they shal be subject to the Enimies swords? Whether they shal be invulnerable and incorruptible to slay thos with whom they wage war, yet never be hurted? How they shal liv so gently with al sorts of Serpents and wild Beasts, yet hold hostility with Men? Lastly how the natures of al Animals shal be so miraculously Metamorphosed, as not to fear Mans face, nor to feed on prey; but al liv familiarly one with another on the same foods? Beside sundry such scruples touching eating, drinking, sleeping, voiding excrements, and other works of Nature simply in themselves sinless. Happily they wil answer with a vulgar Proverb. *One Fool may ask no questions then many wise men can resolv*: therfore let this by businesse be buried in silence, lest they sting my long ears,

*Stulte, cave quid agis : noli irritare Crabrones.*

Fool, what thou doost take heed,  
Stir not the Hornets breed.

Be wise or wary : too many such nests are roused already, and mo wil be, when thou ministrest more matter of wrath by future provocation.

Mr. Burton and som of his Brethren, allege a few Fathers to countenance the Chiliastic caus: yet no Sects so much slight or scorn the Antients as they: but infinit authorities may be mustred to the contrary, were it not lost labor. For deaf Adders wil not be charmed, nor self wedded Sectists informed or reformed. Such as desire to know the primitiv Churches verdict herin, may consult St. Austin E. 20. de Civ. Dei, and L. Vives commentary: but let al wise sober Christian's reject such vain doctrins or delusions, which tend not to amend maners, or sav their Souls: expecting with patience our blessed Saviours secund and last coming in the Clouds to Judgment, not to a temporar reign (to begin A. 1650. 1655. 1695. or ad Grecas Calendas) being stil prepared like wise Virgins with oil in their Lamps to meet the Bride-groom, and sing St. Johns Epithalamion: *Even so come Lord Jesus: the grace of our Lord Rev. 22: Jesus Christ be with you, Amen:* which being the last per close of holy Bible, shal be the final upshot or Catastrophe of this harsh Scene: sav a Supplement touching their cheif Coryphees, Mr. Mede, who is much more cautious and curious (tho alike veracious) then the rest: Therfore his scattered speculations shal be carefully collected and faithfully presented to public examen: whos principal proofs are almost al answered plenarily in the premisses.

Mr. Mede.

1. The Millenar doctrin was so general in the next age after Apostles, that *Just. Martyr* saith both he and all Orthodox believed it: yea *Irenaeus, Tereullian, Lactantius, Cyprian* and others defended it from St. Peters words, *One day with the Lord is as a thousand years*: but it was soon decried or discarded, being not rightly understood, or corrupted in som circumstances, which drew Men diversly into Factions: so that the Antichilisists being pressed with pregnant proofs from the Apocalyps which they could not answer, suspended that Book from the Scripture Canon, til they found shifts of a spiritual and corporal Resurrection, and other such to elude thos places, and then allowed it.

## Christ's Millenary reign. THES.VII.

2. *Justin* in his Dialog to *Trypho* a Jew speaks thus : You ask, whether we seriously confess *Jerusalem's* restoration, and expect the gathering of Israel with their Tribes, Patriarchs, and Prophets ; or grant it only to gain us ? I answer, That many pious Professors, with my self, sincerely assert it, but others not so Orthodox deny it : For som prophanes Atheists and Heretics (who blasphemed the God of Abraham, Isaac, and Jacob, saying ther is no resurrection) gainsay thes things : but we know and beleev both a Resurrection of the Body, and a thousand yeers reign in *Jerusalem* ; which shal be reedified and enlarged, as the Prophets testify. *Isaiah* saith, *Thor shall be a new Heaven and Earth, the daies of my People are as a Tree of Life.* Which last words plainly point out the thousand yeers : For God said to *Adam*, *In that day thou eatest of the Tree, thou shalt dy* : but he did not accomplish a thousand yeers. We also know that saying one day is as a 1000. years, to be to the same purpose. For a certain Man, with us called *John* (one of Christ's twelv Apostles) prophecied by Revelation, that Christ's faithful Members should fulfil thes years at *Jerusalem*, when the last Judgment and general Resurrection shal be of al jointly together : *Ergo 'tis no new Opinion.*

*Isai 2. 11. 17.*  
*Psal. 90. 4.*

3. The Rabins say the World shal dure six thousand years as it was created in six daies) & the seventh thousand shal be the great day of Judgment or reign of Mr. flesh. So *R. Meirina* : the World lasts six thousands years, and in one it shal be destroied : of which 'tis said, the Lord only shal be exalted in that day : *David saith a thousand years in thy sight are but as yesterday* : which later Rabbins understand of the great general Judgment to be a thousand yeers, and then ensues an eternal Sabbath : but they differ (as Christian Sects doe in divers dogmatis) at what *Millennium* this day shal be. The School of *R. Elias* makes the Judgment day the last *Millennium* of their six thousand : but others assign a seven thousandth for that day. Menes *St. Jerome* chegeth Chiliasm with Judaism, as a chief brand of errore : yet to hold their Opinions in the Tenets (as of Paradise, Gehenna, the World to come, &c.) is not culpable ; no more then to maintaine the Trinity with Papists : but to reject al wil harden and exasperat them. The 92. Psalm is intituled, *A Song for*

for the Sabbath, wherin is nothing but rest : so Tradition agree, that as every seventh year is a time of releas, so the seventh Millennium shall be the Saints rest or reign, & the worlds releas.

4. Christ's coming is immediatly to folow Antichrist's confusion : and the seventh Trumpet with thos thousand years, and other appendent Prophecies, forego the great day of Judgment which the Jews so much celebraz, and Christ with his Apostles commemmorat. This is no shott space of hours, but of many yeers in Hebrew dialect ; circumscribed with two real Resurrections, as peculiar precincts. Which day begins at the morning Judgment of Antichrist, and other the Churches Enemies then alife, by the Lords glorious appearing in flames of fire ; but ends at the general Resurrection and Judgment after the thousand yeers reign : when Satan shall be loosed a short space, and the wicked cast into Hel tormentz ; but the Saints translateted into Heaven to reign with Christ for ever. This St. Peter calls, *The day of Judgment and perdition of ungodly Men*: adding immediatly, Beloved, be not ignorant that one day (ther newly named) wch the Lord is at a thousand yeers : avertly intimating, that the very Judgment day shal be a thousand yeers ; when he and his Brethren the Jews look for new Heavens, and a new Earth, wherin dwells righteousness according to his promiss. When was this promiss (being before John saw the Apocalyptic Vision) except in Iсаiah ? *I creas new Heavens and a new Earth, and the former shal not be remembred or com into mind.* Again, *As the new Heavens and new Earth which I wil make, shal remain before me ; so shal your seed and name remain*: which is a main evidence how God wil rebuild it.

*2 Pet. 3. 7. 8. 13*

*Iсаи 65. 17.*

*Iсаи 66. 22.*

5. This is that Kingdom ready to judg the world, as St. Paul faith : *I charge before the Lord Jesus Christ, who shal judge quick and dead as his appearing, and his Kingdom : For as last general Judgment he shal resign the Kingdom (of his Church) to God the Father, that he may be subject to him who subdued all to himself, that God may be al in al.* So far is he from entring a new Kingdom : Ergo that which shal neither be before the Lords appearing, nor after the last Judgment, must needs be between both, which is the Millenar reign. This is a fly subtle Argument.

*2 Tim. 4. 1.*

*1 Cor. 15. 24 28*

## Christ's Millenar reign. THE. VII.

Dan. 7. 14 17

6. This is the Son of Mans Kingdom which Daniel saw, to whom was given dominion, glory, and a Kingdom ; that al People, Nations, and Tongues, should serv him : when dominion and greatness of Kingdoms under Heaven shall be given to the Saints of the most high, as the Angel interprets. This cannot be after last Judgment, sith he must then resign, not receiv a Kingdom : but his and Johns is the same, becaus they begin at one term, the destruction of the fourth Roman Beast : viz. that in Daniel, when he was slain and his body given to the burning flame :

Dan. 7. 11.

Rev. 19. v 20.

that in John, when the Beast and falle Prophet are cast alive into a lake burning with fire and brimstone. As also becaus both their Judgments are alike, which by comparing wil appear. For

Dan. 7. 9. 10 22

Rev. 20. 4.

Daniel saith, I beheld, til the Thrones were set, and Judgment given to the Saints, who possessed the Kingdom. So John, I saw Thrones, and they sat on them, and judgment was given to them, who lived and reigned with Christ a thousand yeers. What can better conform or cohere ? For whatever the Jews, or Christ and his Apostles delivered touching the great Judgment day, is taken out of Daniels said Vision : viz. that Judgment is to be accomplished by fire, Christ to com in the Clouds in the glory of his Father, the Saints to judg the World with him, and Antichrist abolished with the brightnes of his coming. Lastly, This

Dan. 2. 34. 35.

is that large Kingdom shewed to Nebuchadnezar in a statu of 4 Kingdoms: not that of a stone cut out of the Mountain, while the series of Monarchy remained ; for this is Christs Kingdoms present state : but the stone which becam a Mountain, when al Kingdoms were utterly defaced or destroied : which must needs be his Millenar reign.

7. The Roman Empire is the fourth Kingdom reveled to Daniel *Imagin confusa*, but not according to the distinction of Facts, or specification of Fates, as it was to John : nor is it strange to see a thing unveiled in general ; yet most particulars sealed or concealed. For the surrogat Cal of Gentils in Jewes stead, was shewed to Peter and other Apostles : but the particular Fates and Stats not known, til Christ reveled them in Apocalyptic Visions. For the order of times and cours of things to be acted, was reserved til Johns revelation. The Mother-Text whence the Jews ground an expectation of the great Judgment

Judgment Day (wherto almost al descriptions in the new Testament refer) is Daniels said Vision of a Session, when the fourth Beast was to be destroyed : but the grand Assises resemble their Synedrion or chief Court, wher the Pater Judicis had his Assessors sitting on semicircle seats before him. I beheld, saith he, *til the Thrones were pitched* (not cast down, as late Translations render) *and the Anteis of dais* (Pater Consiliorii) did sit : *and the Judgments* (of the whol Sanedrim) *was set*, *and the Books opened.* Here the name and form of Judgment is cited, and twice after repeated : 1. At amplification of the wicked horns tyranny, when judgment was given to the Saints of the most High. 2. In the Angels interpretation, *That the Judgment shal sit and take away his Dominion, to consume and destroy to the end :* Wher note, that Cases of Dominion, Blasphemy, Apostasy, or the like belonged to the Sanhedrim : whence St. Jude and the Jews cal it, *The great day of Judg-  
ment, and describe it by fire, becaus the Throne was a fiery flame,  
and wheels as burning fire : a fiery stream issued out before him,  
and the Beasts body was given to the burning flame.* The like expressions are in the Gospel, wher this day is intimated or inferred, the Son of Man shal com in the Clouds in the glory of his Father with his holy Angels : thousand thousands ministered to him : as Daniel saith, *I am one like the Son of Man coming in the clouds to the Anteis of dais:* Hence St. Paul, learning that the Saints shal judg the world, becaus Thrones were set and judgment given them, confuted the Thessalonians fal fear of Christ's coming then at hand : becaus that day cannot be, *til the Man of sin first com and reign his appointed time,* as Daniel foretold ; whos destruction shal be at the Son of Mans appearing in the Clouds, but not before. For Daniels wicked horn or Beast acting in it, is Pauls Man of sin, as the Church from his infancy ever interpreted. Dan. 7. 9, 10.  
C. C.  
V. 21. 22 : 6.  
Jude v 6. 7.  
2 Thes. 2. 2. 3.

118. The Kingdom of the Son of Man and Saints of the most High in *Daniel*, begins when the great judgment sits : but Christ's Millenar reign is the same with *Daniel's* : Ergo it begins at the Great judgment. That both are one self Kingdom, appears thus. 1. They both began at the fourth Beasts destruction : that in *Daniel* when he was slain, and his body given to

Rev. 19 20, 21.

burning flame : That in *John*, when the Beast and false Prophet (*Daniel's* wicked horn) were cast alive into a lake burning with brimstone. 2. Because *John* begins the *Millennium* at the same judgment Session ; for both say they saw Thrones and thos that sat on them ; and the Saints lived or reigned with Christ the Son of Man. If then thos yeers begin with the judgment day, it cannot consummat til the end : for *Gog* and *Magog's* destruction, and general Resurrection is not til then : *Ergo* the thousand yeers are included in that judgment Day. Hence it results, that what Scripture speaks of Christ's Kingdom at his secund coming, or at Antichrist's coofusion, is of necessity the same which *Daniel* saw should be then : and consequently the Millen reign is included betwen the commencement and consummation of that great Day. So thos sayings of St. *Luke* concerning *Christ's coming in Clouds with power and great glory* (concluding, when you see these things com to pass, know that the Kingdom of God is at hand) refer to *Daniel's* Prophecy, being nowhere else found in the old Testament : for Christ calls himself oft the Son of Man, as he is stiled in that Vision of the great Judgment, wherof we must at his secund coming expect the accomplishment. 3. The Apocalyptic thousand yeers, folow the times of the Beast and false Prophet, as the series shews : which if we deny we must disclaim *Rome* to be *Babylon*, the Papacy the two hornd Beast, Antichrist the false Prophet, and the Apocalyptic Canonical : as the Opposers of old Chiliasts were driven to doo.

9. Thos thousand yeers are yet to com : but what the manner or condition of that Kingdom means, Men much differ. Most say Antichrist shal not be fully or finally destroied til Christ com to judgement ; which may be asserted without holding that this shal be before that Day, as common Chiliasts contend : for it may be a third time during it, which shal continue so long : At entrance wherof the Beast and Antichrist must perish : for this is not a Day of few hours, but a continued act of divers yeers, wherin Christ shal destroy al his Enemies, beginning with Antichrist, and ending with the general Resurrection ; which is his Millenar reign in new *Jerusalem*. So ther is one only *Millennium*, which begins at the Beasts perdition :

when

Luke { 17.10  
19 11  
21 31

when Satan shal be bound in chains and cast into the bottomless pit (being before only cast from Heaven or the Imperial Roman Throne in *Constantius* time) not to peep out til the thousand yeers expire.

10. The first or secund Resurrection are proved to be both real : 1. The place of the first Resurrection seems plainest for allegory, sith it refers to the Martyrs rising. 2. 'Tis said, *Thos that were beheaded for Jesus lived and reigned with him a thousand yeers ; but the rest of the Dead lived not again til that time was finished :* Ergo if one be literally of them which lived not again til the thousand yeers end ; the other must be so too of thos that lived and reigned when that time commenced, calld the first Resurrection. 3. Though the Jews had no direct distinct notice of two Resurrections, sav only in gross, to be at the judgment Day : yet they expect such wherin som which rise shal reign sometime on Earth : as 'tis said, *The Souls of the righteous shall in time of their Visitation judg the Nations, and their Lord shall reign for ever.* So the twenty four Elders sing, *We shall reign on Earth.* 4. The whol Church after Apostles held, as *Justin* informs, that the first Resurrection belongs soly to Martyrs and chief Confessors as a special privilege ; which made Men much more affect Martyry, and induced praiser for the Dead, that they might partake that Resurrection, as *Tertullian* tells. Thus we are bound to beleev the matter : but the maner of the Saints thousand yeers reign with Christ in new *Jerusalem*, is not so cleerly named.

Rev. 20. 4, 5.

Wisd 3. 1. &amp;c.

Rev. 5. 10.

11. New *Jerusalem* and the Nations walking in the light of it, are not one : for new *Jerusalem* is not the whol Church, but the new Worlds main Metropolis : The Nations which walk in his light shal be happy and glorious ; but changable and liable to great commotions at end of thos thousand yeers : whereas thos in new *Jerusalem* shal be manumised from al mutation : on whom the second death hath no power, and God shal wipe all tears from their eyes. Christes words prov (*God said to Moses, I am the God of Abraham, Isaac, and Jacob : he is not God of the Dead but of the living*) that they shal possesse *Palestine* the Land of promise in person, which yet they never enjoyed but as Strangers or Sojourners : For the Covenant is made to them so

Mat. 22. 32.  
Exod. 3. 6.

wcl

wel as to their seed: viz. to Abram Gen. 13. 15. Gen. 13. 7. Gen. 17. 8. to Isaac Gen. 26. 8. to Jacob Gen. 35. 12. to al three jointly Exod. 6. 4. 8. Deut. 6. 18. Deut. 11. 21. Deut. 20. 30. Now this promis is not yet performed to them, nor shal be while they ly dead: Ergo they must be raised to inherit the promised Land: from which places the Rabins proved the Resurrection against the Sadduces. This St. Paul intimatis saying, Abraham looked for a City whos builder is God. Again, now they desire a better Country, that is an Heavenly or from Heaven; for God hath prepared for them a City. This probably is new Jerusalem, said to com down from God out of Heaven, prepared as a Bride adorned for her Husband. Zacharias in his Prophetic Benedictus saith, to perform the mercy promised to our Fathers, and to remember his holy Covenant: meaning how he wil hereafter remember to fulfil his Covenant to them of possessing the promised Land in persons, which is not yet doon: so they must liv bodily at first Resurrection to enjoy this promis actually. Christ saith, many (not al) shal com from East and West, who shal sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven: but the Children of the Kingdom shal be cast into outer darknes. This seems to imply their Kingdom of new Jerusalem, which shal dure one thousand years.

12. Christs Kingdom the Church wher he reigns in his Church is one thing, and that wher the Saints shal reign with him another: the first began at his first coming, which he shal resign to the Father: the last is to commence at his secund, and continu one thousand years on Earth. Herof see Dan. 7. 14. Luke 9. 24. 15. Luke 21. 31. 2 Thes. 1. 5. 2 Tim. 4. 1. For the Millennium (caled by the Jews and St. Jude the great Day of Judgment, or Judgment of the great Day) is the seventh Chiliad current, which Christ shal consummat with the general Judgment. This is his grand Assises beginning with the seventh Trumpet: the process wherof John describes by a duple Judgment and Resurrection, beside the millenar reign betwixt both. The morning shal be of Antichrist and his adherents, whom Christ shal confound at his coming, and then shal be the first Resurrection: the Evening on the remenant of his enemies (Gog and Magog, whos number is as the Sea sand) which shal

Hebr. 11. 10.

Luke 1. 72.

Mat. 8. 11. 12:

Rev. 11. 15.

Rev. 20. 5. 6,  
12,

2 Thes. 1. 8.

shal end with last universal Resurrection : when the last enemy Death being totally vanquished, he shall yeild up the Kingdom (his Church) to the Father, that God may be all in all. This is the one thousand yeers Sabbath, in which the Saints shall reign with their King on Earth, and ever after enjoy an Eternal rest in the highest interest Heaven, noting now materiall World of Heaven and Earth, as som suppose. So saith *Irenaeus*, the World was created in six daies, and in 6000. years shall consummat : at end of which comes the 7000<sup>th</sup>, or Sabbath to the Saints. These are his sublime nicties or self-singular novities; if *Ipse dixit* may pass current for warrant. He hath many more, but these the best : which shall suffice to shew plausiblity.

His best basis of building (beside what is before answered) relies on St. Peters words of one thousand yeers as one day : which he stily presleth to be the precise day of Judgment immediately forenamed : yet *David* one thousand yeers as yesterday, and *Peters* one day as one thousand yeers, doo not denote so many solar yeers in speciall, as they date outreache but only in general, that no time dimensions (no nor thousands of yeers) are any way considerable to God, who is al Eternity, and his works not to be measured by transitory time. St. *Peters* words are directed as an apt answer to *Scoffers*, who instantly ads : *The Lord is not slack concerning his promiss (as Men count slacknes)* but long suffering to usward, and unwilling that any should perish ; but that all should reperme. But the Day of the Lord will come as a Thief in the night, wherin the heavens shall pass away with great noise, and the Elements melt with fervent heat etc. Which clearly indicateth, that God will certainly perform the promiss of his coming, and is not slack : for one thousand yeers to him is but as one day. So thos words doo not relat to the preceding Day of Judgment (which he toucheth obiter or occasionally only) but is a mere answer to the said Scoffers, which is his sole scope, or subject, usal Orthodox exposition agree.

*Epiphanius* adiutantibus *Origenis* & *Augustini* & *Chrysostomi* & *Gregorii Nazianzeni* & *Gregorii Nysseni* & *John Damasceni* & *Medi* & *Others* & *Others* & *Others* & *Others* & *Others* & *Others* & *Others*

*1 Cor. 15. 24.*  
18.

to six daies  
*L. 5. c. 28.*

*Epilog.*  
*2 Pet. 3. 7, 8.*

*Ibid. v. 9, 10.*

## Christ's Millenar reign.

**THESES. VII.**

**Medi Parapleofis acuta:** glaberrima, non levigata.

**Modes witty Paraphrase.** one sentence per

**T**O get a fairer gloss to furnish me his Devise he gives

**Paraphrase on  
3 Peter 3.**

Vers. 1, 2, 3, 4.

1 Tim. 4. 1.

Vers. 5, 6, 7, 8.

**T**O set a fairer gloss or garish on his Devil, he giveth a pretty Panoply on the whot Chaper, which shall be shortly contrasted. St. Peter exhorteth the believynge Jewes, to mind the holy Prophets words concerning Christis coming to Judgement, which himselfe Apostles confirmeth: but forewarneth that in the last dayes shall come Scoffers which walk after their own wau or wils saying, Where is the promis of his coming? For since the Fathers fell asleep, al thinges seeme as they were from the Creation. The last daies are the times of the Churches Apostasy under Antichrist, as St. Paul speaketh; in the latter times some shall depart from the Faith, giving breed to seducing Spirits and doctrins of Devildom, for god abideth not in them.

They consider not, how the Heavens were of old by Gods Word, and the Earth standing out of the Waters (the great Deep) and in or amidst them (the Clouds or Floodgates hanging about it) whereby the World that (in Double this) perished : but the Heavens and Earth now are by the same Word kept in force referred unto us before against the Judgments Day (which I repeat calls a flood of Fire, as the Prophets interpret it by fire flames) and perdition of ungodly Adam. But believe me, be not ignorant of this, that one day with the Lord is as one thousand years, and one thousand years as one day. As if he should say (Scripture example Textum) whereas I mentioned the Judgment day, let ye may mistake it for a common day ; know that one day with the Lord is as one thousand years, and contrariwise, for the Prophets speak of Christ's coming indefinitely in general, not distinguishing first and second, which the Gospel from Daniel more clearly teacheth, but we being rightly instructed in both, must apply each to its proper time. The Jewish Doctors writing of this Day, cite Davids words, one thousand years, in thy sight are as yesterday : yet is not that Day named : but St. Peter specifies it, and immediately subjoins his words, seeming rather to respect the Jews saying of that day then Davids. For they are usually

usally taken as an argument why God is not slack in his promise : such 'tis not a question, whether the time be long or short to God (in whose eyes millions of years are as yesterday) but to us, who measure by days and hours. *Justin Martyr* and *Irenaeus* apply St. Peter's words pointly or precisely to the Judgment Day or great Day of the Lord, which is to last or continue complete a thousand solar years.

*The Lord is not slack in his promise (for this day he deferred)* *Vers. 9, 10,*  
*but long suffering toward us (which is cause of this supposed slack-*  
*ness) not willing that any (of Israel's seed) should perish, but that* *to the end.*  
*all should repents (as he exhorted them at Jerusalem so doo, that* *Act. 3. 19. 21,*  
*their sins may be blotted out, when the times of refreshing shall com-*  
*ing the restoration of all things which God speakes of by his Pro-*  
*phefts) or else they must perish with the rest of Infidels. For that*  
*Day will come as a Thief in the night, where the Heavens shall pass*  
*away with great noise (as crackling of fire) and the Elements melt*  
*with fervent heat: the Earth also and works therin shall be burnt*  
*up. Sith then all thof. shall be dissolved (or abolished) What persons*  
*ought ye to be in all godly conversation? (Which should suffice to*  
*our faith) looking for that Day of God to come; if we will shun the*  
*peril of it. Nevertheless (whichever of Scoffers say, who doubt*  
*or deride the promise) we according to the scripture new Heavens*  
*and Earth (a new refined state of the world) wherein dwells righteousnes* (as *Isaiah speaks, ch. 60, 20. 22. ch. 65. 17. ch. 66. 22.*)  
*wherefore beloved, sith ye look for such things, be diligens to be*  
*found spotless and blameless of him in peace: accounting his long*  
*suffering for Salvation: as our beloved Brother Paul according*  
*to the wisdom given him, hath writ to you: What in all his Epistles* (wherin are some things hard to be understood, which the unlear-  
*ned and unskilful arriveth to their own destruction, as they doo other*  
*Scriptures) speak of these things, vise. Rom. 2. 4, 5, 6, 7. 1 Cor.*  
*1. 7, 8. 1 Cor. 3. 12. 1 Cor. 7. 31. Phil. 1. 10. Ph. 2. 15.*  
*Pb. 3. 10. Col. 3. 14, 5. 1 Thes. 2. 12. 1 Th. 3. 3. 1 Th.*  
*5. 32. 2 Th. 1. 8, 11. 2 Tim. 6. 14, 23. Tit. 2. 12, 13.*  
*Heb. 12. 14, 28, 29. For better understanding St. Peter of*  
*the Worlds conflagration or combustion, consider the cir-*  
*cumstances.*

1. That the old Hebrew (the Scripture language) hath

## Christ's Millenar reign. THES.VII.

no one word to express the univerſe of ſuperior and inferior Bodieſ (called in Greek *Cosmos*, in Latin *Mundus*, in English World) but Heaven and Earth jointly : ſo when St. Peter faith (the World then being periſhed by water ; but the Heavens and Earth now are reſerved to fire) he might conveiably utter, the Heavens and Earth then periſhed by water, as the World now ſhal by fire : ſo a new Heaven and Earth in Scripture notion imply a new World.

2. That no other World or Heaven and Earth ſhal periſh by fire ; then what before periſhed by water, as the antithesis argues : which is the ſublunar, whof Heaven is Air, and Earth the whol Geographic Globe : both which were viciated or defiled by the deluge, and the Creatures deſtroyed or much depraved. Such a World then and no other Heaven or Earth ſhall ſuffer a ſecund flood of Fire for restauration, as it had before a deluge of Waters for corruption. This is a witty noviety (as ther be ſundry ſuch new adais) but ſcarſ Orthodox : ſith tis a Catholic Tenet, that the Ethereal Heavens with al their Starry hoſt ſhall be burnt up.

3. That the Word *œuvre* (translated Elements) is not diſtinguiſhed from Heaven and Earth ther named ; becauſe Heaven includs Air, and Earth Water : So three Phyſical Elements are implied, and Fire (if it be a fourth, or not rather a quaſity of intense heat inherent in another Body) muſt burn the *œuvre*, and can be none of that to be burnt. So it muſt be rendred the whol Hoſt of them, or Furniture belonging to them, as *œuvre* ſignifies the works or Hoſt of the Earth which ſhall be burnt. For Moſe faith, *The Heavens and Earth were ſuſpended, with al the Hoſt of them*, which the Septuaginta ſtyle Furniture. So the meaning is, the Heavens and Hoſt therof, with the Earth and works or Furniture therin ſhall be fired. The Scripture ſpecifies three Heavens : 1. Empyreal of Glory, whof Hoſt or Army are iſiſible Angels and bleſſed ſpirits. 2. Ethereal or Starfy, whof Hoſt are iſhining Stars and Planets. 3. Aeræl or Sublunar, whof Hoſt are either viſible as Meteors and Fowls ; or iſiſible, as evil Spirits and Fiends, with their Prince of the Air Satan the Devil. To apply it : St. Peter cannot intend the Empyreal, which is increate and impaſſible ; nor Ethereal,

real, which is of vast immensity and sublimity, in regard wher-of this lower world is but a point or Center: nor did thos two receiv any curse for Mans sin, or contagion or contamination by the D<sup>r</sup>luge; nor doo any of Gods enemies dwel ther to defile them: So it rests, That the Aereal only, with al their Host, shall be burnt up at last day. The Heavens then shal melt with fervent heat, being a metaphor taken from refining Metals, which is his meaning: who expounds dissolving by melting or purifying, as the Septuagints stil interpret that word by refining: but when the Aereal is so refined, the Ethereal Lights wil shine to them on Earth far more glorious, as passing their raiis through a purer medium; so that the world shal seem renewed. As to the word (passing awy) 'tis an Hebrewism signifying any change of a thing from the old Estate: so al imply a secession from their pristin condition; but no utter abolition by Fire, more then the former destruction by Water. If any ask, whether the Host of invisible Spirits shal suffer by it? 'Tis answerved, That they shal not be burnt as the visible; yet shal be exiled or excluded from thos lofty mansions into lower Dungeons, as St. Jude intimats: *The Angels which lost their first estate and left their habitations, he hath reserved to everlasting chains of darkness, at the Judgment of that great Day.* There is another exposition to the same effect: for Christ describing the coming of this day, useth prophetic expressions, *that the Sun shal be darkned and Moon giv no light, the Stars shal fal from Heaven, whos powers shal be shaken;* this cannot be construed literally, sith som Stars are bigger than the Earth, and cannot fal on it, nor can be darkned, being essentially lucid bodies; so the meaning may be, the World is either *Mandus consistens*, v.i. the whol frame of Heaven and Earth; or *consentius*, v.i. the Inhabiters and kingdoms therin; so the Heaven of this politic world, is the Sovereign part therof, whos Host and Stars are the ruling powers or Magistrats, and Earth the Pezantry or Plebeians, together with al terren creatures serving mans use; such acceptions are usual in the Prophets, as Poets strains are to us. If this notion of the contained world be admitted, the whol Host of Heaven and Earth (high and low, Princes and Peasants, Men and Beasts) shal be consumed at Christ's coming to judgment:

Ecc 3

but

Mat. 24. 29.

but wheras at the Flood the Contained only perished ; yet the Containing was also corrupted or contaminated : In the destruction by fire it shal be contrary : For the world of wicked ones being destroyed , the Heavens and Earth Containing shal be purged or purified for the righteous to posses. This expositiōn is not so proper as the former : yet if ther be som whom neither can satisfy, but wil needs hav the Fire totally to annihilat this visible world : it may be answered, that the judgment Day shal last a thousand yeers ( so saith he but none els ) and this Fire not be at beginning ( when Christes Enimies with *Satans* Kingdom shal be destroyed, and then a subduration ) but at end or evening shal be an utter annihilation of the whol Creature : so Saint Peters words may bear thus : however Heaven and Earth shal in fine perish by Fire ; yet before that be, we look for new ( or the worlds restauration ) to anteced this abolition, according to his promiss. Howbeit this suits not so wel with his chief scope, nor with the Prophets promiss pointed at ; which specifies such a Fire only as shal forego a restauration, and not caus a final abolition of the whol Univers with al therin ; nor hath it any ground in Scripture : or if any such annihilation shal be, it stands with reason to be by Gods immediat hand or power (as he first framed it of moer nothing) without help of any Agent or Instrument, rather then by Fire. Thes are his self singular speculations : *Quisq; sensu, sed Medus maxime abundat.* His wit reacheth beyond the Moon, and diveth beneath the bottom of the great Deep ; being indeed incomparably piercing or profound : for he familiarly conversed in the darkest deepest mysteries of al Prophecies ( specially the Apocalyp;) and was most ready in al learned languages ( Hebrew, Syriac, Chalde, Perfic, Arabic, Greec, Latin ) and in the Jewish Rabbins or Doctors, wherin he super-excelled, nor was any part of abstruse literature strange to him or hid from him : yet his gay gloss ( how Specious soever it shews) that as God created the Univers of nothing by his bare word *Fire* ; so ff his wil be to dissolv it into nothing, he would doo it by his sole word sans help of Fire : this is of little solidity ; for he made only the Chaos or rude Lamp of simply nothing, as the common stock of al the rest wherof they

were

were compact, so at last dissolution he wil consume them al by Fire, but the ashes or reliques left at last like the first Chaos, shal be quite annihilated by his bare word, *Cesset or Desinat*, that is, as Saint John renders it; *Let their place be found no more* Rev. 20. 11. so the proportion holds pointly or perfectly, between the first Creation and final Consummation of this World, as the next Thesis shal shew.

His other eringe concerning *Abraham, Isaac and Jacob*, to Answers. possesse the promised Land in person, hath no more solidity or sincerity then the former, for they dwelt ther personally, though but as Sojourners, and bought som parcels wherin their bodies ly) as a fivery and seisen of the whol : as their progeny or posterity enjoyed it proprietarily for many ages, according to Gods Covenant pactid to them and their Seed. Gods saying to *Moses*, and Christs inference, *He is God of the living not of the dead*: doth not argue, that thos Patriarchs shal be raised to possesse the promised Land in person a thousand yeers with or under Christ : but only that they now lie in blessed condition with God, and shal rise at last day to inherit eternoal glory (both in Body and Soul united) in the highest Heaven : whereas damned Reprobats ly dead in Hel, whos God he cannot be caleld.

The City which *Abraham* looked for whos builder is God, must needs be Heavenly *Jerusalem* clyped his Country : which is prepared for al the faithful : not any new material Metropolis to be made in *Palestine* or any place of this Earth ; as they dream. *Zacharias* words of performing his mercy promisid to our Fathers, and remembraing his holy Covenant, cleerly concern Christs first coming so oft promised in the old Testament wherof *John Baptist* then born was the faithful forerunner. Lastly Christs words (*many shall come from East and West to sit down with Abraham, Isaac, and Jacob in the Kingdoms of Heaven*) cannot in properte of phrase possiblly putport any terren temporal reign : but Men see too prece to strain Scriptures after their own sens, how violently or untruly soever. God giv us al grace to be wise to sobriety, and not wret his holy Word according to our own Wils : which may turn to our damnation, and perdition of sundry silly seduced Souls.

For

## Christ's Millenar reign. THESS. VII.

Opinions.

For the main Thesis of Christ's Millenar reign, Mr. Mede saith *Eusebius* a strong Adversary to it, fains one *Gaius* to farther it on *Cerinthus*: but none knows any such Man save himself. Surely he was a sincere Historian not given to foisting or faining, and *Cerinthus* generally reported the original Author, nor is any other alleged. He farther saith St. *Jerome* did his best to decry, or disgrace the Tenet: but he usually misrelated things out of peevish, petulant, partial passion: yet durst not damn it, because many authentic Authors and Martyrs maintained it. Contrarily *Justin Martyr* an Apostolic Man, scribed the origin hereof to St. *John*, and told *Trypho* that none but Heretics gain laid it. Now for later writers, *Piscator* holds, that the Saints of the first Resurrection shal reign with Christ a thousand years in Heaven: but *Alsted*, Mr. *Mede*, and almost all else on Earth. Yet *Piscator*, *Alsted*, and the rest agree, that it shal be at Christ's secund coming to reigo, before his third to Judgment: but Mr. *Mede* finding no warrant for a third coming, dissent from them al, making th<sup>e</sup> Day of Judgment one continued act with the Millenar reign; which is a devise of his own subtle wit, never broched before.

*Sic a principio est fratrum concordia discors:*

*In variis sensu sit furiosa strabis.*

Thus Brethren from beginning il agree

Who into diff'rent minds distracte be.

My privat resolution in this point, and that other (whether Christ shal reign personally on a new Earth for ever, resigning his Kingdom of glory wher he now sits to his Father?) Mult needs amidst such a copious cru of learned Clercs, who hav diversly debated it both wais; be very amphibolous or ambiguous: as a giddy Olstrich, which having laid his fist Eg at rovers on the lands, regards not how she lodgeth the rest, nor on whit heap she sits on brood: so that I may truly cant out these two dubious Distichs.

Me

*Me trahit in dubios aliorum assertio sensus :*  
*An reget in Mondo hoc Christus, an Arco Poli ?*  
*Nec pater, an terris regnabit mille per annos*  
*Cum superis, sanctis, Martyribusque suis ?*  
 Others Opinions make me doubtful, whether  
 Christ shal rule in this World, or Heaven for ever ?  
 If he shal reign on Earth one thousand years  
 With Angels, Saints, and Martyrs ; it not appears.

Touching the Argument or Contents of the Premisses, they  
 are couched or concluded in a few familiar verses like the  
 former.

*Impius afferuit Christum annis mille Cerinthos*

*Persona in terris velle manere sua.*

Vile Cerinth said, Christ wil in person reign  
 One thousand yeers, and here on Earth remain.  
*Velle Redemptorem regere annis mille, Chilarcha.*

*Alien;*

*Judicis in terris affiners die.*

Chiliarchs affirmd, that Christ on Earth wil sway  
 One thousand yeers at the last Judgment Day.

*Mille annis Christum, Chiliarcha in somnia produnt,* *alias,*  
*Hic cum Martyribus velle manere suis.*

Vain Chiliasts dream, that Christ with's Saints wil stay  
 One thousand yeers, and here on Earth bear sway.

*Resquare in terris mille annis velle Chiliasta* *Secus.*

*Christum cum sanctis, dogmata falsa tenent.*

That Christ with's Saints one thousand yeers wil reign  
 On Earth, bold Chiliasts doctrins fall maintain.

*De christi imperio Chiliasta mille per annos*

*Sive.*

*Anne Diem extreum, somnia vanas caught.*

That Christ one thousand yeers on Earth shal reign  
 Before last Day, Chiliasts vain dreams doo fain.

THEISIS VIII.

*Mundi hujus Diffolutio :*

The Worlds dissolution.

**T**He wisest Heathen held, that this World shal hav  
an end even by fire ; as St. Jerome and E. Vives  
vouch. Ensebinus saith the chief Stoicks (Zeno, Cle-  
anthes, Chrysippus) defended this doctrin : yea Se-  
neca a Master of that Secte faith, fire shal be the end of it, as  
moisture was the beginning : the Stars shal war together, and  
what now shines in comly order, shal burn in one fire or flame.  
Numenius faith, good Souls contyn til al things be destroied  
by fire : this Ovid provs from their Prophets or Poets Re-  
cords.

L. 1. Metam.

*Iuppiter in fato remisit ut affero tempus :*

*Quo mare, quo tellus, convexaque Regia Caeli  
Ardeat ; & mundi molis operosa laboret.*

Now cal'd to mind that Time by fate shal be :  
When Sea, when Earth, and Heavens convexity  
Shal burn in flames, and the Worlds Axeltree.

Opinions.

In the means or manner of Diffolution, Dvines diversly differ :  
som approv perfectiv renovation, som suplemently substitu-  
tion, and som destruktiv abolition or annullation. They also vary  
in fundry subaltern circumstances : som say al Creatures shal  
be restored to pristin perfection as before Mans fall ; som that  
the Heavens shal be reserved and al els annihilated : som that  
Heaven, Air, and Earth shal be refined; but al beside con-  
founded : som that the whol visible Machin with al works  
therin (except Angels, Devils, Men, and Hel exprefly exempt)  
shal be totaly resolved to nothing, as it was first framed of  
nothing.

nothing. The issue or result is, whether a new World or none ? The grounds or reasons of which several Opinions shall be succinctly scanned.

To begin with Annihilators arguments, sundry Texts are Scriptures. alleged in favor of it.

1. *The Heavens shall perish and be no more, but vanish like smoke, and wax old as a garment.*

2. *Al the Host of Heaven shall be dissolved, and roled together as a Scrole : they shall fall down as a leaf from the Vine, and a falling Fig from the Figtree.*

3. *Man lieth down and riseth not, till the Heavens be no more : Job 14. 12. meaning till the general Resurrection*

4. *The Heavens shall perish, but thou shalt endure &c.* Ps. 102. 26.

5. *The Heavens shall pass away with great noise, and Elements melt with heat : the Earth with al works therin shall be burnt up.* 2 Pet. 3. 10. 12.

6. *St. John consorts, Heaven and Earth fled away, whos place was found no more. Al which phrases (to pass away, perish, vanish, be no more, be burnt up, rold together as a scrole, fal down as a Vine-leaf or Fig from the Tree, melt with heat, fly away, and no place found for them) strongly imply, if not enforce annihilation, or at least impugn a perfecter condition and new substitution.*

The Reasons for it are thes : 1. This World was made of Reasons, mere nothing : Ergo it shall return to nothing.

2. Al Visible things were formed for Man (as he for Gods glory) who wil not need them, when he is translated to a far better mansion : as when a Hous is built for Inhabiters, if it be decreed to be no more inhabited ; 'tis in vain to repair or trim it better then before : much more to pul it down or build a fairer.

3. If God intended a restitution of the old, or substitution of a new : he could doo it by changing the qualities, as it shall be with the faithful found alive at last Day : when corruption shall put on incorruption, and mortal immortality (which is analogical Death and Resurrection) without burning it up first. Cor. 15. 52. 53.

4. If they say his wil is so to doo, wher is their Warrant ?

## The Worlds dissolution. THES. VIII.

'Tis his wil to destroy it by fire : but not reveled in holy writ, nor can be resolved by human wit ; what, how many, or whether any Creatures shal be restored to pristin integrity ? Nor whether they shal propagat to infinity, or persist to eternity ? Yet many bold Baiards or Buzzards bring blind Brats of that kind.

3. If the World be renewed or perfected, it shal hav no end : *But 'tis said, the end of al things is at hand, the Worlds ends are com upon us :* Ergo this World shal be abolished, and no new substituted. Indeed som thing Analogical shal supply the stead in far transcendent maner : viz. the third increat Heaven for the Materials, and that which David Tropicaly terms the Land of the living for this Earth : which are proportional to our future state of glory, as thes consort to our present condition of misery and mortallity. For in lieu of thes created Heavens, which somtime give light, and anoq leav

Psal. 27. 15.

*us dark, We shal be translated to a Celical Paradise (stiled new Jerusalem) wher is light infinitely brighter then the Sun : for Gods glory lightens it, and the Lamb is its light. Ther shal be no night or need of Candle or Sun : for God givs light, and they shal reign with him for ever. So saith Isaiah, the Sun shal no more be thy light by day, nor Moon giv brightness : but the Lord shal be thy everlasting light, and God thy glory. Thy Sun shal never go down, nor Moon be hid : but thy mourning shal end.* Ther Texts imply that Sun and Moon shal be no more, sith the Saints shal not need them, having God to stead them ; who is a Sun that never sets, and Moon never hid : his Vision being an everlasting light of glory. For we shal see God by intuition face to face as he is, and know him as he knows us. One that stands by a friend to view his face fully, needs no Picture or looking Glass to behold him : nor doth Christs Vision in his Humanity, require other Creatures to improv the Saints glory ; sith he is Author and they coheirs of endless felicity : but the rest being made for the Church Militant, can no more conduce to Triumphant hippiness, then a Candle in open Sun shine. *For when that which is perfect is com, then that which is in part shal be doon away.* So ther wil be no use of a new World to be substituted, or old restituted ; but space, time, al thirgs infinit, immens,

Rev. 21. 12 13.

Rev. 22. 5.

Isai 60. 19 20.

1 Cor. 13. 10.

immens, eternal, *In natura nihil datur infinitum : post nil nisi infinitum* : the Worlds conflagration apertly refuts renovation : for it cannot be brought to better condition, sith God saw al was good : then what needs burning to bring it in the same form ?

6. Many instances are extant of annihilation : as Christ abolished the essence of Water to make it Wine : the Dov in which the holy Ghost appeared at Christ Baptism, was seen no more : the new Star in *Cassiopeia* gradualy vanished : the sound of wind is annihilated : the Relation of Father and Son at Fathers death is extinct : the time past exists no longer : yet the three last are real accidents, and the three first substances. Why then may not this mundan Machin be utterly abolished, if it please Omnipotence so to dispose ? For the debat rests on his meer wil reveled in his holy Word.

7. Their clashing contradiction is a plenary confutatson : for som say no mixtils or Animats shal subsist, but only Celical bodies and two Elements, yet can shew no cauf or colour, why they rather then the rest ; or how the world shalbe more glorious, being as a bare house unfurnished and unhabited ; sith variety makes it *Mundus* or comly : som that al creatures shal be restored so wel as men ; yet know not how to stow them (as two were of ech kind in the Arc) in the world, unles they fain it of infinit capacity : som that such only shal be reserved as are extant at last day ; that is good luck and bad (as al the world is now ruled) for why they rather then the rest ? sith al shal be incinerated, so wel as thos already corrupted : som that none now or then existent, are capable of reftitution or resurrection, but new shalbe formed of rare kinds (like thos in the Lunar world) to serv the Saints in a new material world to come. Touching this Earth, som say it shal be refined like gold in the fire, and bettered or beautified tenfold for the Saints mutual commerce : som that it shal be a mansiōn for such as neither deserv Heaven for their good deeds, nor Hell for hainous crimes : som that it shal be the habitation of unbaptized Infants, which they hold better then Saint *Austins* dark dungeon.

These are al carnal conceipts, or ungrounded unwarranted

Phantasms, sith the kingdom of Heaven is stiled the Seat of blessed Spirits, wher they shal reside as in their proper place of perpetual possession ; not as an Inn to lodg in for a space, and at last leav it for ever ; nor shal they hav a City hous and country Grange to remov from Heaven to Earth at pleasures, as som fottishly surmise, but shal enjoy a Heavenly habitation and beatific Vision for their eternal inheritance, which wil be no boot to change for an Earthly mansion ; though they should enjoy Christ's personal presence to boot, which they also hav stil in Heaven.

## Authorities.

Most Greec Fathers with many Latin assert annihilation : *Hilari* saith, this Heaven cal'd Firmament shal pass away and not be ; but that invisible wherin God dwels abides for ever. *Clement* fains his Master Saint *Peter* to tel *Simon Magus*, that ther be two Heavens, one superior, increat, eternal wher blessed Spirits inhabit : another inferior, visible, studded with stars, which at last day shal be abolished. Saint *Jerom* saith thos two Fathers Opinion was most approved, as cohering with Saint *Pauls* saying, *The things seen are temporal, but thos not seen eternal*: meaning that al VISIBLES shal perish to nothing, but INVISIBLES abide for ever in infinity. Dr. *Hakewil* cites sundry late Protestant Professors as Patrons of annihilation, viz. *Luther*, *Melancthon*, *Bucer*, *Beroaldus*, *Bartolinus*, *Vorstius*, *Junius*, *Rivet*, *Hannius*, *Tilensis*, *Cassianus*, *Meisnerus*, *Polanus*, *Martinius*, *Brentius*, *Wollebius*, *Gerard*, *Arnobius*, *Frantzius*, and others, whos pregnant testimonies to that purpose he produceth worthy of exact perusal, which to recit or capitulat, consorts not with my affected brevity, who must hasten to answer the Ronovators and Substitutors Arguments.

*Acts 3.19 21.* Ob. Saint *Peter* saith, *The Heavens must contain Christ, til the times of refreshing and restitution of al things, which God hath spoken by al his holy Prophets : Ergo al shal be restored.*

Sol. The Syriac Interpreter renders it, til the end of al times or worlds consummation : but the times of restitution or refreshing, signify the complement of our Redemption : for (as *Calvin* comments) becaus our restitution or redemption is yet imperfect, while we groane under the bond of bondage ; we shal

*2 Cor. 4. 18.*

*L. 6 Apol. sub finem.*

that be restored to liberty at last day when 'tis perfected : but speaks nothing of the Worlds renovation after 'tis burnt, nor can it be wiredrawn or wrested to any such construction if rightly sensed.

*Ob.* David saith, *God laid the Earths foundations, that it should not be removed forever:* So Salomon, *One generation passeth and another coms, but the Earth abides for ever,* Ergo Ps. 104. 5. Eccles. 1. 4. shall not be annuled.

*Sol.* Thes places are stiffly urg'd against the Earths diurnal motion with more color then to oppugn abolition ; yet truly against neither ; for the intention is, that by Natures course it is laid to remain for ever, without decay or diminution in the whol like other elements ; had not God decreed to dissolv it : but the parts of them al are subject to jugial alteration and corruption. the word (for ever) is so long as Time or the World lasts, so caled in comparison of mans mortal condition: as circumcision is stiled perpetual.

*Repl.* The Lord saith, *Lo I creat new Heavens and Earth, Isai 65 17.* for the former shall not be remembred : So Saint John calls them new ; for the first passed away and ther was no more Sea : so Saint Peter : *The Heavens shall pass away with a nois, and Elements melt with heat;* but we look for new Heavens and Earth : Ergo Pet 3 10. 13. being burnt, they shal be refined and renovated, or new created and substituted ; but not al utterly abolished or annulled.

*Sol.* See how partial Sectists are ; it was press'd last, that the Earth abides for ever ; now that it shal be renewed or a new surrogated : but truth lies in the kernel of genuin sens, not in the shell of words, surely they are not meant literally of material Heavens and Earth, or if they be, it tends rather to annihilation then restituation or substitution ; for Isai saith, The former shall com in mind no more : Saint John, They passed away and there was no more Sea : Saint Peter, The Heavens shall pass away with a nois, and Elements melt with heat, how then renewed ? such as constra to perish, pass away, be no more, &c. of the worlds instauration or melioration, and not of annihilation, must answser wher in Grammar 'tis so taken ; for in Philosophy and Theology renovation diametraly differs.

## The Worlds dissolution.

## THES. VIII.

differs from destruction. *Berz* applies *Isais* alleged words to the Churches State or Christ's kingdom : which also alluds to the Saints condition in Heavenly *Jersalem*; as Saint *Johns* immediat ensuing words import : *I saw the holy City, new Jersalem coming from God, prepared as a Bride trimmed for her husband*; which intimates their continual cohabitation or his eternal Mansion with God his Bridegroom. So Saint *John* and *Peter* by new Heavens intend the Saints glory in new *Jersalem* with God or the Lamb, and not any material new Heavens as al authentic Authors expound.

*Isai 30. 26.* *Rep.* *Isaiah* faith, *The Moons light shal be as the Sun, and Suns sevenfold as of seven daies*: *Ergo* at last day al things shal be perfected in far greater glory, not totaly abolished to be no more.

*Sol.* The Prophet speaks *Mysticaly* and *Metaphorically* (as oft elswher) of the Church under Christ, which he calls a new *Heaven and Earth*: *as the new Heavens and Earth which I wil make shal remain before me; so shal your seed and name continu from one Moon to another, and from Sabbath to Sabbath shal al flesh come to worship before me saith the Lord*. All which Texts our Expositors aptly apply to Christ's kingdom, when his Church shal be renewed, but no new world implied: so thos words of the Moons light as the Sun, and Suns sevenfold, are meant of the Churches restauration, whos glory shal septuply exced the Suns splendor, as *Junius* interprets, which consorts to our english Annotations: for by the glory of thos excellent Creatures, is shewed the super eminent beatitud of Gods children in Christ's kingdom the Church; but tend nothing to a new, real, material World.

*Pf. 102. 26. 27.* *Rep.* *David* faith, *Thou shalt change them as a Vesture, and they shal be changed*; which Saint *Paul* repeats of thes material Heavens and Earth: *Ergo* they shal hav a perfectiv alteration, no destructiv annillation.

*Sol.* Both indeed speak of thes Heavens and Earth, but neither of any perfectiv renovation; sith both say they shal perish by the word *Bala*, which properly purports Brought to nothing: for change is many waies, as in quality better or worf; in quantity bigger or less; in substance by generation and corruption: *but*

but mostly by annihilation; which is the greatest mutation *ab ente ad non Ens*, even to nothing. So *Bellarmin* blunders on that *Psalms*. God only is unchangeable, who brought the Heavens from no being to be, and wil reduce them, from a being not to be ; concluding al other Creatures in the same condition. *Bartholinus* observes that mutation is often taken for annihilation : as *Cant. 2. 11.* the Winter is past, & quite extinct *Isai 2. 18.* the Idols shal utterly abolish. Now the Heavens also may be said to be changed in respect of us, who shal be translated from a material visible World, to an immaterial invisible Kingdom ; from a terren possession to a Celestial Paradise, stiled new *Jerusalem* and a new Heaven. The approved Annotations interpret al Texts of new Heavens and Earth Tropicaly, touching Christs Kingdom or Church. See *Psal. 110. 3. Jer. 31. 36. Jer. 33. 26. Joel 2. 28. Hebr. 12. 28.* and elsewher.

*Ob.* St. Paul saith, *The fashion of this world passeth away :* 1 Cor. 7. 31. Ergo the extern form only shal be altered, but the essence or substance not abolished.

*Sol.* Are thei handsom inferences ? The Apostle asserts nothing of the material World, but only denotes the vanity of mundan matters, that al passeth away like a tale that is told, as *Calvin* and *Junius* interpret.

*Ob.* Christ saith, *som shal sit at my right hand, som at my left : ye shal eat and drink at my Table in my Kingdom :* Luk. 12. 30. Ergo the Saints shal sit and eat corporaly at his Table in his Human Kingdom.

*Sol.* This is a gross carnal concept of Chiliassts and other Novists (addle devisers) who hold a new World shal be created for Christs personal Kingdom, wher he shal reign or reside for ever, resigning the highest Heaven to his Father : as if Infinity could not contain al things. Christ speaks of eating and drinking at his Table Tropicaly (as al sober Orthodox agree) deriving it from his last Supper, which he newly instituted before thos words were uttered : signifying the effect of it, that therby they shal participat eternal life in his Heavenly Kingdom, not at *Jerusalem* a thousand years before the Judgment, as common Chiliassts conceiu ; nor after it for

## The Worlds dissolution.

## THE. VIII.

ever in a new created World to come, as other Opinionists  
deem or dream.

Rom. 8. 21, 22,  
23. Ob. St. Paul saith, *The Creatures shal be delivered from cor-  
ruptions bondage, into the glorious liberty of Gods Children : for the  
whole Creation groans and travals in pain together til now and not  
only they, but we also which have the first fruits of the Spirit : even  
we groan within, waiting for the adoption, to wit redemption of our  
body : Ergo al Creatures shal be restored.*

2 Pet. 3. 16. Sel. This is like a Rabbets head left last to flay, as requir-  
ing most labor : for such obscure places al Sectists obtrud, as  
Men lov to fish in troubled waters. 'Tis most abstruse of any  
in the new Testament as St. Austin avers : wherto many apply  
St. Peters words, *That in Pauls Epistles som things are hard  
to understand, which the unlearned and unstable wrest (as they doo  
other Scriptures) to their own destruction.* 'Tis a good cauest  
for bold Buzzards, not to build doubtful doctrins on dark O-  
racles without good guids, unles they be found or founded on  
Faiths analogyclyeswher. The first words (*The Creatur shal be  
delivered from Corruptions bondage*) may best be doon by annil-  
lation, being therby freed from Mens abuses, and farther  
possibility of decay ; tho not restored to perfecter estate, as  
the letter seemes to say. The next (*Into the glorious liberty of  
Gods Children*) may be safly expounded together with their  
liberty, or by reason of it, or at same time with it. So St.  
*Crysostom* best skild in his Mother tong, interprets the par-  
ticulus (into) by *sic* (together, for, or by reason of) that they  
shal be freed by means of the Saints liberty. Semblably St.  
*Ambros* saith, it shall be at the same time together, when the  
Saints shal attain their glory : which two Expositons seem  
soundest to salve al scruples. For dumb Creatures cannot be  
coheirs with the elect of eternal blif, by redemption or resur-  
rection of the body (as the bare words imply) having no saving  
faith in Christ. Thos words (*Not only they, but even we which  
have the first fruits of the Spirit, groan within our selfs, waiting  
for the adoption, even the redemption of our body*) plainly distin-  
guish between the Saints state, who groan and wait for the re-  
demption of the Body : and al other Creatures, which groan  
only to be delivered from corruptions bondage, together with

the liberty of Gods Children, or at the same time, or by means of it. Which deliverance may best be achived by a total final abolition, when they shal no more be subject to slavery, abuse, and villany. This clearly resolvz al difficulty, to interpret the particile (into) by together with the liberty of Gods Children ; according to thos two orthodox Fathers authentic exposition. Such as assert any other liberty of restoration or melioration, must answer al foregoing Arguments for annihilation ; or shew sufficient caus why som shal be restored and not al : sith St. Paul names the whol Creation or every Creature, Kinds and Individuals. To say, Mistis, Vegetals, and Bruts shal partake the glorious liberty of eternal felicity with, Gods Sons or Saints ; is a Brutish buzz which no sound sober Divines dare own. He useth the phrase of delivery from corruption rather then annihilation, as parallel to Mans manumission from like bondage. Marlorat (who is for restitution) comments thus : hence it appears, into how great glory Gods Sons shal be exalted, sith for their sakes al Creatures shal be renewed with them, as they were cursed for Mans sin and fault. Yet shal they not partake the same measure of glory ; but a better condition after every capacity : yet what that shal be in Inanimats, Plants, and Beasts is curiositie to inquire ; sith the chief part or pitch of corruption is annihilation. This implies that they may be freed from bondage of corruption (not simply from corruption, as Regenerats are released from sins reign) by utter abolition, which he calls a chief part or pitch of corruption : but renovation is the Acme of perfection. Now if the Text be taken literally, how can mute Creatures groan or travel in pain? But say 'tis meant Metaphorically of their Natural appetit to be freed from bondage : yet how can they enjoy a like liberty of Gods Sons for whom Christ died? Or grant too, that no identity is intended, but only an analogical proportion by exemplar resemblance : yet how can they partake a redemption of the Body, which having bin the Souls receptacle here, shall be reunited to it for ever? *Tis sown a corruptible Body, raised incorruptible : sown in dishonor, raised in glory : sown in weakness, and raised in power.* Which is evidence enough for restitution of Human Bodies : but al Creatures

tureself being compact of the temibn Chaos (which was made of meer nothing) shal probably revert to nothing : this seems to sute best with Faiths analogy and Scriptures harmony, which tends more to utter abolition then restitution or substitution ; for al at last day shal be delivered from corruptions bondage, when Gods sons shal be, and for their sakes ; tho the maner diametraly differ: *viz.* the one by Redemption of the body, the other by deletion of the whol substance. So saith Saint *Ambros*, the Creature travelling in pain, hath this comfort, that it shal rest from labor for ever, when al shal beleev, whom God knows are to beleev. Howbeit if it be granted, that al shal be Individually raised, yet it folows not that a finit containing World shal be restored, or new created : but rather al turned to infinity (so wel as time to Eternity) for such infinity of Creatures, as hath bin since the World began. In brief, St. *Paul* intends the time when they shal be delivered, not the terminus or thing into like liberty with the Saints.

Perclose.

This Question is very difficult to decide by Scripture ; nor is defined by any Synod, nor any Article of salvific Faith. *P. 4.*  
*Rom. 8. 20, 21.* *few* declines the decision ; but saith som points are plainly asserted, which must be beleeved : as that al Creatures are subject to vanity for mans sin, that al shal be delivered from bondage of corruption into the glorious liberty of Gods Sons, or rather for and together with it, that good Angels shal abide with the Saints : that the Elect shal enjoy eternal glory with Christ : that the created Heavens, Elements, and works therin shal be burnt up : that a new Heaven and Earth must be expected, wherin dwells righteousness : but other classes, how dumb Creatures shal partak the liberty of Gods Children ? whether by renovation, or abolition ? How many sorts of Creatures shal be released ? Whether al, a few, or none ? How Heaven and Earth shal be dissolved by fire ? whether as Gold is refined, or utterly annulled, being of no farther use ? what manner of fire it shal be, material or immaterial ? what shal be the condition, use, place, quantity, quality, glory of the new Heaven and Earth, if any such shal be ? Al which with other like Saint *Austin* saith tis better to leav hid in doubt, then litigas about incertainties ; sith they may be debated with danger,

danger, but left in suspens sans harm or hazard : he holds that al scruples are safest satisfied by annihilation : that the fire shal be material, as the old world was drowned by ordinary water : so faith Aquinas, and most School-men, but on no good grounds : yet al agree, it shal not work as a natural Agent, but divine Instrument, to consume the whol mundan Machin with al things therin, as God eternaly decreed ; therfore it behovs al to declive the fury of it by turning from our sins, and returning by repentence to God in Christ. Master John Down a pious Pastor of *Inisto* ( sororal Nephew to Bishop *Juel*) had a smart booke by Pen with Doctor *Hakewil* his intimat friend, for the worlds renovation ; specialy touching the tru sens of that dark precited Text : but in fine approved Annihilation ; peruse it pondrously, but I forbear to abridg it for the prolixity. Surely of al three opinions (about Restitution, Substitution and Annihilation) the last brings best Cards or fairest Colors, bothe of Scriptures, Reasons and Authorities :

*Judicio extremo, post ultima secula, Mundus.*

*Ignibus extinctus materialis erit..*

At the last Judgment, when Time is finished,  
This real world with fire shal be extinguished.

*Non renovatus erit praesens, nec conditus alter.*

*Alior.*

*Cosmos : cum veniet sero suprema dies.*

This world shal not renewd be, nor new formed ;  
When the last day at length shal be performed.

*Mundus hic, ut peribent passim sacra Biblia, postquam.*

*Alior.*

*Vertitur in cineres, annihilatus erit.*

This world, as Scriptures speak, after 'tis burned  
To ashes, shal be into Nothing turned.

*Quod fuit ex nihilo factum, post secula tandem*

*Secus.*

*In Nihilum hoc Mundi, grande adigetur Opus*

This worlds huge work, which was of nought compounded ;  
Shal into Nought at last day be confounded.

*In cineres Mundi redigetur maxima moles :*

*Sive.*

*In Nihilum cineres mox adigentur item.*

The worlds huge Mais int' ashes shal be brought,  
Thos ashes too shal soon be turnd to Nought.

*Inchoat.*

## The Worlds dissolution. THE VIII.

Epiphonema. Inchoat hicce liber primava ab origine Mundi :  
Cum Mundi excidio terminat istud Opus.  
At the Worlds origin that Book inchoats :  
With the Worlds period this work terminats.  
Aliud.  
Incipit a Mondo primus liber iste creato :  
Cum Mundi exitio definit hicce liber.  
That first Book took rite at the Worlds creation :  
This last takes end with the Worlds annihilation.  
*Juvenci carmina de mundi conflagratione.*  
Immortale nihil mundi compage tenetur :  
Non Orbis, non Regna hominum, non aurea Roma :  
Non Mare, non Tellus, non ignea Sydera Celi.  
Nam statuit Genitor rerum irrevocabile tempus,  
Quo totum torrens rapiet flamma ultima mundum.  
In Mundan machin naught's immortal found :  
Not golden *Rome*, not realms, not the Globe round.  
Not Sea, not Earth, not Stars within Heavens bound.  
For the Worlds founder fixd time doth propound,  
When the last fire shal the whol World confound.

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F I N I S.

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## SUPPLEMENTA SUBFUNCTA

### S U P P L E M E N T S   S U B I O Y N E D

*Supplementum de Festis :*

A Supply about holy Dais.

*Festa Christi sacranda :*

Christian Fests sacred.

*Natalis Christi Festum :*

Christ's Birth-days Fest.

*The two debats (touching Name and Thing) about celebrating Essay.  
Christ was fairly agitated.*

**T**He name, term, or title (Christmas, Christide, State of the  
Christs Nativity or Birth-day) may indifferently Question,  
be used sans scandal, as men please; being meer title,  
title or word-war : but the thing or matter of  
most concerneinent is, whether it be lawful, useful, or behoofful  
to set apart, solennize, and sanctify one day or mo annaly in  
memory of Gods greatest mercy to Mankind ; for sending his  
only begotten beloved Son to sav sinners : by assuming our  
Nature into his Person, and suffering death for us? Specially  
sith his dear Spous the Church hath instituted and injoyed it  
to be religiously (not riotously) observed by al tru Christians.  
Which causeless controveray shall be succinctly and fin-  
cereley discussed with al modesty and moderation on both  
sides,

## Supplements subjoined.

sides, not declining to by diverticiles: The Opposers cheif Objections folow in order.

*Ob.* The tru time, set season, main month, and direct Day is utterly unknown, or cannot certainly be prefigured or prescribed: *Ergo* the thing is not to be used.

*Sol.* The coniequent halts on al four feet : for the thing is pious and imposed by authentic authority; tho the time dubious or disputable: nvr is the antecedent veritable or irrefragable; for al ancient Tradition tels, that it befel at the Hyemal Solstice then sited on *December* twenty five; but now removed farther forth ful twelv dais and eight hours : because we following the *Julian* Calender without reforming, take in ten minutes and forty four seconds every yeer more thane the Suns tru revolution allows: which in one hundred thirty four yeers compleat a day; yet still *December* twenty five tho not at Solstice. So the *Gregorian* Calendar subtracting ten dais (which should hav bin twelv) keeps so long righter before us. Hence our Saxon Ancestors caled it Midwinter day (as *John Baptist's* byrth day is caled mid-Summer, being just six Solar months or half a yeer asunder; and known to be Estival Solstice by his Fathers then waiting in the cours of *Abia*) implying that day: for Christ was born as dais were beginning to lengthen, and *John* at shortning: whence *John* saith, *He must increas, but I decreas* alluding (as som surmise) to the time of both their births. *Justin Martyr* makes it most manifest by *Augustus Casars Censual Role* (which grand general Tax accited *Joseph and Mary to Bethlehem*) that he was born *December 25.* about Winter Solstice: which *Tertullian* the best Antiquary, precisely ratifies. *Chrysostom* saith they received it from most accurat Observers dwelling at *Rome*, who had it traditionally from their Antecessors up to the Apostles: wherto *Origen, Cyprian, Austin, Leo,* and al Antients agree. *Leo* saith Christs generation is the Churches initiation, and the Birth-day of the Head a beginning of the Body. For the Church in imitation therof, consecrated Fests to the Apostles, Martyrs, and som Confessors: which in process of time multiplied beyond du bounds but most of them expunged by our Mother Church since the Reformation. *Dioclesian* burnt twenty thousand Martyrs on

Luk. 1: 8, 9.

John 3: 30.

Christs

Christ's byrth day *December* the twenty fifth, as eru Records teftify, which are proofs ſufficient for the ſeafon, month, and day, yea far better then al their negativ cavils to the contrary : yet to gratify them, it ſhal be granted *gracis* that the time is incer-tain, if they will freely and fairly confeſſ the Thing (which impudence it ſelf cannot deny) to be lawfull, That Christians may without offens keep holy one Anniversary day appointed by the Catholic Church, in memory of our Saviours manifeſtation in the flesh.

*Ob.* The bug-Bear title (Christmas) is taken from the Po-piſh Maſſ : *Ergo* the thing repreſented or celebraed, muſt needs be ſuperstitious, idolatrous and antiehriftian.

*Sol.* The word *Miſſa* (Maſſ) is derived from *miſſio* ſending, becauſe at celebraion of the Eucharift, al non-Commuicants were diſmiffed or bid go forth : but uſed by the Church to ſignify ſacred ſervice long yer Popery was hatched or Antichriſt appeared : and al ſuperstitious Ceremonies crept up ſinee, are crushed or caſhired by our Church. *Maſſ* in old Saxon language imports a Fest or Holy-day, as *Verſtegan* informs ; yet more probably Fests had that appellaion from Maſſ : but no matter of moment lies in words (no more thou to cal our week daies by their old Heathen names) which may be al-tered or innovated at the imposers wiſe, and al words meen-wind free or far enouh from Po-piſh ſuperſtitio[n] and Anti-chriſtian Idolatry.

*Ob.* Many Ethnic cuſtomes remain ſtil among the Vulg in our Land : *Ergo* the thing which occaſions them is to be abo-lished as *Ezekiel* demolished the brasen Serpent.

*Sol.* The inference is infirm, for good grain muſt not be caſt out with weeds : nor is the brasen Serpent a ſemblable iſtance, which the Iſraelites made an Idol, and burnt Incenſe to it, but rude People adore the tru God with ſom mixture of fooliſh fashions, now moſtly left being better taught. Yet the Antecedent argues, that this levan hath continued ever ſince their co[n]verſion : and is a proof beyond exception of its Antiquity, and that it was ſtil celebrated on December 25.

*Ob.* Sundry ſuperstitious Rites, of Carols, Washalls, Riots, Drinking, Dancing, Dicing, Carding, and prophan[e] ſports

H h h borowed

## Supplements subjoined.

borrowed from the mad *Saturnalia* held in Decem, for the honor of Saturn and Ceres (to whom they sung filthy Caroles like theſe Carols) are retained ſtil : Ergo ſuch scandals ſhould be ſuppreſſed root and branch.

Sol. Let al just scandals and abuses be rooted out, as moft are : but the impeachment is impious, invented by the Scripture Almanack maker ; that becauſe Pagans did ſuch wicked pranks to falſe Gods, Christians doo the ſame in ſerving the tru God. Indeed the *Saturnalalia* were held in December, but *Ceres* Caroles in April : and what is either to *Christmas*? Nor may common Carols (which are ſacred ſongs like holy Anthems ſuted to the Seasons) be compared with Heathen Hymns : but Washalls are rode ridiculous revellings almost antiquated. Such attendant abuses may be redrefed or repreſfed by Ministers prudence and Magistrats penalties : without which the Lords day would be prophaned like the reſt. The Church only appoints praier and praises to God, not allowing any abuses : nor are riots practiſed on Christmas day (which was ever ſanctified very devoutly with divine Service, Sermons, and Sacra‐ments) when al Houskeepers ſed at home temperately : but al exceed doon on the dais appendent, which is reasonably reſtrained. Drinking, Dicing, and al exorbitant enormities may be decried by preaching, or diſcarded by pu‐nishing : but civil Dancing, moderat Carding, and harmless country ſports for recreatiu mirth to ſhew Peoples rejoycings tolerated. 'Tis preposterous to uſe the Mattock, when a pruning Hook wil better rectify. For noxious ſurcles may be pared or pruned off, yet the main Tree or thing preſerved from rooting up. Laſtly for Belly fare, ther is modus in rebus, and much ods betwixt garmandizing ſuperfluity and gratuitous hoſpitality, with charitable feeding the poor : which yet through general poverty and paſtimony is greatly abated ; that ther is more cauſe to complain of defect then exuberance that way. Howbeit thoſ rigid Rhadamanthes lovd luſcious luxuriouſ feaſting at al times elſe (ſpecialy on Ashwendſday, good-Friday, or other fasting daies) more then any Christmas Men uſed heretofore. Yes the ſcots at firſt Reformation, caſhired al Popiſh cuſtoms and cereo‐nies, except their beloved Grece-

Cup

Cup (which was to serv in at end of meals al liquors then used) wherof ech drank what he listed.

In sum, Christmas harmless sports in fit seasons are lawful, good fires behooful, holy Hymns useful, New-yers gifts fruitful, begetting mutual amity among Neighbors; and plentiful fare without surfeit or ebriety cheerful: whatever Sects ca- vil in their Chairs or Pulpits to the contrary. It folows not that every thing which Pagans or Papists doo, is Heathenish or Po- shipish: for Gentils doo many excellent things by Natures prin- ciples (which Gospel Principles confirm) that are commendable in Christians: so Papists retain sundry points of Doctrin, Disciplin, and maners, which Protestants may imitate.

*Ob.* Such Fests are not warranted by Christs precept, nor Apostles practise, nor any authentic authority: *Ergo tis Wil-* worship fitto be extirped or exterminated.

*Sol.* The Lords day hath no warrant of precept or practise in Scripture; yet lawful, necessary, and generaly (tho not specialy) Moral by the first words of the fourth Command- ment: but neither this nor Christmas wants authentic auth- ority of the univerſal Church through al ages: nor is one wil- worship more then the other. For wil-worship (as St. Paul *Col. 2. 23.* shewes) bath no Scripture warrant general or special, but only the vain wil or phantay of Men: as worshiping Angels, and placing an absolut neccesity of holines in things indifferent. The general rule of St. Paul (*Let al be doen decently in order*) *1 Cor. 14. 40.* is sufficient warrant without particular precept, precedent, or practise for Christs Spous to ordain occasional Fests, in them- selves lawful and laudable, tending to Gods glory and Peoples good; as som are often appointed among us upon emergent occasions or occurrents. So the Jews freely obſerved an annual Fest of dedicating the Altar instituted by *Judas Macha- bēus*, after the Temple had bin Idolatrously polluted by *An- tiocbus Epiphanes*: which yet is not specified (much less sanctified) in the old Testament or Canon of Scripture: but Christ honored it with his presence; as he did their septidial mariage Feasts with his first transubstantiating miracle of turning Water into Wine in *Cana*. So the Catholic Church or any particular may constitut or celebraz set daies for pious purposes

## Supplements subjoined.

purposes (yearly or extraordinary) if they shall see good cause.

*Ob.* Tatling Tradition tells, that Christ was born Dec. 25. then at Solstice, immediately after Midnight, as the dais began to lengthen : but the Church of England celebrated the Birth day full twelv dais after the Hyemal-Solstice : Ergo his Accompt was erroneous.

*Sol.* This is already answered to the first argument, and the reason rendered of that deviation, becaus we follow the Julian Calendar sans reformation : but tho the Church of England doth not observ the tru precise time of the Winter Solstice ; yet she celebrats the tru day (Dec. 25.) according to the Julian-Accompt stil, which is sufficient : nor is the time so exactly to be regarded, as the thing or benefit to be remembred.

*Ob.* No Magistrats can make Dais holy, nor impose them to be necessarily or perpetually observed : *For the Apostles call such observances weak beggerly Elements, the yoke of bondage, and rudiments of the Law, which destroy Christian liberty* : Ergo they cannot institut Fests.

*Sol.* Indeed they cannot make dais holy, or impose them to be observed under pain of damnation, which destrois Christian liberty ; and is a proper privilege of Gods power : nor are dais properly holy inherently, no more then Churches or Elements of the Sacraments, which yet are cald holy being appointed or appropriated to Religious uses : so Magistrats may sanctify or set apart certain dais to holy services for Gods glory ; having free ful power to order things indifferent. The Jews ordained occasional Fests, which Christ and his Apostles observed with their presence : so our Magistrats appoint dais of Humiliation and Thanksgiving, which People are bound to keep holy : much more Christmas day for many reasons. 1. God promised it when he said to the Serpent, *The Womans seed shal break thy head* : 2. Christ saith, *Abrabam rejoiced to see this Day* : 3. Jacob foretold it, that the Scoper shal not depart from Iuda til Shiloh com : 4. Isaiah saith a Virgin shal conciv and bear a Son cald Immanuel : for unto us a Child is born, to us a Son is given ; the Prince of Peace : as whoſ

*Gal. 4. 9.*

*Gal 5. 1.*

*Col. 2. 20.*

*John 8. 56.*

*Apcl 7. 14.*

whos byrth was public Peace through al the Roman world. Saint Paul cals it the fulnes of time, when Men and Angels Gal. 4. 4. were filled with ineffable joy and admiration. The Angel Luk. 2. 10, 11. which told the Shepherds of his byrth, had a multitud of 13. heavenly Host praising God saying, Glory to God in the highest, and on Earth Peace, good will towards Men. Clement an Apostolic man bids Christians keep Fests diligently, and in the first place Christys byrth day, which al primitiv Fathers and others from age to age, til our mad-brain days, hav most devoutly celebrated; yea on the very twenty fith of December, whos example and exhortations in their sacred Sermons, Homilies, and Treatises, the late reformed Churches of Helvetia, Bohemia, Bremen, Aupsurg, Savoy, Poland, Hungary, Scotland, France, Belgia, Palatinat, (beside Denmark, Sweden, and al Lutheran Churches in Germany or elwer) folow both by practise and Precept.

*Ob.* The Lords Day sanctified weekly in memory of Christys Resurrection, is sole sufficient in stead of al els: Ergo to ad any on work dais without warrant, is superstitious wil-worship, specialy fith tis commanded six dais thou shalt labor, but keep holy the (or a) seventh day.

*Sol.* Thos harsh terms of superstitious wil-worship cast on Christian Fests, are causless calumnies, being their common cal rank Atheism, a proud Strumpet, a cursed Mast of superstition, ful of Serpents, bathed in the blood of Bodies, Souls and Estates; the reliques of Popish dregs; the very (head not stump or lim) of the Dragon; the jugling or conjuring of Magicians, and character of Antichrist; who say our thirty nine Articles are stuffed with Popery and Arminianism: but scorn the book of Homilies as most cours contemptible kitch-in-stuf. If to rail or revile be sufficient, who cannot be eloquent? and how easy is it to cast such base dirt in their dearest mothers face, which may fitly be retorted: they reviv the Petrusians Heresy, who decried al Christian Fests, to introduce Atheism, which in milder language is stiled Libertinism. The Lords day is most necessary and must be doon, yet the rest not left undoon, fith al tend to one end; nor is it so sole sufficient

Conf. Apost.  
L. 5. c. 11.

Anatome of  
the Service  
Book.

## Supplements subjoined.

to shuffe out the right religious celebration of al other Festivals, for wher is it laid we shal sanctify that only, or why doo we ordain others upon occasions : the Ascension was Christ's last act of appearing on Earth, yet may it not exclud the commemoration of his Resurrection, no more then that can includ the celebration of al antecedent blessings or benefits imparted by his Passion, Circumcision, Nativity and Conception ; let God be glorified in al his wondrous works ; yea thos Annal Fests were instituted by the same authority that the weekly Lords Day, tho this haply first by the Apostles meeting theron to break bread (which yet they did at other times) but Constantine published the first Edict or Law for strickt observing of it : (which Decree enjoyns also an Anniversary celebration of other Fests consecrat to our Saviours name, as Eusebius and Sezamen relate ; thos words of the fourth Commandement (six dais thou shalt labor) are only permittiv (thou shalt hav leav to labor six dais) not preceptiv to enjoyn it ; sith the sole intention is to sanctify the seventh.

A. C. 314.  
Of Gospel  
Festivals.

Master Fisher who writes judiciously of this subject saith, that the moral part of the fourth Commandement in the first words (*Remember to keep holy the Sabbath Day*) enjoyns only a Sabbath (no precise particular time) to Gods publice service ; but the Ceremonial commands the seventh day (since abrogated) on which God resteth to be halowed : yet the Lords Day is not appointed to be sanctified by the Letter of that Commandement, nor is it moral : no nor doth the Gospel giv any warrant to keep it weekly.

John 20. 9. 19.

St. John specifies two times of Christ's appearing to his Disciples after his Resurrection : 1. At evening the same day he rose, when they assembled with the dores shut for fear of the Jews, and had broild fish with an Honey comb for supper : but they met not to celebrat his Resurrection, as new Sabbatharians teach : nor had they any Praying, Preaching, or other Divine duties ther mentioned. For Mary Magdalens going to the Sepulcher with Spices, and the two Disciples traveling to Emmaus, cleerly convince it in their reput to be a common day. 2. After eight dais (or when eight dais were compleat) which haply was the ninth : so it falleth on the second third

Luk 24. 29.  
33. 41. 42.

John 20. 26.

third of next ; but cannot be on the first day of the week, unless they say (as som doo) that after eight daies must be interpreted before eight daies (*viz.* on the seventh) which is preposterous. In al the Acts of Apostles is no appointment of holy Assemblies on the first day abov the rest. St. Paul being to depart next morow, cam together with the Disciples at Trou on the first of the week to break bread (which al grant was Sunday night) and continued together til Day-break : must we therefore keep the Lords day from Sunday night til Monday morning, or rather from Saturday night to Sunday night, as they say, surely they then met daily to Pray, Preach, and break bread without distinction of one day before another : and that assembly was in the night, when the Lords day was past. In al the sacred Epistles of Paul, James, Peter, John, Jude is not one syllable of the Lords day : thos words (*ther remains therfore a rest to Gods People*) are not meant of a temporal weekly rest, but a spiritual eternal in the Heavens ; wher Christ Jesus our high Priest is gon before us, into which Men must striv to enter by Faith : being begun in this life by ceasing from sin and dooing righteoulines ; but finished or perfectly continued in the life to com. Indeed St. Johns speech (*Thas be Rev. 1. 10.*  
*Was in the Spirit on the Lords day at Ille Patmos*) shewes ther was a day then so caled : but whether it were a Festival, whether weekly or Annal ? And if weekly, whether the first of Christs Resurrection, or sixtھ of his Passion (which the Greeks kept weekly till Constantins Edict, and Patmos is a Grecian Island) is not exprested, nor is the weekly celebration of it commended or commanded in sacred Scripture. Yet it is very antient even in the Apostles daies, grounded on the foresaid words, and generally received in al Churches : so 'tis a custom, constitution, or tradition of the Catholic Church ; but no Doctrin or Article of Faith prescribed in Gods Word, as al Orthodox Authors agree. The Church set it apart in stead of the seventh day on good grounds.

1. The Morality of the fourth Commandement requires set daies or times for Gods public service : so the Church according to the liberty wherwith Christ hath made her free, consecrated the first day among other Annals to be weekly kept holy, without

## Supplements subjoined.

without any affirmation of morality, which is but the blind  
zele of som men. 2. The equity of a seventh day under the  
Law, moved the Church to assign a like proportion of the first  
day every week to be Religiously hallowed, howbeit sh: hath  
sufficient Reasons to refute the last day and chuse the first:  
1. that by not observing the Sabbath, Christians might be and  
they are freed from the yoke of the Ceremonial Laws. 2. that  
herby a difference or distinction might be put betwixt us and  
the Jews. The like two motives or inducements haue hath to  
chuse the first. 1. Because God began the Creation on that day.  
2. In memory of our Saviours Resurrection, because therby he  
mightyly declared himself to be the Lord, in which regard tis  
called the Lords Day; yet tis so spoken by way of affirmation,  
not appropriation; as if he declared himself to be the Lord at  
no other time, or no day ell to be termed the Lords. 1. For he  
mightyly declared himself to be the Lord by being born of a  
pure Virgin, as no mere man ever was, and that is so wel to  
be called the Lords day; yea he selfe exprefly calls it his day.  
Semblably in sustaining Gods wrath, for the sins of the World,  
he mightyly declared himself to be the Lord, and the Passion  
day may be so stiled. Again by ascending into Heaven in his  
Apostles view, he mightyly declared himself to be the Lord,  
and that is also the Lords day. 2. Christ by his Resurrection  
occasioned the first day to be kept holy; whence som Writers  
say he changed the Sabbath into that day: not as if he were  
Author or Institutor, and did actualy set it apart to be hallow-  
ed; but only was *Causa sine qua non* or occasion of it: as 'tis  
said here, the Papists made Nov. 5. an holy day, yet the Par-  
liament inacted it. 3. That Christs rising is a part of Mans re-  
demption, but not the whol work: but his Incarnation, Birth,  
Passion, Ascension hav their several glories so wel as the Re-  
surrection. Sith then to be conceived, born, crucified, buried,  
rise again, ascend into Heaven had not bin sufficient singly,  
unless al had concurred: the Nativity day when he was openly  
manifested to Men, being celebrated in memory of a work  
so wonderful as the Resurrection; and the day instituted by  
the same authority of the Church; is to be equally esteemed  
as the weekly Lords day: nor is this more or otherwise ap-  
pointed

Mat. 1. 23.

John 8. 56.

pointed to rejoice in then the day of his Birth. To this effect he which is not absolutely authentic in al circumstances ; but he bows a crooked stick back to make it straight, and pregnantly provs the lawfulness, usefulness, and behooffulness of celebrating Christmas with other Gospel Festivals : which is al that I aim at, sans comparing any to the weekly Lords day, which may seem odious or scandalous to such as hav bin otherwise taught, trained, or tutored. Howbeit to contemn it wilfully when it was established both by Spiritual and Secular Lawes to rail or vilify it, to work upon it and restrain from Church (which was too too frequent and familiar in times of yore) must needs censure and condemn for peevish, pervers, malitious ignorance, or wild zele sans knowledge. For 'tis a violation both of the fourth Commandment (which they allege for Morality of the Lords day) sith it was a day of rest appointed by lawful authority for Gods special Service : and also of the fifth, sith they despise and dishonor their Mother the Church : in which respect Christ compares such to Pagans and Publicans : beside the breach of al order and decency in Divine worship, which St. *Paul* so much commendeth to be observed by al Christians. Pardon the prolixity of this Solution.

*Ob.* Sam idely prattle, that new years gifts and gratulations (God giv you a good yeer &c.) favour of gross Gentil superstition : *Ergo*, &c.

*Sol.* They are meer civil courtesies (no Religious Rites) like presents sent to great Persons or privat friends ; and parallel to common salutations (good morow, good night, good speed) which are liable to no superstition, so that mote is removed : but if they would conscientiously cast out the beam of fastidious prejudication, prophanation, and defamation with al uncharitablenes remaining in their own eys ; they should more clearly descry or discern good from evil, light from darknes, and verity from falsity.

*Ob.* Others cast a captious bone in my Dith, that our state hath cashiered set Fefts, together with Monarchy, Prelacy, Liturgy, solem service at Burials, Mariage by Ministers, and other Religious Rites : *Ergo* 'tis presumption to plead for or prote<sup>et</sup> any one of them.

## Supplements subjoined.

Sol. This is a two edgd Sword sharp on both sides, wher a rude hobling verf must be remembred : *contra Argumentum eniferum contendere noli*, but this in point of Evangelical Fests, concerns Magistrats and Ministers, not privat persons. For if they daie to celebrat Christmas or other holy dais, I wil presume to be present by way of devotion, without wilful disobedience to Superiors ; so wel as at their arbitrary exercises of Thanksgiving or Humiliation ; appointed publicly by the State, or privatly in particular Congregations upon self-devised occasions. Two Parlments hav inacted a du celebration of Christmas with other Fests, which stil stand inforce : for ooe only Order condemns holy dais not warranted in the Word (yet Nov. 5. stands stil, as 'tis fit it should) which cannot annul an Act ; sith 'tis a Maxime in Law, that every thing must be dissolved the same way 'tis made. Nor is Christmas contained in thos general words of that Order, being warranted by the general words of Scripture, instituted by Apostolic Churches, and practised in the Reformed. Yea the procurers of that Order (who wronged many privat Men, and very unjustly took from me a Mannor bought of the Dean and Chapter of Exeter, worth twelv thousand pounds) were since routed or thrust out of the Hous, and publickly declared to be a *Party or Faction Apostatis* from their first Principles, bearing only the name of Patriots and Lovers of Religion, but indeed needed Reformation. The authority of Divines assembly is of no validity : for Edward, their Favorer saith, That an Assembly chosen by Magistrats (as that was by Parlement) hath no power by any primitio patern to draw up a Government or Directory of Worship, for so many Churches (being about 10000. Parishes in England) wherof most part had not one member present. Mr. Fisher saith, that Presbyterists decry Preaching or administering Sacraments on Christmas day, or any other sau the Weekly Lords day : yet they Lecture any day, or make Fests and Fastes at their pleasures : nor wil permit any to communicate, unles he be confisced or approved by the Pastor and his Presbytery. They Preach and Teach, that 'tis unlawful to eat Minced Pyes, Plum-broths, or Brawn in December : to trim Churches or Houses with Holly and Ivy : to stick a Collar of Brawn.

Edw. 6. 5. 6.  
c. 3.  
Eliz. 1. c. 2.  
made A. 1645.

Parl. Declar.  
Sep. 27 1649

Antipol. 256.

Brawn or Roast Beef with Rosemary : to play at Cards or give money to Tradesmens Boxes, or send a couple of Capons or any other Presents at Christmas : to use a Ring in Marriage, or cover a Hers with a Whit Sheet. Al which with many mo such pety fopperies, they cal Popish Antichristian superstitions : yet they most sottish in so saying and seducing poor People into a dangerous detraction of observing our Saviours Birth day Fest.

Here I desire al to take notice once for al, that in a larger Folio work intended to the Press so soon as this hand can transcribe it, I no wher meddle with state affairs, nor tax the suppression of any Religious Ordinances, which were high presumption to doo : for who made me a comptroler of others, specialy my Superiors ? But only defend the lawfulness of them, leaving al to their free disposal. I am a plain welmeaning Man, who claim a Scholars privilege to dispute *de omnibus Entis*, for better ventilation of verity : but in the preceding Theological Treatise, produce nothing sav what very learned Orthodox Authors prescribe publicly in Print, which is a sufficient warrant. The things in themselves are the same under al mutations of State, and used latly in our Mother Church : nor should good writers turn their tunes with every Wind. I maintain Monarchy to be the best form of civil Government, and Episcopy of Ecclesiastic : I hold set Praier best in public Congregations, and sacred Fests fit for special occasions ; beside solemn seasons of fasting for our sins ; but prefine no rules in thos behalffs. I like divine Service and Sermons at Funerals for the Auditors edification, desiring the like shortly at mine own ; and dislike dumb shews : but we may not be our own Carvers or Chufers, and Inferiors must submit with al meeknes, modesty, and humility, as I ever hav doon, I approv Marriages by Ministers in public Churches before thos by Magistrats in privat places : sith 'tis a sacred Ordinance of God in Paradise, and not simply civil or carnal. Generaly I prefer venerable Antiquity ratified by our Church, to phantastic fanatic novitie of modern devisers in al Adiaphorals. Let thos that lov Monarchy, Prelacy, Liturgy, Burial Sermons, Marriage by Ministers, and harmlessholy daies ; hold their

## *Supplements subjoined.*

their Opinions stil : but such as wil hav none, shal hav none with my good wil; so every one may ride his own Hobby-Hors. If Adders wil not be charmed nor Panthers tamed, let them remain wild or wilful stil. One punctilio rests, wherin I would gladly be right understood : that I somwher blazen the personal virtues of som Sovereign Princes, and brand others Vices (as *Henry 6.* and *Richard 3.*) which al Histories doo for Mens instruction : but never handle their Regal perfections or imperfections. For 'tis oft seen (as in thos two, with many mo) that a good Man is an il Magistrat, and contrarily : which writers may display for the general good ; but I hav more moral maners and Serpentin sublety then to meddle with State-matters that are too high for me. If they shal deppress or discard Ministry, Tiths, Glebes, Patronages, Universities, Hospitals, Corporations, Common Law, Chancery, or what else (as is doon to Monarchy, Prelacy, Cathedral Churches, Liturgy, holy Fests, Civil Law, high Commission Court, Service at Burials, Ministerial Nuptials) I shal sit silent in a corner, to condole such reverend ruins : but wil never put Pen to Paper against the Authors, Actors, or Abettors having no authority so to doo : only I vent my Opinion in point of ratification (not resolution) touching the lawfulness or usefulness of them (as others doo theirs) sans scandal or offend to any, unles, gauld Jades wil winch. This is the common Character or cogniscance of a so caled cursed Cavalier, which I cannot but own or acknowledg how odious so ever.

*Conse qui conse : non est mortale quod opto.*  
Let cost what cost it may :  
No mortal thing I weigh :

Howbeit I claim the privilege of Conscience promised and proclaimed to al except Popery and Prelacy, which concern me not. For what crime, caus, or color of hate can be alleged against such simplicians as never acted on any side, nor were ever questioned for Delinquents (as I was not, yet twise imprisoned both by Sea and Land) sav that they dissent in Judgment or Opinion ? So doo al Sects, Septs, and Factions one from

from another, yea among themselves in ech ; which is no Moral vice nor civil fault : *Quot homines, tot sententiae* ; so many fancies as faces. The Catholic Moderator checks al contenders about points of Religion, and givs good Counsil in a few Rythms to this effect.

Why for Opinions inter-kil we thus.  
Whos truth not force, but reason must discuss?  
Reason whos chief force in Opinion lies;  
Reason whos fals gloss oft deceivs the Wise.  
God doth in lov, peace, concord, unity dwel:  
Hate, envy, malice confines are to Hel.

Now to return from this Apologetic digression, thos ten foregoing cavils are their best Basilisks of Battery : which are cast or couched into Enthymēms for easier capacity, and both Propositions in ech fals or fucatious : but the astructiv Arguments folow built on surer foundations.

1. The universal Church in al ages, both institued thes Fests in Oecument Councils by precept, and enjoined them to be obserued by al Christians in practise : who annaly celebrated Christis Birth day, and others for his sake : which is so good or better warrant, then any particular Churches or Congregations can pretend to erect Fests or Fasts : yet thos very lawfull and laudable.

2. The Lutherans celebrat Christmas with som other Festivals stil : and sundry Calvinists wist it had bin never decried or disfused among som of theirs. 2 Arg.

3. Our Church since the first plantation of Christianity, 3 Arg. hath constantly celebrated them with al Religious Rites of divine Service, Sermons, and Sacraments ; specialy Christmas day.

4. Divers Divines (who in youth decried them most fierce-ly) hav of late waxing wiser defended and solemnized them to their great glory : which palinodial recantation both in Pulpits and practise (like St. Austins Retraction) is a stronger proof on their behalf, then the best Bulrushes prealledged against them. 'Tis tru that the hearts inward holines in think- 4 Arg. *Ex parte credere.*

## *Supplements subjoined.*

giving for this chief work of our Redemption, is a most acceptable sacrifice to God : yet may not exterr worship in Congregations and other lawful exultations be rejected or vilipended.

5 Arg. 5. The disusing or despising them, is a ready step in the vulgar to Atheism or Irreligion, when no solem Service or Sermons are used.

6 Arg. 6. Their nauseous contempt or explosion, is an act of affected Apostasy from the Catholic Church, and of Schism or separation from our Reformed Mother, which al obedient Sons should detest or decline; for *Aerius* first branded set Fests, and levelled Prelats with Presbyters for which pride with other heresies, he was justly condemned and cast out of the Church.

7 Arg. 7. The Church of *Smyrna* soon after the Apostles dais, celebrated *Polycarpus Martyr* : praying that God would permit them to consecrat the Birth-day (so they cal it) of his blessed death, with joy and gratulation at their holy conventions : to bestow that lov on Martyrs which is du for Christ's sake, whos disciples and imitators they were. This pointly provs the antiquity of set Fests dedicated to Apostles and Martyrs, which exemple the *Smyruens* folowed. Yea Christians from the Gospels very dawn met at Martyrs Monuments to serv God yer Churches were erected, and from such Assemblies Churches had their origin.

8 Arg. 8. The end or necessity of Christ's Nativity is triple :  
1. That Gods promises and his Prophets predictions might be fulfilled : 2. That God by it might manifest his lov to Mankind : 3. That al lying under the Law might be redeemed : elf eternal death had passed on al Men, sith al sinned. Hence we are bound to render sincere thanks for thes inclemable benefits, by a triple outward expression of gratulation ; 1. In Psalms, Hymns, and Spiritual Songs : 2. In providing plentiful fare for our family, inviting needy Neighbors to our Tables, and large liberal alms at our Dores : 3. In harmless mirth, music, and sports of recreation for Gods glory (every Man more or less according to his ability and quality) but not in prophane pleasures, riots, surfets, excess, drakkennes, chambering

bering or wantonnes ; as too many heretofore hav done.

9. If we may every 5. of Nov. (as the Jews did in the Fests of Purim) declare our joy for a temporal deliverance of the State : much more may we with praiers and praises record Gods special spiritual mercy in Christis Birth, being a great joy to al People.

All Fests lat celebrated in our Church, are consecrat to Christis honor or for his sake, as shall appeare by exact enumeration of ech in order of the several Moneths. 1. the Circumcision, when he fulfilled the Lawish Covenant in his flesh. 2. Epiphany or Apparition, either in memory of the Star which led the wisemen to the house wher he was (as is commonly conceived) one ful yeer after his birth : or from the holy Ghosts appearing in shpe of a Dov at his Baptism thirty years after (whence the Churches in Egypte celebrated both birth and Baptism on one self day) or rather from both : for thos Magi cam along journey from Persia or Arabia, which they could not finsh in the first twely dais, and immediatly after their departure Joseph warned from God by an Angel in a dream, fled with his wife and the Babe into Egypte : but at his Purification forty dais after his birth they were at three at Jerusalem, and went back to Bethleem, wher the Magi found them in a privat hous, for the Shepherds (not they) found him at an Inn in a Manger wrapped in swadling clothes ; so they returned not to their City Nazaret (as most men from Saint Luky ambiguous words mistake) til their coming from Egypre, as the current conecture of Scripture makes it cleer. The Star indeed appeared to the Magi twely dais after his birth in their own Country, but they took their journey almost a yeer after, when it reapeared to their ineffable joy, and led them to the hous (no Inn) having bin before at Jerusalem to enquir wher the King of the Jews was born : Tēa Herod being deluded by their not returning, slew all males born in Bethleem and coasts therof from two yeers old and under, according to the time he had learned of the Wisemen, which evidently implies that Christ was abov a yeer old at the Epiphany of the Star, and immediatly carried into Egypre. Now his Baptism is referred to that same day (Jan. 6.) which Alles Syriacon in Arabic M. S. and others cal the benediction of waters.

Jan. 1. 6.

Mat. 2. 13 14.

Luk. 2. 22.

Luk. 2. 7. 12.

Luk. 2. 39.

Mat. 2. 2. 9.

Mat. 2. 16.

## Supplements subjoined.

waters : hence our Church appointed the first Lesson of that day *Isai* 40. touching *John Baptists* mission, and the secund *Mat.* 3, which ends with Christ's Baptism ; but the Gospel is *Mat.* 2. about the Stars appearing, which appertly argues, that tis cal'd Epiphany from both. Som cal Christas day Epiphany becaus he appeared then to the world, but Circumcision and Purification may so wel hav that name ; becaus at the first he appeared in the Synagog, at the last in the Temple, which is not so proper, plausible or persuasible. 3. The Virgin's Purification, when he was publicly presented in the Temple, and proclaimed by *Simon and Anna* to be the Messiah. 4. *Mathias*, who after Christ's Ascension was chosen Apostle by Lot, in *Judas* room. 5. The blessed Virgins Annunciation, when the Angel *Gabriel* declared his Conception or Incarnation by the holy Ghost, which together with hit perpetual virginity, is ratified by a remarkable Story if tru, which may be doubted.

Feb. 2. 24.

March. 25.

A rare story.

The Rabies kept a Register book in the Temples Archivs of al their Priests elections with their Parents names, and Death-dais : so when *Iesu*s began to preach at *Jerusalem*, one of them died, in whos place they had none fit to surrogat ; but hearing wel of him, sent for his mother (hir husband being then dead) and asked who was his Father ? she said, I am stil a very Virgin ; but in Youth as I was devout at Prayer, an Angel told me I shalld conceiv a Son by the holy Ghost, and he to be caled *Iesu*s , whom at the set time of women I brought forth, without throwes of travel or torments, which som women yet alife then present (whom she named) can testify : The Rabies wondring at it (who bore him no malice then, til the fame of his divine miracles excits their teen ) accited the said women, who attested the same ; wherupon they chose him, and inscribed thes words on their Registry. In the place of such a Priest we hav by joint consent of the whol Society elected one *Iesu*s Son of the living God by the Virgin Mary. This book since the Temples destruction by *Titus*, is laid to ly hid in *Tyris* (som say *Tiberias*) but the Tradition is current among the chief Jews, as a late *London* convert relat in Print, howbeit the truth may be suspect, becaus no parcel or particle appears in the Gospel, that he

he was of their company, but ever an Enimy ; yea al Jews blasphemously brand hit for a whore, and him for a Bastard ; utterly denying any such Tradition, which wil make most against them. 6. *Marc* an Evangelist, who penned his life, acts, miracles, death and resurrection. 7. *Philip* and *James* the lesser caled the Lords brother, both being his Apostles and Martyrs. 8. *John* Baptists birth day, who was his Messenger or forerunner, to prepare the way before him : he preached and baptised, being caled by *Isaiah* the Voice of one crying in the Wilderness. 9. *Peter* and *Paul* both chief Apostles and Martyrs at *Rome* in one day : the first crucified with his head downward the last beheaded, but whether in one year of *Nero* writers vary. 10. *James* the greater (Brother to *John*, sons of *Zebedee*) an Apostle and Martyr, slain with the sword by *Herod* the king (miscaled *Agrippa major*) not the Tetrarch, who slu *John* Baptist. 11. *Bartholomew*, who was his Apostle and Martyr. 12. *Matthew*, who being a Jew born, and Publican or Tole-Cu-stomer by profession, becam an Apostle and Evangelist. 13. *Michael* an Archangel who figured Christ, and fought for his Church against the red Dragon (or Devil) and his Angels. 14. *Luke* a Phisition of *Antioch*, one of his Evangelists and Penner of the Apostles Acts. 15. *Simon Zelotes* and *Jude* the Lords Brother or Cosen German (whos Mothers were Sisters) being both his Apostles. 16. Al Saints, which is a day dedicated to his Apostles, Martyrs, and holy Confessors in general, even al. 17. *Andrew* Brother to *Peter*, who was his Apostle and Martyr. 18. *Thomas Didymus*, who was also his Apostle and Martyr. 19. His Nativity, which too many through peevish ignorance make a stumbling block and laughing stock ; being self-proud, supercilious, and super-singular : but shew themselfs most ridiculous to play on such poor Oaten Pipes of thred bare Arguments, which make Mens ears glow to hear their harsh gaglings. They stile the celebration of it superstition, Heresy, Heathenism (terms without truth) and a malitious Minister in *London* publicly preached, that any Felt consecrat to Christs honor, name, or memory is no better then that which the Israelits made to the molten Calf : so like a Calf spake the Man, ther be so good Records that Christ

April 25.

May 1.

June 24. 29.

*Isai* 40. 3.

July 15.

Aug. 24.

Sep. 21. 29.

Oct. 18. 28.

Nov. 1. 30.

Dec. 21. 25.

16. 27. 28.

A 1643.

## Supplements subjoined.

was born Dec. the twenty fifth as that *William* the Conqueror was Crowned King of *England* on that very day. Yea Magistrats had so good power to injoin Fests heretofore, as any Modernists hav for theirs, or to suppress the old. 20 *Stephan* one of the seven, Proto-Deacons and prime Martyr actualy and arbitrarilie, who gladly gav his life to preach or publish him for the tru promised Messiah. 21. *John* his best beloved Apostle Evangelist, Analogical Martyr : who suffred cruel torments and was exiled, being ready to lay down his life. 22. *Innocents of Bebleem Juda*, who in deed (not desire) were slain by *Herod* the great in Christ's stead, tho not for his sake. Thes are al the fixd Fests : but his Resurrection is sanctified weekly in lieu of the seventh day Sabbath, and yearly too at *Easter* : his Ascension 40. dais after. Which are al except the holy Ghosts descent at Pentecost, and Trinity seven dais after consecrat to the three Persons in Deity. The last with som Appendices are Movables, and three of them (*Easter, Pentecost or Whitsunday, Trinity*) celebrat on the Lords day. Al the rest which relish of superstition (invention and exaltation of the Cross, the blessed Virgins pretended sinless Conception and supposed Assumption, al Souls in Purgatory, beside *Tbo. Becker* a Pseudo-Martyr, and many mo of like bran) we utterly reject, renounce, or repudiat. What harm then in al this, sith it tends soley to sanctity? Yet say Malignants, becaus Papists ordained, prescribed, and prophaned them. Indeed they abused (not appointed) them, being instituted before by the primitiv Church, as is plentifully proved : but such as they superstitiously superadded, are abrogated and abandoned. Yet what if Papist ordaine al, shal we receiv or retain none? If they go on their heels, shal we walk on our heads? If they profes one God in three Persons, shal we beleev three Gods in one Person? Let pious institutions be embraced, but al impious abuses or Ordinances exiled and extermited.

In sum, I prescribe no Fests to be sanctified, nor find fault with their suppression ; but only affect the lawful Religious use of them : freely agnizing that the state or such as sit at stern, hav lawful human power to annul or abrogat them, and to restore or reestablish them, with other Adiaphoral Ordinaces, except

Summary.

except Articles of Faith, wherin we must obey God and not Man : so far am I from taxing or traducing our Superiors actions that I doo and wil obey them in al indifferent things (either Religious or Civil) which doo not trench on a good conscience. Yet if they wil be pleased to redintegrat the public Liturgy and principal Festivals (which stand ratified by several Acts of Parlement unrepealed) they shal make glad millions of good hearts in this Common-wealth, which greatly griev at this interruption (rather then abolition or suppression) of them. On whos behalfe (sith 'tis no Mony-matter, nor can any way prejudice the State) this poor Distich may humbly be presented.

*Gratum Opus Angliegenis, si restituatur ut olime  
Publica forma Precum, Festaque sacra ; foret.  
If Common-Praier Book could as of old be had,  
And sacred Fests ; English hearts would be glad.*

Let incomparable Bishop Andrews words, concerning the chief Sovereign Queen of Festivals, close up the Catastrophe : In a Sermon  
on John 8. 56.

*Ther is no day so properly Christ as that of his Birth, which by comparing it with others wil appear. For the Passion day is not so truly or peculiarly his, because two Thiefs suffered with him at the same time, place and maner : nor Resurrection day, sith many more rose then too, and went into the holy City, appeiring unto many : nor Ascension day, for that Enoch and Elias ascended bodily long before him : much less the Circumcision day, which was common to all the Jews Male-Children : but the Birth day of a pure Virgin by power of the holy Ghost ; is soley his without Fellow : none ever so born, none born such God and Man in one Person. Therefore as no Fest els, 'tis attended (as Christ he-self was) with an Apostolic retinue of swely Holy days. Thus this sweet finger of England, or golden mouthed Chrysostom descants.*

The final result rests on two queltions : 1. Positiv, whether it be lawful for Gods Church and al obedient Members to set apart or sanctify one day of 365. in a yeer, for the memory of our Saviours manifestation in the flesh ; as the Jews did the Altars dedication, and our State the deliverance of that

## Supplements subjoined.

Devilish Powder-plot, which no sober Christian can deny ?  
2. Comparativ, whether it be superstition thankfully to celebrat one day annaly with public worship, in remembrance of Mans redemption ; or rather wilfully to scorn, slander, profane, and contemn it ? If thes two be laid in the scales of unbiased impartial judgment, the pious veneration wil far preponderat the impious irrision in al good Mens eys. Shal we set apart or sanctify divers daies of Thanksgiving and Humiliation for Temporal benefits of Victories or other occasions ; and carnot be content to afford or allow one for the greatest Spiritual blessing of our eternal Redemption from the power of sin and slavery of Satan ; began by his blessed birth, and finishd by his bitter death and burial, with other consequent glorious works of Exaltation: viz. his Resurrection, Ascension, and continual intercession at his Fathers right hand in Heaven ? God shield us from such guilt : wherto thes two Heroics may be aptly applied.

*Absit tale nefas : pudet hac opprobria nobis  
Aut dici potuisse, aut non potuisse refelli.*

Far be such crime : 'tis shame should be imputed  
Theſe scandals to us, or could not be refuted.

For shame then, let Pulpits ring no more of ſuch rediculous reasons preallged not worth a Fig : which if a young Sophister ſhould urge in Schools, he were worthy to be hifted out ; as being unwoorthy to be anſwered. Dr. *Hammond* a deep Divine (from whoſ learned lucubrations I hav pickd ſom preſcribed materials, as he and al writers borow from others) in his Resolution to certain modern *Quareſ* wherof this conerning Christmas and other Fests is the laſt) anſwers fifteen addle interrogatories of his Antagoniſt in this point, which he that liſts may perufe : but to requite his pains, propoſeth three pithy *Quareſ* at end of that Treatife, wherto three mo ſhall be ſuperadded.

1. Whether the Church Catholic or any particullar (ſpecially neerest the Apostles age) hath ſufficient power to make one or mo daies ſacred and ſet apart from ſervile works to Gods ſervice,

service, in memory of som eminent mercy conferred on his People ; to be yearly celebrated with tru piety : which shal bind al dutiful Children to obey and observ them ?

2. Whether the annal Fest of Christ's Birth, being both law-<sup>1 Quere.</sup>  
ful and laudable, in the right religious use weeding out al a-  
buses (ordained by the Catholic Church) may justly be abo-  
lished or abandoned by any Church or State (much less pri-  
vat Persons without regard to the universal : sith it hath so  
long continued sans comptrole or contradiction by ~~why~~ ?

3. Whether it be a good ground in Conscience or Com-<sup>3 Quere.</sup>  
mon reason, to cancel or eashire so plous a constitution, under  
a fucations color of caustess superstition : becaus som pedisse-  
quent dais hav bin rudenly prophaned or mispent in riotous re-  
vellings by wicked persons : specialy sith 'tis founded in honof  
of our Saviour, and commemoration of his chief mercy ?

4. Whether an express warrant of Christ's precept or his  
Apostles practise, be necessarily required to ratify every Re-  
ligious Rite of the Church ? Or whether late Reformists  
walk by that Rule of Scriptural authority, in sanctifying ar-  
bitrary dais of Thanksgiving and Hamiliation, with many mo  
Ordinances, Customs, and Ceremonies which they use ?

5. What warrant is ther to annul the seventh day Sabbath,<sup>5 Quere.</sup>  
or surrogat the Lords day instead ; siv only that the Apostles  
sotmetimes meet on the first day to break Bread ? Yet the obser-  
vation of this is no abolition of that : specialy sith they stil fre-  
quented the Jews Synagogs on thos dais to convert them. Or  
what for the Name, siv that St. John saith, *He was in the Spirit  
at Patmos on the Lords day* ? Yet is ther no irrefragable evi-  
dence that it was the first day. Or what for Pedro Baptism,  
except that the Apostles Baptised whol Families, in which most  
probably (not infallibly) were som Infants ? The bare letter  
reacheth not so far to assert a precise precept or precedent for  
either : but we rely on the Churches testimony, tradition, in-  
terpretation, and authority for al three with many mo. Why  
not then in this point of holy Fests instituted and intended  
soly to our Saviour's honor and service ; wherin is no dangee  
but much devotion and sanctity ?

6. Whether *Quis regnabit* (who required it) be rightly applied

## Supplements subjoined.

applied to such cases, specially the three prected? Or whether it may not be better reported, who requires thes irregular Fests and Fasts appointed by particular Churches, or privat Congregations; upon arbitrary wil-worship or ordinary occasions? Hav not Church Governors so much power or authority as modern Innovators? Consider that thos great Clercs had far clearer judgments to discern truth then silly shallow Sciolists: and know that in al matters or mysteries of Religion, 'tis safer to offend by way of piety, humility, and devotion then in proud self-lov, contempt, or despication. To take a sober reckoning on the other side, what warrant hav Ministers to examin Communicants before the Lords Supper, and repel whom they list? Christ at first institution (whos patern they pretend to folow in al particles) did not examin his Disciples, nor bid them so to doo: but admitted *Judas* to partake it at his own peril, knowing him to be a Traitor and Reprobat. St. Paul exhorteth every Man to examin himself, and so eat of that Bread, and drink of that Cup: but neither he nor any of the rest practised examination of others: so ther is no precept, practise, or precedent for this modern innovation. Yes say they, St. Peter bids al be ready alwaies to render a reason of the hope in them, with meeknes and fear. Tru; but speak sincerenly, is this given as a rule for Pastors to examin Communicants; or rather for Al Christians to satisfy Infidels or others? Read the next words, having a good Conscience, that wheras they speake evil of you as of il doers, they may be ashamed that falsly accuse your good conversation in Christ. Here is no cloke or color for examining Communicants: therfore beware how ye wrest or wredraw Scripture to serv turns.

*Hos scrupulos, solvas, & eris ubi magnus Apollo.*

Cleer thes points, and to me

*Great Phabus thou shelt be.*

Corollary.

This brief Essay or Epigram being a Theological Theory, is purposly premised as a Prodrom or Patern of 670. such (som larger, som lesser) to be published by Gods grace in two Folio Tomes, so soon as they can be transcribed and impressed: wherof

wherof the Enchiridion now com forth jointly with this work, is as it were the Table or Catalog, containing the Arguments of them al. Thus writers toil and travel in vain, to please or profit variously disposed Readers, led wholly by Opinion, Affection, or Prejudication, most of which wil rather retribut sharp scoffs and scurrilous censures, then deserved thanks or commendations : but 'tis best Buoy-like to bear up amidstral boisterous billows of spite and scandal, mangre Mens malice and al envious or venomous youngs. To shut up al with two homespun verses :

*His Epigramatibus facies non omnibus una,  
Nec diversa subit : quales solvere Gemelli.*  
Thef Essais hav not al one face to see,  
Nor much unlike : as Twins are wont to be.  
*Sitne supersticio Natalis Festa sacrae  
Christi, inter varios li odiosa fuit.*  
Ther's hateful strife 'mongst som, whether to keep holy  
Christs Birth-day Fest, be superstitious folly ?  
*Scaurus ait, renuit Varus : utri credere vultis ?*  
*Tam facile est lites conciliare graves.*  
Scaurus faith, Varus gainsaith : which wil ye  
Beleev ? So easy 'tis great brawls t' agree.  
*In dextram potius pietate offendere praefas,*  
*Quam lava opprobriis spernere Festa sacra.*  
'Tis better right hand-wise by zele t' offend,  
Then Holy dais left-like with scorn vilipend.  
*Discite quod verum est moniti, nec temnire Christum :*  
*Sed colite aeterno Festa dicata Deo.*  
Learn tghth that's taught, and doo not Christ defy :  
But Fests ordained t' eternal God apply.

If though my silly reason and shallow resolution ( specially in Valediction, Dotage ) be no way regardable or reliable on in the learned Common wealth, yet to satisfy som special Friends who earnestly entreat it, I will openly unsique, or declare my judgment in six controversial points, but very briefly and bluntly.

## *Supplements subjoined.*

1. Touching Mans Souls production ; I hold Traduction against the univerſal Tenet of Infused by Creating, and Created in Infusing.

2. For Predestination to eternal Life or Death ; I beleev it to be with reference to Gods preſcience of pure ſimple Intelligence; not of his free Pleaſure to ſhew his Power, by any abſolute irrefutiv Decree.

3. Concerning Church Government ; I defend Episcopacy for the best form of Ecclesiastic Polity, as iſtituted by our Saviour analogicaly, and by his Apostles actualy or apertly : but continued in al Churches ever ſince, til Mr. *Calvin* changed it in case of neceſſity.

4. About Chrifts Millenar reign on Earth immeadiately before, in, or at the laſt day of judgment, and general Resurrecſtion of al human flesh ; and for his eternal personal reign on a new Earth, resigning his kingdom of Glory to his Father : my Opinion amidst ſuch a copious cru of learned Clercs, who debate it diversly both wais, muſt needs be amphibolous or ambiguous, like a giddy *Oſtrich*, which having laid hir firſt eg at rovers on the ſands, regards not wher ſhe laies the reſt, nor on what heap ſhe fits abroad : but doo rather declare then incline to the former, and profes my ſelf adverſe to the later.

*Me trabit in dubios aliorum assertio ſensus,*

*An reget in Mundo hoc Christus, an Arce Polis ?*

Others opinions make me doubtful, whether  
Christ ſhal rule in this World or Heav'n for ever ?

*Nec pater, An Terribis regnabit mille per annos,*

*Cum Superis, Sanctis, Martyribus ſe suis ?*

Whether he ſhal reign on Earth one thouſand yeers,  
With Angels, Saints, and Maryts, 't not appears.

5. As to the Worlds final diſſolution, whether it ſhal be by a refined renovation of the Old, a created ſubſtitution of a New, or a predecreed abolition into Nothing ? I stand ſtiff for the laſt againſt al Oppofers or Oppugners.

6. Anent Christmas and other holy harmleſſ Feſts forecited, I ſuppoſe them to be both lawfuſ and needful among propane people,

people, who should be compeld to Church in season and out of season (as the Spaniards at first drov uncatechised Indians like herds of Cattle to Baptism) for the service of God, yet al too little among stupid carnal Gospellers; for al which assertions with others on the by, I have rendred strong sufficient Reasons from other mens works in the particular Theses, Treatises, or Theorems: but the three middle (of Prophecies concerning the Messiah to come: Christs two Genealogies, and Revelation reveled) are no Polemical points, nor wil require farther explication or exposition; therfore take this dry Distich for a final Farewel.

*Quid volo, scire voleas? sic stat sententia nostra:*

*Qua data, hoc addo tibi: Lector, Amice, Vale.*

Wilt know what I hold? So sounds my judgments knell:  
Which giv'n, I bid thee, Reader, *Friend Farewel.*

*Protestatio Verissima*

*Protestation;*

A most true Protestation.

*Tu Domine Omnipotens, mea qui precordia nosti;*

*Spargere nolle nihil me nisi vera vides.*

Thou, Lord Almighty, who my heart doost know;  
Knowst that I sought but truth abroad would sow.

AN END.

*Additio de Anima Humana:*

An Addition of Mans Soul

**W**hile my Pen was busy to transcribe the Prolog. previous Theorems, I met with Mr. Hobbs learned Leviathan of a Common-wealth: and among divers Paradoxal points or

## Supplements subjoined.

positions (as who cannot devise new dogmats, and colorably defend his devises?) Found four flatly opposit to so many of my Theological Theses or Tenets : which I thought fit by way of vindication to enumeraſt, but not by way of refutation to reccriminat ; being far too weak to incounter so strong a Champion, as a Dwarf to a Giant.

1. That Mans Soul is no ſpecial Entity, Eſſence, or Existence diſtinct from the Body : which after ſeparation by death ſhal ſubſtit in Heaven or Hel til the general Reſurrecſtion of al Fleſh, and particular reunion of every individual Soul with its own identic Body : but only the Breath, Life, Energy, or Accidental quality therof ; as is in other animats or animals ſo denominated of *Anima*, not *Vita* : yet the Body ſhal riſe at laſt day the ſelf ſame living Man it was in this World.

### 1 Thesis.

This novit croſſeth cleerly my firſt Thēſis concerning the Souls origin or production : wherin I maintain with the current ſtream of al Orthodox writers, that 'tis an eſſential part of Man ſo wel as the Body : but after death or diſſolution of one from the other, a diſtinct individual, immaterial (tho no ſimple Spirit), and immortel ſubſtance ; which ſhal imme- diatly by Gods particular Judgment partake of Heavenly joys or Hellish torments ; and in fine reunite with its own Body at general Reſurrecſtion. The whol controverſy is largly de- bated already, needing no vain repetition but the Souls Verity, Unity, and Immortality ſhal be further proved by a few ſelect places of ſacred Scripture, promiſcuouſly collected and con- geſted together for the preſent occaſion. God breathed into Adam the Spirit of Life : or infuſed a living Soul, as 'tis ge- nerally interpreted. Which cannot be ſimple life, ſith Zecharie expounding it faith, The Lord ſpred the Heavens, laid the Earths foundations, and formed Mans Spirit within him : which provs intrinsic infuſion. Semblably ſaith Salomon, Dust ſhal return to Earth, as it was, and the Spirit to God who gav it : which cannot imply life or Breath, ſith that only ceaſeth or vaniſheth, but returns ne'er to God, who firſt infuſed into Ad- am a Subſtantial Spirit, whenev al others are ſuſcepſively de- truiſed. David ſpeaking of Christ faith, My fleſh ſometime ſhapeth : for thou wilt not leave my Soul in Hades nor ſuffer thy holy one to ſee

Gen. 2. 7.

Zech. 12. 1.

Eccles. 12. 7.

Pſ. 16. 9. 10

Adſ. 1. 26, 27

golgotha

golgotha

114

See

*see corruption.* This is meant of our Saviours condition after his Passion (as deep Divines define) that his flesh in the Grav shal rest in hope : but his Soul descend into Hel to conquer the strong Man (Satan) in his own Kingdom ; not to be left ther : nor the whol compound see any corruption, being to rise speedily. The blessed Virgin saith, *My Soul doth magnify the Lord, and my Spirit rejoiceth in God my Saviour :* which two pathetical terms (Soul, Spirit) she would not use of life or breath (a blast, bubble, bawble) nor can Christ be cal'd her Saviour in that respect, sith her life did not depend on him.

Luk. 1. 46, 47.

Christ saith, *Ther was a rich Man clothed in purple, that staid sumptuously every day : and a begger named Lazarus, who lay at his gate ful of sores : Lazarus dying was carried by Angels into Abrahams bosom : but the rich Man tormented in Hel flame.* This he whiffles off slightly, that 'tis a Parabol : yet many learned Men take it for a true story, becaus the begger is named : nor would Christ so pointly pourtray Abrahams bosom, the rich Mans dialog with him, and Hel-torments (so not in Parabols) to teach People old wifes fables, if al were fass figures : or that Mens Souls did not liv after dissolution from the body ; which was his main scope to instruct, or to what end else did he propone it ? *Ye elsewhere be bids Men not to fear them which kil the Body, and cannot kil the Soul : but to fear him which is able to destroy both Soul and Body in Hel.* How can this be eluded ? Here are two distinct parts directly specified, Body and Soul : nor can the last be life, for he that kills the Body, is able and actuallly doth take away that too at once together with it : nor would he ad fear him which is able to delstroy both Soul and Body, if he meant life only.

Mat. 10. 28.

Christ said to the penitent *I beff on the Cross, To day (instantly and immortally) shalt thou be with me in Paradise ;* which must needs intend both their Souls; sith their Bodies were to be burid that night. Indeed many able interpreters expound to day eternaly : yet al apply it to their Souls which shal liv with God for ever and ever. St. James bids his Countrimen with meeknes to receiv the word, which is able to sav their Souls : not their lifes, for Gods word cannot sav them. Many mo places may be alleged, beside Reasons and testimonies of Authors,

Luk. 23. 43.

Jam. 1. 21.

## *Supplements subjoined.*

if any refutation were intended : but sith he saith the contrary to his Assertion (that Soul and Life signify the same) cannot be proved by Scripture ; theſe few pregnant Texts ſhall ſerv to vindicat the truth.

### *Potilia Ecclesiastica :*

#### *An Ecclesiasticall Polity.*

2. **T**HAT the Church is no different or distinct Economy or Corporation from the civil Common-wealth ; but ſubject and ſubordinat to it in al things : nor haue Clergy Men (except they be temporal Princes) any spiritual Government or coerciv jurisdiction, unles delegated by suprem Magistrats ſpecial Commission : but al their function is to Preach, Teach, adminiſter Sacraments, and doo other Ecclesiasticall duties. Which the Sovereign Magistrate may alſo execute if he pleareth, ſo wel as perform a Conſtables Office or any other civil faculty : yea he can conſtitut what Books of the Bible ſhal be Canonical, and which Apocryphal : binding the Subjects to obſerv the one or other, as he ſhal dictat, direct, or determin, under paine of civil obedience or diſobedience. For Minifters are only our Ghostly inſtructors and School-Maſters, not Rulers or Gouvernors (no not in ſpiritual faſtions which concern the life to come) whos precepts are pious Counſils, not poſitiv commands.

#### 3. Thesis.

This flatly contradicſ my third Tenet touching Church-Government from the Creation to the firſt Century after Chrifts Birth, and conſequently to our times : who defend that for divers of the firſt generations, al Rule (both ſacred for Soul, and ſecular for Body) conſiſted in Fathers and Elders of Families : but after when Men gathered (like Partridges in Covies) into ſeveral Societies; public Polity grew up to two diſtinct Bodies, which had ſundry privileges of Rule ; but ſubordinat or ſubalternat one to another. This is ratified at large in the unwreſted History of both Bodies drawn down from the firſt times to our modern ages : which to reiteſat wil be tedious, if not naueous. Yet ſome few proofs

or

or places of Scripture shall be briefly subjoined as in the former.  
*Moses who first instituted Government over Gods people Israel, erected by divine dictat or direction two distinct Courts : one for Church-matters cal'd a Consistory ; another for Common-wealth affairs clyped a Judicatory : as Jerome was arraigned, accused, and condemned to dy by the first, but acquitted and released by the last. Theſt two in process of time by long slavery of the Jews to ſundry Nations, were much pared or impaired ; yet ſom prints remained til Christs coming : Who calls the ſecular Councils, and spiritual Synagogos : Mat 10. 17. yea if any offend a Man, and he tel him of it privately, but the other wil not hear ; Christ bids the party tel it to the Church : which if he also neglects to obey, let him be as a Pagan or Publican. He describes both Courts in theſt words : Who ever is angry with his Brother cauſeſtly, ſhall be culپable of Judgment (meaning the leſſer Court) who calls him Rhaca in ſcorn, ſhall be liable to a Council (or cheif Consistory) but who ſhall ſay thou Fool, ſhall be in danger of Hel fire. Thus far of Church government under the Law : which had power to puniſh Blaſphemey, Idolatry, Adultery, and ſom other crimes with death.*

Now under the Gospel, Christ as ſuprem Head held al rule ſoly to himſelf : but after his death and departure into Heaven, the Apoſtles in a joint Coopersigniorie governed al : who toward their deceſs, appointed Biſhops or Prelats to preſide over Presbyters (which were ordained before like the ſeventy Disciples ſent abroad by Christ, to Preach, Baptize and doo other ſpiritual duties) for ſuppreſſion of Schisms and Heresies ſownen by Satan in thof dawning daies : Men of pervers mindys, who deſpise dominion, and ſpeak evil of dignities. St. Paul being to leav the Eaſt and go to Rome, ſubſtituted Titus in his ſtead as Biſhop of Crete (a large Ile) To ordain Elders in every City : ſo he appointed Timothy about the ſame time to abide at Ephesus, that he might charge ſom to teach no other doſtrin. The Rules which he preſcribes to both being before but common Presbyters, plainly indicat that he gav them coeteiv power over other Elders, to over ſee, censure, rebuke, or ſilence them, with al Deacons under their charge ; but to doo nothing par-tially, nor lay hands on any ſuddenly. St. John after his return  
 from

## Supplements subjoined.

from *Patmos* exile, constituted som supervisors in divers Cities, planted whol Churches, and ordained Presbyteries in several places, as *Paul* and *Timothy* used to doe : the like did other Apostles in divers Dioceses ; as many antient writers and authentic Historians truly testify. Much more might be added for proof of the premisses, which is omitted to avoid prolixity.

### *De regno Fidelium eterno :*

#### Of Saints eternal reign.

**T**HAT no elect Saints (when their Bodies shal be raised to life at last day, according to Gods iterated promises) shal reiga in the Kingdom of Heaven or third Heaven Gods highest Throne ; but only here on a new Earth, with our Lord Jesus Christ as King : not for a thousand years before or at the day of Judgment (as Chiliauts conceiv) but for ever and ever. For it sutes not with the Majesty of so great a King, that his Subjects or Servants shal hav place so high as his Throne, or abov the Earth his Footstool : which yet is commonly cal'd the Kingdom of Heaven, in reference to that place of Eternity wher God reigns in glory.

This diametraly opposeth my seventh Theorem, against the Millenar reign of Christ with his Martyrs and som Saints at Earthly *Jerusalem*: who hold, that Christ shal com in the Clouds to judg al mankind (whos bodies shal then be raised, & every one reunited to its proper identic Soul) according to their works : but shal carry his Saints with him into Heaven, ther to reign or remain in ineffable jois eternaly. Which position is proved by thes pregnant places, without descant, division, or distortion. Earthly *Jerusalem* shal be never restored, no more then *Sodom* or *Samaria* ; as the Prophets inform : but eternal life in new *Jerusalem* (which is Metaphorically meant of his Spons the Church) is the reward of just Men at last day, as St. *Paul* testifies : *Ergo* none shal reign on Earth with him, much less he with them in *Jerusalem* new built. The holy Martyrs Souls rest under the Altar in Heaven : but shal not return to reign here

7 Thesis.

*Ab 6. 17.*

*2 Tim. 4. 6.*

*Rev. 6. 9.*

here on Earth, either temporally or everlastinglly. For al the Godly at Christ's secund coming, shal rise immediatly to glory upon sound of the Trumpet, and thes then living caught up in the Clouds with them together, to meet the Lord : who coms. not to reign or reside with them here, but to carry them with him into Heaven, ther to reign and remain for ever. Now if it sutes not with the Majesty of God so great a King, that his Subjects and Servants shal sit so high as his Heavenly Throne, or abov his earthly Footstool : how can it consist with the dignity of Christ our King, that his Saints shal sit at Table (som at his right hand, som on his left) to eat and drink with him freely and familiarly for ever? Let this suffice for Scriptural confirmation of the elects eternal reign with our blessed Saviour in Heavenly habitations.

<sup>1 Thes. 4. 16,</sup>  
<sup>17.</sup>

*De eterno Christi regno: summarij & termini  
in scripturis & ecclesiastice traditione & consuetudine, &c.  
Of Christ's eternal reign*

**T**HAT Christ at the Judgment day and general Resurrection of al Flesh, shal reign up the Kingdom of Glory (wher he now sits in Majesty) to his Father, and reign personally on Earth at his Metropolis of Jerusalem (to be new built) with his Saints eternaly, never to see Heaven again: which is to *suscipere gradum Simeonis*, from a Celical infinit Kingdom to a Terrestrial finit Paradise. Thus Scriptures seem to hav several sens, according to Mens various interpretations of arbitrary authorie.

This openly oppugns my last Opinion of the Worlds annihilation, against renovation of the old, or substitution of a new: wherto this Position of Christ's eternal Personal reign at new built Jerusalem principally tends: but I defend, that this present finit World which was at first made of meer nothing; shal in fine be utterly abolished or resolved into nothing: when 'tis once dissolved or destroied by fire. This is expressly evinced or evidenced by thes texts of sacred Scripture current coin. *David saith, Heaven and Earth shall pass away: Christ, They shall pass away: Job, They shall be no more: Isaiah, They*

<sup>8 Thesis.</sup>

*Ps. 102. 26.  
Mat. 24. 35.  
Job. 14. 12.*

ccc  
Supplements subjoined.

1 Pet 5. 6.

1 Pet 3. 4

2 Pet. 3. 10

Rev. 20. 11.

they shal vanish like smoke ; al their Host shal be dissolved, and roled together as a scrole : they shal fal down as a leaf from the Vine, and a falling fig from the figtree : St. Peter, they shal pass away with great nois : St. John, they fled away, and no place found for them. Al which phrases (to perish, pass away, be no more, vanish like smoke, roled up as a scrole, fal down as a Vine-leaf or fig from a figtree fly away and their place no more found) strongly imply abolition, or at least impugn a perfecter condition ; to be the place for our Saviours perpetual personal reign with his Saints : yeelding up the Kingdom of Glory (the third Heaven) never to return. 'Tis a sory unequal exchance to quit a Celical, infinit, increat mansion ; for a Terrestrial, finit, created habitation : nor can any of the premised terms plainly purport or sensibly signify melioration ; as if the new Heaven and Earth shal be bettered or beautified : sith in al language of Men or Grammatical construction, perfection is advers to perdition ; and to perish or pass away asylstat to perfection. If the World is to be renewed or repaired, it shal hav no end : but 'tis said the end of al things is at hand, and the ends of the World are com upon us. In nature is nothing but time, place, and space : but afterward al eternity, ubiquity, and infinity : as in Man corruption shal put on incorruption, mortality immortality, weaknes power, and dishonor glory. Many most pressing reasons and authentic authorities are alleged on behalf of annihilation in the eighth or last Thesis : which 'tis not my guise or property to reaccumulat. Howbeit having gleaned or gathered sundry select speculations scattered through his whol work (som veracious, som fucacious, som dubious, som suspitious, som erroneous) I presume to present them in public, sans answer or animadversion.

Specimina diversipoda :

Several sorts of Essays.

**M**ister Hobbs is a great general Scholar, who hath an excellent Entelechy to devise novities ; but deems them al verities ; and would fain hav the World dance after his Pipe, which

which wil never be. For Men may catch Ruddicks or Thrushes in Pitfalls, and Woodcocks in Springals : but bigger Birds are too wild, wily, and wary then to be snapd in such silly snares. Real inventions if good, are very laudable ; and verbal too, if veritable : but novel Opinions contrary to common current Tenets of al Authors most suspicious, and mostly erroneous. Not to linger any longer in the Porch, thef which follow are som of his sporadicall Positions. Touching the signification of som words in Scripture, he saith they depend not on the writers wil or vulgar use, but on their tru proper sens in Gods word.

chap. 34.

Body and Spirit in Schools language, are stiled Substances Corporeal and Incorporeal : but a Body naturally imports that which fils up som space, room, or place, being a real part of the visible univers : which is an aggregat of al Bodies, and no part of it but a Body ; nor is any thing a Body which is not part of it and contained or included in it. This Body being subject to change in various apparence to Animals senses, is cajed Substance or Subject of sundry Accidents : as sometime to mov, sometime to stand stil ; sometime hot, sometime cold ; sometime of one color, sound, smel, tast, or touch, sometime of another. Which several seemings (produced by diversity of Bodily operations on our Senes, Organs) we cal Accidents of thof Bodies : according to which acceptation, Body and substance signify the same : so to conjoin or cal ought an Incorporeal Substance, is to destroy ecb other, as if one should say an incorporeal Body. Thus much for the interpretation of the word Body.

Now the vulgar doth not denominate the univers Body, but only such parts as they find by feeling to resist their force ; or by seeing to hinder farther prospect : but Air and such subtle substances not subject to the Ey, they term wind, breath, or latintly spirites : as that which in any Animal givs life and motion, is cajed the Vital and Animal spirits. Wheras thof Idols of the brain representing bodies wher they are not (either in Dream or to a distempered brain waking) are nothing, as St. Paul calleth Idols : nothing at al wher they seem to be, and in the brain it self nothing but tympole rising from the objects

Spirit what,

M m m confused

G 28  
Supplements subjoined.

confused action, or Organs disorderly agitation. Hence som which search not their Causes, but rely on others knowldg; cal them thin Bodies supernaturally compact of Air, becaus the depraved sight judgeth them Corporeal: and som term them Spirits or Spectres, becaus the Touch descries nothing wher they appear that reflets their fingers. So the genuin significatiōn of Spirit in common speech, is either a subtle, fluid, invisible Body; or a Ghost, Idol, or Phantasm of the Brain: but metaphorical meanings are many. Sometimes it signifies a Mans disposition or inclination of Mind, as one having a humor to comptrol others, is said to hav the Spirit of conuersation: if one be addicted to uncleanness, an unclean Spirit: If to peevish perversnes, a froward Spirit: If to killernes, a dumb-Spirit: If to holines, the Spirit of God. Sometimes any eminent ability, or extraordinary passion, or disease of Mind; as great prudence, is clyped the Spirit of Wisdom, and mad Men are said to be possessed with a Spirit. These are al the receptions, and wher none can answer or satisfy that words Sems in Scripture, it fali not under Human understanding, and Faith consists not in one Opinion, but submission: specially wher God is said to be a Spirit, or wher by Spirit is meant God. For his Nature is incomprehensible; and we know not what he is, but that he is.

*The Spirit of God moved on the Waters: If God himself be meant hereby, then is motion and place proper to Bodies only, ascribed to him: but the like words are used at the universal Deluge; I will bring my Spirit (Wind, Air, or moving Spirit) and the Waters shall be diminished: Both which may be called Gods Spirit, being his special work. Pharaoh calls Josephs wife dom the Spirit of God: And God saith, Speak to al that are wise hearted, whom I have filled with the Spirit of Wisdom, to make Aaron garments to consecrate him.*

2. *Isaiah speaks thus of the Messiah: The Spirit of the Lord shall abide on him, the Spirit of wisdom and Understanding; the Spirit of Counsil and Fortitude; the Spirit of the fear of the Lord. Wher is manifesterly meant so many Gifts or Graces of God, not Ghosts or Goblins.*

3. *Extraordinary Zele and courage in defens of Gods Peo ple, is stiled the Spirit of God: Judg. 3.10. ch. 6.34. ch. 11.29.*

1.  
Spirit of  
God.

*Gen. 1. v. 2.*

*Gen. 8. 1.*

*Gen. 41. 38.*

*Exod. 28. 3.*

2.  
*Isai 11. 2. 3.*

3.

ch. 13. 25. ch. 14. 6. So 'tis said, *The Spirit of God came on Saul (against the Amonites) and his Anger was kindled greatly: no Ghost but a vehement heat of vengeance.* So Gods Spirit cam upon him being amooog the Prophets that praised God in songs: which was no Ghost, but a sudden unexpected zele to join with them in holy Hymns or musical harmony.

1 Sam. 11. 6.  
1 Sam. 19.  
v. 20.

4. A fall Prophet said to *Micahiah*, *which way went the Lords Spirit from me to thee?* This cannot be any Ghost: for *Micah* declared the event of that Battle before, as from a Vision, not from a Spirit speaking in him. So though Prophets speake by Gods Spirit or special gift of Prediction: yet their knowldg was not by any Ghost within them, but by som supernatural Dream or Vision. Was not that inspiration by God?

1 Kings 22.  
24.

5. 'Tis said, *God made man of dust, and breathed into his Nostrils (Spiraculum vite) the breath of life, and he was made a living Soul.* This breath only signifies life, not any Individual inspired Soul. As *Job* saith, *So long as Gods spirit is in my Nostrils: that is, so long as I liv or breath.* So *Ezekiel*, *The Spirit of Life was in the wheels: not any Soul, but they had life.* Again, *The spirit entered into me (not any Ghost or Spiritual substance possessed his Body) and set me on my feet:* meaning I recovered vital strength to go.

Quare.

5.

Job. 31. 15.  
Job. 27. 3.  
Ezek. 1. 20.

6. God faith, *I wil take of the Spirit upon thee, and put it on them (the seventy Elders) and they shall bear the burden of the People with thee.* Whereupon two of them (*Eldad and Medad*) Propheced; whom *Jesus*, not knowing they had authority, praised *Moses* to forbid: but he refused, wishing God would put his Spirit on al the People to make them Prophets: or giv them authority subordinat to his own. So *Jesus* was full of the Spirit of Wisdom, because *Moses* laid his hands on him: vix. ordained him to prosecut the work of bringing Gods People into the promised Land; which he self began but could not finish. So Saint Paul saith, *If any man have not Christis Spirit (not his Ghost, but submission to his Gospel) he is none of his.* So saith St. John, *hereby shall ye know the Spirit of God: every Spirit which confesseth that Jesus Christ is come in the flesh, is of God;* meaning the Spirit of Christianity or main Article of Faith, that Jesus is the Christ, but not of any Ghost or Goblin. Thos words (*Luke 4. 1.*) *Jesus full of the holy Ghost, are expreid*

6.  
Numb. 11. 17.  
25.

Deut. 34. 9.

Rom. 8. v. 9.

## Supplements subjoined.

or expounded (*Mat. 4. 1. Marc. 1. 12.*) by Spirit : which means zel to doo the work for which God the Father sent him into the World : but to interpret it of the third Person in holy Trinity, is to say God was filled with God, which is most improper or insignificant. Spirit literally implies a thin real substance, and metaphorically som extraordinary ability of Body, and affection of Mind; but to translat it Ghost (which imports imaginary Inhabitants of Mens Brains) ther is no reason or cau. By his leav Saint *Lukes* words (*full of the holy Ghost*) which the other Evangelists hav not) refer to Christ's Person : for it folows he returned to Jordan, and was led by the Spirit into the Wilderness : al which three relat alike to Christ : but our Interpreters generally expound this of the third Person in Trinity : nor is it incongruous to say, God-Man was led by God : but 'tis more presumptuous if one Writer wil seem wiser then al his Fellows.

7.

*Mat. 14. 36*  
*Marc 6. 49.*

*Act 12. 15.*

The Disciples seeing Christ walk on the Sea, supposed him a Spirit or Aerial Body, not a Phantasm : for si saw him, which could not be a delusion of the Brain incident to one at once, or a very few surprised with like fear ; but a Body only compact of Air. Whon Saint Peter was excarcerated by an Angel, and the Maid said he knockd at dore ; the rest thought hir mad, and said it was his Angel ; which is a corporeal substance compact upon occasions : elif the Disciples folowed the Jews and Gentils Opinion, thit ther be real Apparitions or Spectres, which the one stiles Spirits or Angels (Good and Evil;) the other Demons both evil and good. For God can form subtle substancial Bodies, to use as Ministers or Messengers (so Angel signifies) in extraordinary metaphysical maner.

Cannot the Devil doo the like ? Did he not affum the similitud of *Samuel*, whea the Witch of Endor caused him to confer with *Saul*? for *Samuels* Soul it could not be, though *Saul* surmised it to be hys Ghost.

Such Angels so formed are Corporal substances, which take up room as Air doth, and mov from place to place in time : but are no Spiritual Ghosts in no place or no wher, or definitely here as not to be elswher ; seeming somwhat, yet be Nothing. For thos thin Substances, though invisible as Air, hav the same  
real

Quare.

real dimensions (greater or lesser) as material grosser Bodies. Thus the Spirit of God is taken : 1. For Wind or Breath : 2. For extraordinary gifts : 3. For vehement Affections : 4. For the gift of Prediction : 5. For Life : 6. For subordination to Authority : 7. For Aerial Bodies.

See the seven  
Marginal  
figures.

Now for Angel : 'tis generally a Messenger, or spicably Gods Messenger, which relats any thing that makes known his extraordinary presence or power ; principally by Dream or Vision. The Scripture speaks not of their Creation, but calls them ministering Spirits : and Spirits (as is said) sometime signify thin imperceptible Bodies, as Air, Wind, vital or animal Spirits : sometime Images of the phantys in Dreams and Visions ; which are no real substances, but intentional or accidental appearances in the brain : yet when God raiseth them supernaturally to signify his Wil, they are termed his Messengers or Angels.

Angel what.

Were not multituds of real individual Angels created by *Quere.*  
God (as Divines deem or define) to wait on his Wil ? Or are the Good only formed on occasions, and dissolved again ? If so, then doth not God eas from his work, but creates new, thin, Aerial Bodies continually.

Here he hath a large discurs, that the Jews from the Gentils (not by any proof or pressure in the old Testament) held thos apparances (which God sometime raiseth in Mens phantys for his service, called Angels) to be real substances or permanent Creatures wherof som which they thought behoofful or beneficial, they called Angels of God : but such as they deemed hurtful, evil Angels, foul Fiends, Spirits, or Devils. For they esteemed Pythonists, mad Men, Lunatics, Epilectics or the like Demoniacs. Then he shews, how the word Angel in the old Testament is only an Image supernaturally raised in Mans imagination, to signify Gods presence in executing som supernatural work : but no permanent Creature or incorporeal Ghost. Touching Angels names in *Daniel* (*Michael, Gabriel*) by the first is meant Christ under the title of a great Prince : but the last was a supernatural Vision, by which *Daniel* deemed or dreamed (as divers doo) that two Saints talked together, and one said to the other, *Gabriel, make this Man to understand* *Dan. 9. 21.*

*Dan. 12. 1.*

*Dan. 8. 16.*

*she*

Supplements subjoined.

the Vision & but God needs not to difference his servants by names, which are helps only for weak, short, mortal memories: nor can it be proved in the old Testament that Angels (except when they are put for Men made Messengers or Ministers of Gods Wil, Words, or Works) are permanent or incorporeal individuals, as the Schools say. The chief places alleged in the new Testament are these: *Goya casted (saith Christ) into everlasting fire prepared for the Devil and his Angels.* This indeed provs their permanence, but not immateriality: sith no simple spirits are capable of material fire. *St. Paul saith, know ye not, that we shall judge the Angels?* *St. Peter, if God spared not the Angels that sinned, but cast them into Hell;* *St. Jude, the Angels which kept not their first estate, he reservs in everlasting chains under darkness, unto the judgment of the great Day.* These prov both the permanency of Evangelical scripture, and immateriality also. For as incorporeal is taken for not Body (not for a subtle invisible Body) an incorporeal substance is a contradiction: and to an Angel or Spirit in that sens incorporeal substance, is a Cambridge Bul, and in effect to say, ther is no Angel or Spirit at al. He was of Opinion, that Angels were only supernatural apparitions of the Phansy, raised by God to notify his presence and precepts to Mankind, specialy to his chosen People: but confesseth, that upon so many pregnant places and Christ's plain words he believeth ther be real, substantial, permanent Angels: yet not incorporeal, immaterial, indefinite, or nothing. 'Tis wel he sees his error in this point; which argues he may overween in others: and it were to be wished he would review sundry strange singularities, to retract what he finds faulty or erroneous: but not seduce or lead on the silly sort, who are apt to clasp any shadows.

Was not the Angel *Gabriel*, who audibly announced to the Virgin *Mary* her present Conception by the holy Ghost; the same with *Daniel's* so-estled? And *Michael* who with his Angels fought against the great red Dragon and his Angels the same?

Inspiration literally (as Spirit is a thin Air) implies a blowing into Man som thin air, vapor, or wind; as one fills a bladder with his breath: but if Spirits exist only in the phansy, 'tis but

but the blowing in of a Plantation which is impurer or impolluted of his of fleshlying as only seem to be somewhat yet are nothing. The word is used in Scripture Metaphorically only : as when God inspired into Adam the breath of Life ; vital Gen. 2. 7. motion is meant by it, as in the infusion of the spirit into the body.

Why not rather his rational Soul the fountain of Life and Quere motion ; which was infused, generating, and created in infusing, as St. Austin asserts ?

St. Paul saith, *All Scripture is given by inspiration of God* : 1 Tim. 3. 16. speaking of the old Testament which is true of the new Testament, but 'tis a Metaphor, that God inclined the Spirit or mind of thos writers, so pen infallibly, etc as they did by his special dictat or direction. St. Peter saith, *Prophecy came not in old time by Mans Will* ; but *the holy Man spake as the holy Spirit moved them*. Here holy Spirit signifies Gods voice by supernatural Dream or Vision, which is not inspiration : nor when Christ breathed on his Disciples saying (*Receive the holy Spirit*) was that breath the very holy Ghost ; but only a sign of thos spiritual Graces he gave them. So when 'tis said of our Saviour (or others) he was full of the holy Spirit : 'tis not meant any infusion of Gods substance, but accumulation of his gifts : whether supernaturally attained, as the fiery cloven tongue sat on the Apostles, filling them with the holy Ghost : or ordinarily acquired by industry, as Men get learning by study : which in all Cases are Gods gifts alike. Thou then that hast received more than others, must be most thankful : Infusion and inspiration are not taken properly, as if good or bad Spirits entred into Men : but only for Gods imparting his Graces or Virtues : which are not to be pourred in as Bodiceano-Biscells ; but instilled ordinarily or supernaturally.

Gods Kingdom is taken by most Divines metaphorically, Kingdom of for eternal felicity after this life in the highest third Heaven God. which they call the Kingdom of Glory for sometime for sanctification (the earnest of it) they call the Kingdom of Grace : but properly in Scripture 'tis Gods real Monarchy or Sovereignty over any Subjects by their own consent or Covenant : so the Israelites peculiarly chose God for their King, upon his promising them the Land of Canaan : but very seldom metaphorically.

## Supplements subjoined.

phonically, and then thereto for dominion over sin in the new Testament only : because such a dominion every Subject in Gods Kingdom shall have, without prejudice to the Sovereign. From the Creation God reigned over all Men naturally by his might, and commanded his peculiar Subjects by voice, as one Man speaks to another : prohibiting *Adam* to eat of the Tree of knowledge ; and upon disobeying exiled him out of *Eden* from enjoying eternal Life, wherto he was created had he not sinned. Afterward he punished his Posterity for their Vices (all save eight Persons in whom his Kingdom consisted) with a deluge of Waters : but his first Kingdom by solem compact, was with *Abram* in these words : *I will establish my Covenant between me and thee and thy Seed after therefore an everlasting Covenant, to be a God to thee and them : and will give thee and thy Seed at the Land of Canaan (wherin thou art a Stranger) for an everlasting possession.* In memorial herof he instituted Circumcision called the old Covenant, as the sign or Sacrament thereof. The same Covenant God renewed by *Moses* at *Sinai* (they being newly become a Nation) which is expressly styled (tho the name of King and Kingdom not before used) a Kingdom of Priests and holy People : for they promised to doo as the Lord commanded : which argues their peculiar consent, compact, or covenant : but al the Earth is the Lords by power, property, and precedent. So 'tis a clear case, that by Gods Kingdom is meant a civil Common-wealth instituted by Subjects consents for regulating their behaviour, both toward God their King in obeying his Laws ; toward one another in point of Justice ; and toward Foreigners in peace or war. This was properly a Kingdom, when God was King of *Israel* (which belongeth to no People else) and the high Priest after *Moses* his sole Lieutenant or Viceroy : whence 'tis foretold *Regnum Sacerdotale* a Kingdom of Priests : and by *St. Peter* *Sacerdotium Regale* a Royal Priesthood : sith none but the high Priest might enter *Sanctum Sanctorum* (only once a year) to inquire Gods Will of him. Many and plenteous prove the same : as when the Elders grieving at *Samuels* Sons corruption, required a King to rule them like all Nations ; God said they did not reject *Samuel* but himself, that he shouldest not reign over them. Thus God was their King,

*Gen. 7. 7.*

*Gen. 8. 18.*

*Gen. 17. 7. 8.*

*Exod. 19. 5,  
6, 8,*

*1 Pet. 2. 9.*

*1 Sam. 8. 7.  
9c.*

King, and Samuel only delivered what he did intend. So saith *Samuel*, when he saw Naash King of Ammon com against you, ye said to me, a King shall reign over us, when the Lord God was King. After they had rejected God and broken the Covenant by that revolt or rebellion, chusing another King: the Prophets foretold his restoration, that it shall be in *Zion Davids* Throne at *Jerusalem* on Earth. See *Isa. 24. 23. Eze. 37. 33. 37. Micah. 4. 7.* So saith the Angel *Gabriel* of Christ: *He shall be great, and called the Son of the most high, and the Lord shall give him his Father Davids Throne: and he shall reign over the house of Jacob for ever, and of his Kingdom shall be no end.* This is a Kingdom on Earth, for whos claim Christ was crucified as an enemy to *Cesar*; and on his Cross inscribed: *Jesus of Nazaret King of the Jews*; being in scorn Crowned with Thorns. So 'tis said of the Disciples, *That they did contrary to Cesar Decrees* saying, *that is another King one Jesus.* Therefore Gods Kingdom is real, no metaphorical Monarchy, and so taken in both Testaments. When we say, *For thine is the Kingdom, power, and glory*: 'tis understood by force of our Covenant, not by right of his power. So it were frivolous to pray, *Thy Kingdom com:* unles it be meant of Gods Kingdoms restauration by Christ; which was interrupted by the Jews electing *Saul*. Nor is it proper to say, the Kingdom of Heaven is at hand or thy Kingdom com, if it had stil continued: for Gods Kingdom of Power is every wher.

In sum, Gods Kingdom is a civil Monarchy, which consists in the Israelites obedience or obligation to observe thos Laws which *Moses* first should bring from *Sheba*; and what the high Priest afterward shal deliver before the Cherubins in *Sanctum Sanctorum*: which being cast off by electing *Saul*, the Prophets foretold should be restored by Christ; and we daily pray for its redintegration, thy Kingdom com acknowledging the right of it in adding: *For thine is Kingdom, Power, and Glory for ever. Amen.* The proclaiming hereof was the Apostles Preaching, wherto Men are prepared by Gospel-Teachers: and to promise obedience to Gods government is to be in the Kingdom of Grace; because God gives such power to be his Subjects grace, when Christ shall come in Majesty to judge

1 SAM. 12. 12

Luk. 1. 32,33.

Act. 17. 7.

Summary.

## Supplements subjoined.

judg the World, and actually govern his own People, which is called the Kingdom of Glory. If Gods Kingdom (called for its gloriousnes and cllld the Kingdom of Heaven) were not a Government which he exerciseth on Earth by Vicars or Viceroyes, who delivere his commands to the People; ther needs no digladation, who it is by whom God speaks to us: nor would Priests trouble themselves with spiritual jurisdiction, nor any suprem Rulers deny it them.

Holy what.

From this literal interpretation of Gods Kingdom, ariseth a genuin Exposition of the word Holy: signifying what in Monarchies Men call public or the Kings property: who is the public Person or Representativ of all his Subjects. As God King of *Israel*, is stiled the holy one of *Israel*: and the Jews Gods People a holy Nation. So the Sabbath (Gods day) is a Holy day, the Temple (Godshous) a holy Hous: Sacrifices, Offerings, Tiths (Gods Tributs) Holy duties: Priests, Prophets, Anointed Kings (Gods Ministers) holy Men: the celestial Spirits (Gods Messengers) holy Angels, or the like. For wher-ever holy is taken properly, ther is ful somwhat signified of property got by conuent. For al Mankind is Gods Nation by property of power, but *Israel* only an holy Nation by Covenant. In saying *Hallowed be thy Name*, we pray for Grace to keep the first Commandment, to hav no other Gods but him. The word (Proprietary) is usulally taken in Scripture for common: and consequently the contraries (holy and proper or peculiar) must signify the same thing: but figuratively, such as liv godly giving themselves to devotion (as if they forsook the World) are called Bohemes.

Prophane what.

That which God makes holy, by appropriating it to his own use, is stiled Sacred or Sanctified: as the seventh day in the fourth Commandment: and the elect in the new Testament are said to be sanctified, as indued with the spirit of godlines. That too, which Men dedicat or giv to God for his public service (Churches, Chapels with their Utensils, Priests, Victims, Oblations, extreem Rites of Sacraments &c.) is stiled Sacred or set apart to God. Now ther be divers degress of sanctity or holines; when thidgs are sequestrid or consecrator for Gods secret service: then others: as at the Israeleites were the holy Peo-

Sacred what.

ple peculiar to God, yet Levites Tribe more holy, and Priests among Levites more : but the high Priest most holy, so *Judea* was a holy Land, but *Jerusalem* the City of general worship more holy, the Temple holier, and *Sanctum Sanctorum* holiest of all places.

A Sacrement is a separation of som visible thing from common use, consecrated to Gods service ; for a sign of our admission into his Kingdom, or a commemoration of the same. Circumcision was the sign of admission in the old Testament, Baptism in the new : but the commemoration in the one was eating the Pascal Lamb once annually, to mind them of the night when they were delivered from *Egypt*, temporal bondage ; and celebrating the Lords Supper in the other, whereby we are remembred of our deliverance from sin and Satan by our Saviours crucifixion. The Sacraments of admission (Circumcision and Baptism) are used but once to every one, becaus we are admitted no oftner : but thos of commemoration (Passover and the Lords Supper) often reiterated, becaus we must be often minded of our deliverance and allegiance. Ther be other Consecrations which in ample acceptation may be stiled Sacraments, as the word implies a sacred institution for Religious uses ; as Ordination, Matrimony, and many mo : but as it impors an Oath, Promise, or Covenant of Allegiance to God ; thos precited are soley so named. A Common-wealth cannot possibly consist, wher any say the Sovereign hath power to giv greater rewards then life, or inflict grievouser punishments then death : but sith eternal life excels temporal, and endless torments exceed death of nature ; tis worthy to be wel weighed of al that wil obey Authority to avoid the calamities of confusion and civil war ; what is meant in Scripture by eternal life and endless tormentas also for what offenses and against whom committed, Men are to be eternally tortured, and for what actions to enjoy everlasting life.

*Adam* had enjoyed it in the certen *Eden* Paradise for ever, had he not broken Gods commandment to eat the forbidden fruit ; who had the Tree of Life allowed to eat : but so soon as he tasted the one, God thrust him out of the Garden, lest he should take of the other and liv for ever. So if he had not

Sacrament.

Chap. 38.

Eternal Life;  
Gen. 3. 21.

## Supplements subjoined.

sinned, he should live on Earth perpetually; but mortality seized on him and all his posterity for this first sin. Since then he forfeited eternal life by sin; he who is to cancel that forfeiture, must recover it by righteousness which Christ Jesus did by satisfying for the sins of all that believe in him; and so recovered life eternal lost by Adam to all believers. So saith St.

1 Cor. 15. 31. *Paul, if by Man can death by Man, can also the Resurrection of the dead; or from in mortality, save Christ shall all be made alive.*

Touching the place where Men shall enjoy eternal life, the preceding Texts seem to set it on Earth; for if all forfeited it in earthly Paradise by Adam, they shall enjoy it on Earth by Christ: else the comparison were not consonant nor compleat. So saith David, *God commanded the blessing on Zion, even life for evermore.* So St. John, to him that overcometh, *I will give to eat of the Tree of Life in the midst of Gods Paradise:*

Rev. 21. 2. 10. This was the Tree of eternal life on earth. Again, *I saw the holy City, new Jerusalem coming down from God as a Bride adorned for her Husband.* As if he should say, new Jerusalem Gods Paradise (or rather the Church Christs Spouse) shall descend from Heaven at Christs next coming to Gods people, and not they ascend to it. So the two Angels in whit clothing said to the Apostles looking at Christ ascending: *This Jesus who is taken up from you into Heaven, shall so com as you see him go up into Heaven.* As if they had said (*Glossa dorsum p. seximum*) he shall com down to govern them under his Father eternally on Earth (he comes to Judg, not to Rule) and not take them into Heaven. This conforms to the restauration of Gods Kingdom began under Moses, which was the Israels Politic government on Earth. Christ saith, *In the Resurrection Men neither marry nor give in marriage, but are as the Angels in Heaven:* This describes eternal life like that which Adam lost at point of marriage. For both Adam and Eve (if they had not sinned) had lived on Earth eternally; yet could not continually propagate Progenies; because if immortals should immortally procreat as Men do now; the Earth in short space could not afford Foot-room to stand on, much less food to sustin them.

Abi 1. 17.

Mas 22. 30.

Quere.

How then can a new created Earth (except extended to infinite immensity) contain all Mankind (which are unimig-  
tationable)

able multitud) born and to be born since the Creation ?  
Thef with sundry such quicke surpass the reach of reason  
to resolv. The comparison betweene life eternal lost by *Adam*,  
and recuperated by Christ's victory over death holds thus :  
that as he lost it by sin, yet lived long after : so a faithful Be-  
liever recovers it by Christ, though he dy a natural death for  
a long time, even 'till the general Resurrection : for as death  
is counted from *Adams* condemnation, not execution : so is  
life reckoned from the absolution, not from the Resurrection  
of thos elected in Christ Jesus. Such are his specious specula-  
tions favouring of singularity.

That Men after the Resurrection shal liv eternally in Heaven  
(sealed by St. Paul the third Heaven) is not evident in Scrip-  
ture : by the Kingdom of Heaven is meant Gods Kingdom  
who dwels in Heaven ; which was Israels People : whom he  
ruled by Judges, Prophets, and high Priests as Lieutenants, til  
they rebelled and required a mortal King like other Nations.  
So when our Saviour by his Ministers shal perswade the Jews  
to return, and accomplish the fulnes of Gentils : ther shal be  
a new Kingdom of Heaven, becaus God (whos Throne is  
Heaven) shal be King : yet it folows not that Man shal ascend  
to his seat of happines, or higher then his Footstool. *No Man*  
*bath ascended into Heaven, but he that cam down from it* ; even  
the Son of Man that cam down from Heaven. When note that  
thos are St. Johns words, not Christ's as al the rest were ; who  
was not then in Heaven. So David saith, *Thou wile not leav  
my Soul in Hel, nor suffer thy Holy one to see corruption* : which  
St. Peter provs to be spoken of Christ's Resurrection ; not of  
himself ; becaus David is not ascended into Heaven. If any an-  
swer, 'tis tru they shal not ascend in bodies til the Resur-  
rection ; but their Souls enter Heaven so soon as they dy :  
As Christ confirms, *Who provs the Resurrection by Moses words*  
*as the bush* ; when he calls the Lord the God of Abraham, Isaac,  
and Jacob : who is a God of the living, not of the dead. This can-  
not be construed of the Souls immortality, sith Christ ther  
treats only of the Bodies resurrection or immortality of Men  
who shal liv again. He means thos Patriarchs were immor-  
tal, becaus God in most grace confers eternal life on the faith-

Ascension into  
Heaven.

*John 3. 13.*

*Pf. 16. 10.*

*Acts 2. 31,34.*

*Luk. 20. 37,*  
*38.*

## *Supplements subjoined.*

fol (who tho dead liv till to God, being writ in the Book of life with thos that are absolved of their sins, to reviv at resur-rection) but not by any property consequent to Mans essence or Soul. For to make it a living entity independent after se-paration on the Body ; and in it self immortal : or that any Man is immortal (except *Enoch* or *Elias*) hath no clear war-rant in the word.

*Job. 14. 10, 12.* *Man complayns of Mans mortaliy by nature, Man dies and wafts away : yet gives up the Ghost and wher is he ? Down he lieth and riseth not, til the Heavens be no more.* Which

*2 Pet. 3. 7. 13.* St. Peter shews shal be at the universal Resurrection ; when the Heavens and Earth shal be dissolved by fire : but new ex-pected according to promiss, wherin dwells righteousness. So wher Job saith, Man riseth not til the Heavens be no more : 'tis as if he said, immortal life (for Life and Soul in Scripture sensis the same) begins not in Man til the Resurrection or day of Judgment : and the cauf of it is Gods promiss (as St. Peter telis) not Mans specifical Nature or Essence. Now saith Gods Kingdom is a civil Common-wealth wher he-self is Sovereign, by virtu first of the old, and now since of the new Covenant : it evidently appears, that when Christ shal com again in Majesty and Glory, to reign existently and eternaly ; his Kingdom shal bo on Earth, as God was in *Israel*. So Gods Enemies and their torments after Judgment shal be on Earth : for the place wher al remain til the Resurrection, is usuauly stiled in Scripture under ground, in Latin *Infernus* or *Inferi*, Greechly *Hades* ; wher Men cannot see or dy : implying the Grav so wel as any other deep place : but the damneds place after Resurrection, is not designed in al holy writ by any note of situation, but only by their company : wher such wicked Men were, whom God in miraculus maner had cut off.

*H.1 what.*

Touching Hel, 'tis no real place in any part of the created World, but a Metaphorical word signified by wicked Men ther being : 1. 'Tis calld *Infernus*, *Tartarus*, or bottomless Pit from *Cerub*, *Dathban*, and *Abhra* swallowed alive into the Earth. 2. 'Tis said to be under water, becaus the Giants (mighty Men in Noahs daie, calld Greechly Heroes) were drowned in the Deluge. 3. Beacuse *Sodom* and *Gomorrah* consumed by Fire and Brimstone became a bituminous Lake,

*cis*

'tis called a *Lake burning with fire and brimstone*, which is the second death. So Hel fire is expressed by Sodoms fire indefinitely taken for destruction : as 'tis said, *Death and Hel were cast into the Lake of fire, or destroyed* : for after the last day Men shall dy no more nor go into Hades. 4. 'Tis termed from Egyptes triduan deep darknes, utter or extern darknes : vix without the habitation of Gods elect, which is ful of Light. 5. Near Jerusalem is the Vally of Hinon : in part wherof cal'd Tophet, the Jews most Idolatrously sacrificed their Children to Moloch : where they cast out their Carrion ; and to cleas the Air, made continual fires : whence Hel is cal'd Ge, henna or Vally of Hinon : and from thos incessant Fires, came the name or notion of everlasting unquenchable Fire. Now none is so sensless to expound any of thes literally, as if the damned afer rising frrom death, shal be for ever under Earth or Water (both which are but one Globe like a Pitts point compated to the Heavens) in a bottomless Pit : or that they shal be eternaly punished in Gebenna the Vally of Hinon : or shal liv in utter darknes not one to see another : or be scorched for ever with Fire and Brimstone : Ergo the meaning is Metaphorical, and must be disquised by the nature of the Torments and Tormenters.

The Tormenters are termed *Satan* or *Enimy*, *Diabolus* or Accuser, and *Abaddon* or Deströier : which significant titles set not forth any individual Persons like proper Names ; but only an office or faculty, and are very Appellativs : which should not be left untranslated (as they are) becaus therby they seem to be proper names of Demons : and Men soone seduced to believ the Doctrin of Devils then Pagan Religion contrary to Christs. So becaus the Enimy in Gods Kingdom of the Jews, is meant by Enimy, Accuser, and Deströier ; if Gods Kingdom after the Resurrection shal be on Earth, the Enimy and his Kingdom must be ther also ; as it was when the Israielites deposid God and chose *Saul* : vith Gods Kingdom was in *Palestine*, and the Nations round about Enemies : whence it appears, that Satan signifies any Enimy of the Church.

Metaphorically it may : but is not Satan properly or literally a foul fiend Enimy to Mankind, as the greatest Dragon that old. Quæst. Rev. 12. 9.

Rev. 21. 8.

Rev. 20. 14.

Tormenters.

## Supplements subjoined.

*Luk. 10. 17.  
18. 20.*

*Mat. 12. 24.  
1 Cor. 5. 5.*

*1 Tim. 1. 20.*

Torments.

*Dan. 12. 2.*

old Serpent was, who deceived Eve and since the whole World? Are al the Dialogs between God and Satan about Job conterfet Chimarus? When the seventy rejoiced, that the Devils were subject to them, Christ said, I saw Satan as lightning fall from Heaven: but rejoice not that the Spirits are subject to you. Here Christ calls Devils Spirits, and names Satan as one: yes Beelzebub is named Prince of Devils. Excommunication is called a delivery to Satan: is this meant only a Jailor or temporal Enimy.

Hell-torments are sometime called weeping and gnashing of teeth: sometime the worm of Conscience: sometime fire where the worm dieth not, which is never quenched: but by Daniel shame and contempt. All which Metaphorically denote great grief or discontent of Mind, from sight of others felicity, which they lost by their own disobedience and incredulity: but because others felicity is known only by comparing it with their own misery; it resulst that they shall suffer such bodily pains and calamities, as Men that live under cruel Governors, having God the King of Saints their eternal Enimy. Yea beside all torments of Body and Mind, they shall likewise endure a secund Death. For tho the general Resurrection be evident, yet is no eternal life promised to Reprobates: St. Paul to the question with what Bodies Men shall rise saith, *'Tis sown in corruption, and raised in incorruption; sown in dishonor, raised in glory; sown in weaknes, raised in power: but Glory and Power, cannot comply to wicked Mens Bodies; nor the name of secund Death apply to such as can never dy but once. Howbeit tho a calamitous everlasting Life, may Metaphorically be termed eternal Death: yet can it in no property of speech be stiled a secund Death.*

Secund Death. Everlasting fire prepared for the Damned, is an estate where in none can live after the Resurrection without torture of Body and Mind: in which seat it shall endure for ever unquenchable, and the torments endless. Yet it follows not, that he so cast in shall so endure or resist it, as to be eternally burnt and tortured; but never dy or be destroyed. Yea tho many places prov everlasting fire and torments (into which Men may be cast successively one after another for ever) yet none assert,

sert, that any individual Person shall perennally abide or endure therin : but he shal hav an everlasting secund Death. For when Death and the Grav (Hel) hav delivered up the dead in them, and every Man judged according to his Works ; Death and Hel shal be cast into the Lake of Fire : this is the se-  
cond Death. Hence 'tis cleer, that every Reprobate condemned at general Judgment, must suffer a secund Death, after which he shal dy no more.

But what is meant by Mind so oft iterated, if not Mans *Quare.*  
Soul.

The jois of eternal Life, are comprised in Scripture under the name of Salvation or being saved : which signifies to be secured, either respectivly against special evils, or absolutely from al, as want, sicknes, death. Now becaus Man was made immortal or immarcescible, and fel from it by sin ; it results that to be saved from sin, is to be freed from al evil and afflictions acquired by the same : *Ergo Remission of sin and Sal-*  
*vation from death and misery is al one.* As when Christ Eternal Life.  
Mat. 9. 2, 5.  
cured a Paralytic Man saying, *Friend be of good cheer or com-*  
*fort, thy sins be forgiven ; the Scribes said within themselves, he*  
*blasphemis : but he asked, whether 'tis easier to say thy sins be*  
*forgiven, or arise and Walk ? Yet be used that form of speech so*  
*sow be had power to remirfias : which implies that 'tis al one*  
*to the saving of the sick to say thy sins are forgiven, or rise*  
*and walk. For sith death and misery are punishments of sin,*  
*the discharge of it releaseth the other two ; being absolut Sal-*  
*vation, such as the elect shal enjoy after the Judgment day,*  
*by Christ Jesus favor, who for that caus is caled our Saviour.*  
*Touching particular Salvations, from enimies or miseries, 'tis*  
*needless to treat : but becaus the general Salvation must be*  
*in the Kingdom of Heaven ; ther is great debate or difficulty*  
*about the place.*

Becaus Kingdom is an Estate ordyned by Men for security  
against enimies and want, it seems this Salvation (which setteth  
forth our Kings glorious reign by conquest, not a safety by  
escape) shal be on Earth. For wher we expect Salvation, we  
must look for Triumph, Victory, and Battle in order : which  
cannot be supposed in Heaven, and wher els, we must seach  
Kingdom of  
Heaven.

## Supplements subjoined.

*Isai 33. 20.  
&c.*

the Scriptures. *Isaiah* largely describes it To be at Jerusalem a quiet habitation, a Tabernacle not to be taken down : The Saviour is Our Lord, Judge, Langiver, King. The condition of the saved is, *The People that dwel therin shall be forgiven their iniquities.* By this 'tis clear, that it shal be in Jerusalem, where God shal reign at Christ's next coming, and fit up the Salvation of Gentils, which shal be received into his Kingdom for ever.

*Isai 65. 20. 21.* *Isaiah* more expressly declares it, *That the Gentils (who had any Jews in bondage) shall bring them from all Nations on Horses, Charets, and Litters to Jerusalem the place of Gods worship :*

*John 4. 22.* As our Saviour told the Woman of Samaria, that *Salvation is of the Jews, or begins at them.* As if he should say, ye worship God, but know not by whom he wil sav you : we know it shal be by one of *Juda*, and not a *Samaritan*. This

*Rom. 1. 16, 17.* St. Paul explains, *The Gospel is Gods power of Salvation to every one that believeth : to the Jew first, and also to the Greek.*

*Joel 2. 30, 32.* So *Joel* describing the Judgment day saith, *God wil shew Wonders in Heaven and Earth, Blood, Fire, and Pillars of smoke : wherto he ads, In Mount Zion and Jerusalem shall be Salvation.*

*Obad. v. 17.* So saith Obadiah, *On Mount Zion shall be deliverance and holiness, Jacobs banf shall possess their possessions : which he particularly points out by The Mount of Esau, Land of Philistins, fields of Ephraim, Samaria, Giload, and Cities of the South : concluding thus : The Kingdom shall be the Lords.* On the other side, no plain pregnant place provs the Saints Ascension into Heaven, sauy that 'tis cal'd the Kingdom of Heaven : which was because he governed the Israelites by commands sent to *Moses* from Heaven, and after sent his Son (as he wil again) thence : or else that his Throne is Heaven, and Earth his Footstool : but that his Subjects or Servants shal sit so high as his Throne, or abov his Footstool ; sutes not with the glorious Majesty of so great a King.

*Answer.* All thef Kicklaews of arguing from similiends (which he derides in others) are soon satisfied : that his Subjects shal not sit on his suprem Throne as Coequals or Coordinats ; but only dwel (as Princes Servants doo in their Palaces) in his holy House of Heaven. This saith Christ, hath many mansions, being infinity it self : wheras not a tithing par. of Mankind can possibly

*John 14. 2.*

possibly find place to stand on a new Earth or finit world. Three Worlds are specified in Scripture : 1. The old before Noahs flood, wherof St. Peter speaks : 2. The present, of which Christ saith, *My Kingdom is not of this World* : 3. That to come : of it St. Peter saith, *We according to his promise look for new Heavens and Earth* : which is that World wherin Christ coming in the Clouds with great glory shal send his Angels to gather the Elect from the four Winds or utmost parts of the Earth, to reign over them under his Father everlasting. Thus he :

But wher is the World to come taken for a Real material *Quare*.  
World, as the other two be ?

'Tis not *Cosmos* or *Mundus venturum* ; but *Seculum, vita, vel Aevum futurum*, the Time, Life, or Age to come. Nor is ther any warrant in al Gods word for thos last words, that Christ shal reign over the Saints (*viz.* on Earth) under his Father everlasting : but that they shal reign with him 1000. years, as Chiliasm conteint.

Touching Understanding, he saith 'tis only imagination raised in Man or any Animal that can imagin, by words or signs : which is common to Man and Beasts. As a Dog by use understands his Masters cal or check ; with sundry strange tricks by custom or culture : so doo divers other kinds : yea som learn to speak : but understanding peculiar to Man, is not only to know one anothers wil ; but his thoughts or conceptions, by the consequents of things Names into affirmations, negations, and other forms of speech : of which he wil treat elswher.

For Witchcraft, he holds it to be no real power : yet are Witches justly punished with death, for their false beliefe that they can doo such mischief, and a wil or purpose to act it : their Trade being neerer to a new Religion then a Craft or Science. Such as are content to be poor, may easily refoly to be honest : so thos that hold Hel to be a real place, and Devils meer Metaphors, must of cours deny Witchcraft : yea many who pretend to be wile pions profelors, are too incredulous of Witches ; contrary to the faith of al Gods People (both Jews and Christians) who wil not suffer a Witch to

Censure.

*Ecccl. 32. 18.*

## *Supplements subjoined.*

lives God commanded. The best is, only privat persons deny it : but at public Princes and Christian Common-wealths make strict Laws against it. *Saul* destroied Wizards and such as had familiar Spirits : yet in distres, caused a Witch of *Endor* to raise *Samuel* (as the Spectre seemed) with whom he consulted. *Serjeant Glynn* (who at last Lent Affises in *Cornwall*, condemned eight Witches upon pregnant presumptions and personal confessions) can scientiorly satisfy any Man, that ther be such impious confederats with Satan: all al Laws and Magistrats that question them for their fall imaginations, or intention to work mischief (if they can doo none) were most unjust, and to execute them bloody.

*Do Regna pura Caliginis* : with a note by

John 14. 2. Of pure Darknes Kingdom in this World  
comes this diversion: Isiquis inducere mortales in fidem

Eph. 6. 12.  
Mat. 23. 16.  
Mat. 9. 34.  
Eph. 2. 2.  
John 16. 11.

Beside al Sovereign powers Divine and Human precited, the Scriptures specify rulers of this Worlds Darknes; even the Kingdom of Satan and Principality of *Beelzebub* over Devils or Phantasms in the Air: as Satan is stiled Prince of the power of the Air, and Prince of this World, because he rules in this Worlds darknes. So they under his dominion, in opposition to the Faithful (called Children of the Light) are properly Children of Darknes.

Kingdom of The Kingdom of Darknes is a confederacy of Deceivers, who  
Darknes. to get dominion over Men in this World, devise erroneous  
p. 333. &c. doctrines, to extinguish the Light both of Nature and Scripture: thereby to seduce silly Disciples, and so disprepare them for the Kingdom of God to come.

*Fabula narratur, mutato nomine, as te:*

Let the name changed be unto thee, The tale is told of thee,

The darkest part of Satans Kingdom, is without Gods Church among such as believ not in Christ: yet doth not the Church (like the Land of *Gathen*) enjoy al Light necessary to the

the work enjoined by God : but as Men born blind hav no Idea of any bodily Light ; nor can any concey greater then he hath perceived somtimes by his own senses : so is it with the Light of the Gospel and understanding too, that none can imagin any greater degree thereof then he hath attained. Ther be four causes of spiritual Darknes ;

i. By abusing or abolishing the Scriptures Light, for weare not knowing the Scripture : the chief is (whereto almost al the rest are consequent or subservient) wresting it to prov Gods Kingdom so oft cited, to be the Church or multitud of Christians now living, or that shall rise at last day : but the Kingdom of God was first erected by Moses ministry over the Israelits (so faith he, but none ell) cald his peculiar Peopple : which after ceased when they refused to be longer governed by God, and chose *Sam*. Since which time, God had no proper Kingdom by pact or covenant, but only as he ever was, is, and shal be, universal King of all Creatures, ruling according to his absolut Wil and infinit Power. Nor are any now under any King or Kingdom by pact (sav our secular Sovereigns) til Christ shal com again to reign eternally on Earth. Succedaneal to this laid error is, that Christ (now in Heaven) hath som one Man or Assembly, by whos mouth he speakes, give Laws, and which represents his Person. This regal power under him the Pope claims generally over al the Church : but in particular statts the Pastors or Presbyteries of thos places : which begets such darknes in Mens understandings. Hence results another error, that a Christian Kingdom had need to receiv his Crown by a Bishop : as if the clause of *Dei gratia* depended on that Ceremony. So al Ecclesiastics assume the title of Clergy, caling al others Laity or People simply. Hence also arose the distinction between Emperors Civil Laws, and Popes Canons : which last were but bare Canona or Rules voluntarily received by Princes, til *Charlemagne* becam Emperor : but afterward as the Popes power increased, becam commands or Laws, and Emperors allowed them. For the Pope pretending al Christians to be his Subjects, makes it capitall for any not to be of Roman Religion : but tolerats Jews, Mahometans, and Pagans to enjoy their own Rites, if they

1 Caus.

## *Supplements subjoined.*

offer no scandal. A secund abuse of Scripture is turning consecration into conjuration or enchantment : for to consecrate is to offer, giv, or dedicat decently and devoutly any thing to God ; by separating it from common use or profane, to be holy and peculiar for Gods service by his Ministers hands : but when Papists pretend to change the nature or quality of a thing (as in the Lords Supper to make Bread and Wine by saying this is my Body, this is my Blood, to be Christs very Body and Blood) it must either be Gods extraordinary work (which 'tis not being doon daily and frequently) or a vain impious conjuration : whereby they would hav Men believa change of Natures contrary to the testimony of their sight and other sensis.

If the Egyptian Sorcerers (who turnd their Rods to Serpents, and Waters to Blood, or at least to seem so) had made no change in shew, but only outfaced the King, that they were Serpents which looked like Rods : would not al Men tax them for Liars ? Thus Priests tel the People, that they hav turned Bread into a Man, may a God ; requiring Men to worship it, which is gross Idolatry. The words (this is my Body, or representis my Body) can extend foly zo the Bread which Christ consecrated with his own hands : for he said not, the Bread wherof any Priest shal say (this is my Body) shal be instantly transubstantiated into it : nor was this doctrin hatched in the Church of Rome, til under Innocent the third not 500. yeers ago : when the Popes power was at highest, and Peoples darknes heaviest ; that Men could not see the Bread they eat, specially being stamped with Christs figure on the Croſſ, as if the very wood was transubstantiated, which they ate together with the Body. So at Baptism they use many Charms in name of the holy Trinity, with the sign of the Croſſ at naming ech Person : as in Conſecrating holy Water the Priest saith, I conjuſe thee Creature of Water in the name of God the Father Almighty, and Iefus Christ his only Son our Lord, and by virtut of the holy Ghost, that thou becom conjured Water to driv away al the Enimies powen &c. The like is doon in Beſeſcation of Salt and Honey minde therwith : but the chief charms are reserved for the Children to be Baptized, as appears

peers in their Ceremonies. The like are used in Marriage, Visitation of the Sick, extrem Unction, consecrations of Churches and Church-yards to expel Phantoms, Fairies, and imaginary Spirits : all which belong to the Kingdom of Darkness, being effects of our natural ignorance. Another error is from misinterpreting the words eternal Life, everlasting Death, and secund Death : of which three in order.

*Adam* had an estate to liv for ever, not by nature in himself Eternal Life. or any part of his ; but by eating the Tree of Life, which he had leav to doo, so long as he obeyed God : but was thrust out of Paradise so soon as he sinned ; lest he shold feed theron and liv for ever. Now Christs death is a discharge of sin and restitution of Life eternal to al the faithful who believ in him, and to them only. Yet the general doctrin of Divines is, that every Man hath eternal life by nature of his immortal Soul : so that the flaming Sword at entrance of Paradise, may hinder him from tasting the Tree of Life ; but not from immortality which God bereaved. Nor shal he need Christs sacrifice for recovery of the same : fith not only the faithful or righteous, but the wicked and Heathen shal enjoy eternal Life without Death, much less a secund everlasting death. To salve or shadow this, they say by secund everlasting Death, is meant a secund everlasting Life (but in Torments) which is a figure never used sav in this very case.

Is not secund Death an eternal being both of Body and *Quare.* Soul in Hel-fire under Satan ?

This tenet of the Souls immortality, is founded on som obscure places of the new Testament, which yet in a different sens (of his own mint) are cleer enough, and unnecessary to Christian Faith. For suppose when a Man dies nothing remains but his Carcas ; cannot God who made clay a living Creature by his word, raiſ it again by another word ? Yes, but not to the same life, which vanished to nothing : whereas the Soul being immortal perfitts identical Soul in Scripture stil signifies either Life or a Living Creature, and Body jointly with Soul a Body alive. As God saith, *Let the Waters produce Reptile anima viventia, the creeping thing with a living Soul* ; we transfer that bath life : Again, God created Whales & omnem animam

## Supplements subjoined.

animam viventem ; in English every living Creature : but of Man, God made him of dust, and breathed in his face the spiracle or breath of life ; & factus est Homo in animam viventem, and Man was made a living Creature. So God said when Noah cam out of the Arc, I wil no more smite omnem animam viventem, every living Creature. Eat not the Blood, for 'tis the Soul or Life : But if Soul signified a substance immortal existing after separation from the Body ; it may be said of any other Animal so wel as Man.

*Quere.* Is it said of any other, that God having made the Body of Earth, breathed into his face spiraculum Vita the Spirit of Life ? Which al interpreters expound of creating and infusing the Soul together. He goes on : the Souls or Lifes of the Faithful (which being accidents that annihilated when the Bodies died, must be new made) are by Gods special Grace (not of their own Nature) to remain in their raised Bodies for ever after Judgment. Wher 'tis said in the new Testament that any shal be cast Body and Soul (as if they were distinct parts) into Hel-fire ; it imports Body and Life (how can Life be cast being a bare accident ?) That they shal be cast alive into Gehenna. So 'tis said The Beast and false Prophet were both cast alive into a Lake of fire burning with Brimstone.

*Quere.* This dark doctrin of the Souls subsistence after separation, opens a sluice to let in the superstitious superstructures of Purgatory and Indulgences ; Ghosts or Goblins and Exorcisms ; invoking of Saints (yea Heaven and Hel too) with som others. For Men before Christs coming, being taught from the Greeces Demonology, that Mens Souls were distinct substances, which after separation must subsist somwher by their own Nature : the Doctors of the Church long doubted wher they resided til the general Resurrection, supposing they lay under the Altars : but finding that Martyrs Souls of them slain for Gods word (if they hav Souls, why not others ?) Lay under the Altar ; the Church of Rome for their profit erected Purgatory. Surely they doo all for profit to maintain their pomp, pride, power, and prodigallity.

*Quere.* *Rev. 6 v. 9.* *Mat. 16, 28.* Beza to prov Gods Kingdom began at Christs Resurrection and continues stil ; urgeth his words : Verily I say to you, some

of them which stand here shall not taste of death, til they have seen Gods Kingdom come with power : Ergo either Gods Kingdom com shortly after, and is now in this World ; or else som then standing by Christ are yet alive.

Sol. This is a darke difficult place, which provs nothing necessarily : but if Gods Kingdom began at Christs Resurrection, why doo we stil pray thy Kingdom com ? Therfore 'tis not meant therof. Yea after his Resurrection, the Apostles asked, *Wilt thou now restore the Kingdom of Israel ?* He answered, *'Tis not for you to know the time or season, which the Father hath put in his own power : but ye shal receiv power by the holy Ghosts coming on you, and shal be my Witnesses in Jerusalem, in al Judea, and utmost part of the Earth.* So he told them his Kingdom was not com, nor that they foreknow when 'tis to com. Christ said to Peter of John, *If I wil that he tarry til I com, what is that to thee ?* Which bred a beleef that he shold not dy : yet the truth of it was neither confirmed nor confuted by thos words ; but left as a dark saying, and so must this. Howbeit sith Christs transfiguration is the next Act handled by al three Evangelists ; haply he cals that Gods Kingdom, which som ther should see, being a representation or vision of his glory and Majesty as he shal com in his Kingdom : which cannot be proved to begin til the day of Judgement.

Wher is it proved, that any terren Kingdom shal commence then ?

Then shal the Faithful rise with glorious spiritual Bodies inlisenfed, and becom Christs Subjects in his Kingdom : wher they shal not eat, drinx, marry as they did in their natural Bodies ; but liv happily in their individual Persons for ever. The elect then alife shal be suddenly changed, and their Bodies made spirituall immortal : but Reprobats shal rise to receiv punishment : yet not eternally in their individual Persons, nor can any place prov it. As after the Resurrection the Elect shal be restored to Adams estate before he fel : so Reprobats shal be in the same condition that Adam and his Posterity were since his fal : say that God graciously promised a Redeemer to such as should repente and beleev ; but not to thos that dy

P P P

in

Mat. 16. 28.  
Marc 9. 1.  
Luk. 9. 37.

John 21. v. 12.

## Supplements subjoined.

in their sins impenitent, as Reprobates doo, so they may liv  
as they did before with gross corruptible Bodies (as al Men  
now hav) and haply beget Children continualy, which no  
Scripture gainsfais. St. Paul treats only of the Resurrection  
to life eternal; not a word of that to punishment: nor Christ,  
who faith the Children of this World (which liv in the estate  
*Adam left them*) shal marry, and generat successivly (by an  
immortality of Kind, not of Persons) who are not worthy  
to be counted among thos that shal rise and obtain the World  
to com (that is life to com, not a terren World) which alone  
are Heirs of eternal life; equal to Angels and Children of  
God. So a secund eternal death remains to Reprobates; when  
after the Resurrection shal com a time of torment or punish-  
ment: which by succession of sinners, shal last so long as the kind  
of Man by propagation shal endure, that is eternaly: but not  
so every single Person; nor shal the Tormenters be Fiends or  
evil Angels. Touching the Souls natural immortality, that  
'tis a spiritual substance subsisting by it self after separation;  
he answers som objections.

*Eccles. 12. 7.* Ob. Salomon saith, *Dust shal return to Dust as it was, and the Spirit to God that gave it: Ergo God created the Soul a distinct Spirit.*

*Chap. 3. 20.* Sol. He shewes how Mans Body made of dust must return  
to dust: but God only knows what becoms of his Spirit,  
Breath, or Life. He hath a sentence of semblable sens: *Al* (Man and Beast) *go to one place: al are of dust, and turn to dust.* Who knows (except the Omnisient) that Mans Spirit goes  
upward, and a Beasts downward? Sith 'tis said, *That which  
befals the Sons of Men, besides Beasts: as one diess, so doth the  
other: yea they have al one breath (before spirit) so that a Man  
hath no preminence abov a Beast, for al is vanity.* He praiseth  
the dead beyond the living, and ads.: *Better is he which hath not  
yet bin, nor seen the evil work done under the Sun: then both the dead  
and living which cannot hold curteate, if Mans Soul be immor-  
tal, that no Soul were better then it, only for a little oppres-  
sion in this life. Lastly he saith, *The Living know they shal dy,  
but the Dead know nothing (naturally, before the Body shal rise)  
nor hav any more a reward, for their memory is forger.* Al  
which*

*Ibid. v. 19.*

*Chap. 4. 2, 3.*

which places proferm the Souls immortality, and by Spirit is meant Breath or Life, as often foresaid.

*Ob.* Christ saith, *Abraham, Isaac, and Jacob are living : Ergo their Souls separat subsist stil ; for their bodies lay buried many ages before.*

*Sol.* This purports Gods promiss and certitud of their Resurrection ; not any actual life : as God said to *Adam*, on the day he should eat the forbidden fruit, he shal certainly dy : so from that day he was a dead Man by Sentence ; but not by actual execution til 930. yeers after.

*Ob.* The wicked shal rise to Judgment, and go into everlasting fire, torment, or punishment ; wher the worm of Conscience never dieth : which is cal'd a secund everlasting Death, and general everlasting Life in torments far worst then Death, as appears in the new Testament : *Ergo &c.*

*Sol.* Al this is tru : yet it no wher appears, that the Damnaed shal liv in torments everlastingly : for God the Father of Mercies and fountain of Goodnes, who doth al what he wil and holds al Mens hearts at his disposing, working them to wil and doo ; without whos free gift no Man hath any inclination to good, or repentance of evil : wil not punish Mens transgressions committed by inevitable ignorance, natural frailty, or wilful obstinacy sans end of time, or with extremity of torture, more then Men can conceiv or imagin. Then he proceds to answer *Bellarmins* places or proofs in both Testaments touching Purgatory : which he that lists may read p. 346. &c.

The next Caus of spiritual Darknes is heathen Demonology or doctrin of Devils, as St. *Paul* calls it : which their Poets as principal Priests diffused, divulged, or dissipate over the World : witnes *Hesiods* goodly Genealogie of Gods. For they cal'd al Spirits (good and bad) Demoni : but the Jews gay the name Demon only to evil Spirits ; haling the good (which Prophets or others inspired had) the Spirit of God. So they cal'd Lunatics, Maniacs, Lycanthrops, Epileptics, Hystories, or the like direct Demoni possitt with evil Spirits. They said unclean Persons had an unclean spirit, dumb Men a dumb Devil : asperfing *John Baptist* and our Saviour himself

## *Supplements subjoined.*

to hav Devils : but Devils specified in Scripture are meer Diseases.

Quest.

If any ask, why Christ did not cross, comptrole, or teach the contrary ; but confirms it by bidding Devils go out of Men ; which is improper to speak unto any Disease that cannot hear ?

Answ.

He answers, that Christs command to any Disease, is no more improper then to rebuke the Fever, Wind, or Sea which obeyed him, yet can hear no more then the rest. Nor are such speeches improper, because they import or impart the power of Gods word, to command such contumacious Diseases under the appellation of Devils (as they were then generally deemed) to depart out of Mens Bodies. So Devils, Spectres, or evil Spirits which they dreamed of ; are meer Phantasms or Inhabitants of their own Brains : nor are any Ghosts of the Dead or ever were extant in the Air, Heaven, Hel, or any real place as som surmisse. At this must be taken upon his bare Pythagorean *Ipse dixit.*

Quare.

Was that legion of Devils, who besought Christ to enter into the Gergelens Swine, and caried a whol Herd headlong into Sea, only a Disease ? Can Metaphors discurf or doo such mischeef ? When Christ cast out a dumb Spirit, the traducing Pharisees denied not the dispossessing or matter of fact ; but said he did it by Beelzebub Prince of Devils : can Christians then deny it ?

*Mat. 4. 1.  
Marc 1. 12.  
Luk. 4. 1.*

Christ (saith St. Matthew) was led by or of the Spirit into the Wildernes : which Spirit drov him into the Desart, saith St. Marc : but Luke that he being ful of the holy Ghost (which descended on him as a Dove newly before at Baptism) was led of the Spirit into the Wildernes, at which imly the holy Ghost : nor can this be a possession of one substance by another, saith Christ and the holy Ghost are one self same substance. Tis said after, the Devil took him up into the holy City, and set him on a Pinnacle : but anon after caried him on a very high Mountain, to shew him al the Worlds Kingdome : but certes the Devil did not transport him by force, nor is any Mountain so high to shew him one Hemisphere of the World. The meaning then must be, that Christ went into

into the Wildernes freely, and the carrying to or fro was a very Vision : as St. Lukes words (in the Spirit) apertly indicat or demonstrat.

*Ob. Satan entred into Judas Iscariot, Who communed with the chief Priests and Captains how to betray Christ : Ergo Satan is a Spirit.*

*Sol.* Satan signifies Enemy ; who is said to enter into *Judas*, when he intartained a traiterous hostil intention to sel his Lord and Master: for Satan cannot be said to enter before he harbored any such hostil design ; and 'tis impertinent to say he entred in afterward : therfore his wicked plot or purpose, and Satans entring was one and the same thing : bnt Incorporeal real Spirits be none.

Why then did not Christ and his Apostles instruct silly Quest. People so plainly, that they might no more doubt the truth therof ?

Because such questions are more curious then salutiferous : and it may so wel be asked, why he gav faith, piety, and obedience to som only, but not to al, which he could so easilly doo ? Hereto reason may be rendred, that as God when he brought the Israelits into *Canaan*, did not instantly destroy al Neighbor Nations ; but left som as thorns in their sides to awaken their industry and piety : so Christ in conducting us toward his Heavenly Kingdom, did not destroy al difficulties of natural questions ; but left them to whet our industry, intellect, and Judgment : his chief scope being to shew this one Article, that he is Christ Son of the living God, sent to sacrifice himself for sins, and at next coming to reign gloriously over the Elect, and to sav them from their Enemies eternaly.

Answ.

Ther be Angels or Spirits (good and evil) but not incorporeal, such as Men suppose they see in the dark, or a dream, or vision, which the Latins cal *Spectra* and took for Demons, Yea ther be corporeal Spirits (subtle and invisible) yet not that they possessed any Mans Body : and Saints Bodies shal be such viz. spiritual as St. Paul calls them. Howbeit the doctrin of incorporeal Spirits prevailed in the Church and introduced Exorcism, which is not fully extruded. Then were many Demoniates, but few mad Men : now many mad Men, but few

Confession.

## *Supplements subjoined.*

Demoniacs : which proceeds not from any change in Nature, but only of Names.

Quare.

It may be asked whether the bad Spirits (be they comparatly coporeal, or incoporeal) shal realy torment the damned with fire for ever, or what else they doo?

Images.

Another Relique of Gentilism (not brought in, but left when they gav their names to Christ) is Image-worship : not instituted by *Moses* or *Christ*, being meer Ideas, Idols, Phantasms, Concepcts, or Representations of extern Bodies extant in their Brains from the Organ of Senses ; though they seem realy without us, being like things in a dream ; which intruth are nothing, as *St. Paul* tells. For tho their metal or matter (Gold, Silver, Copper, Stone, Wood) be somwhat ; yet the very Figure or Sculpture which they honored or adored, was a meer figment, having no habitation existent of it self ; but only in the motions of Mens brains : the worship of which is in Scripture flat Idolatry or Apostasy from God ; who was the Jews sole King, and *Moses* his first Lieutenant. His prime Law was, that they should hav no other Gods but or beside himself. The next, that they should make no carved Image of their own invention to worship it. For 'tis al one in depositing a King and setting up another, whether he be set up by a Neighbor Nation or the Subjects. To honor is highly to valu any Persons power by comparing him with others : but none can compare with God : therfore we dishonor him by any valu less then infinit. Honor properly is internal in the heart : but Mens thoughts which appear outwardly in words and actions (by praying, genuflection, obeying, serving) are signs of honoring, commonly caled worship, latinely *Cultus*.

Worship.

Worship is duple : 1. Civil du to Men, as to Kings by Subjects, to Masters by Servants, Fathers by Sons, Pedagoges by Scholars, Captains by Souldiers &c. 2. Divine, which we render to God soley, or things consecrat to his service. To seek a distinction of Divine and Civil worship in the words (*Latria & Doudia*) and not in the worshipers intention, is very fallacy or poppy. For ther were two sorts of Servants : 1. Such as their Masters had absolut power to kil upon discontent or disobedience ; as Slavs with their issu : who were caled

called *Doulae* and their service *Doula*, being sold like Beasts. 2. Thos that served spontaneously for hire or hope : termed *Thebes* Domestic Servants upon mutual Covenants. Both kinds hav their labor appointed by others, and such stiled *Lares* as work for others. So *latria* signifies al service in general, but *doula* only of Bondmen : both are used promiscuously in Scripture to signify Gods service, sith we al are his Sons, Servants, and Slaves : in al which sorts is contained not only Obedience, but worship with fit words and gestures.

An Image is the representation of somthing visible, finit, and figured ; which is a quantity every way determined : so ther can be no proper Image of God, Angels, Spirits, or Souls, sith they hav no definit dimensions ; but only of visible bodies in fantastic forms, shapes, or seemings. The species or shew of things in water by reflexion or refraction, or of the Sun and Stars in the Air (which are not wher they seem to be, nor their magnitude or figures the same with that of the Objects) are truly termed Ideas, Idols, Phantasms, or Apparitions : whence one inward Sens is stiled Imagination : for a man can fancy shapes he never saw, like Dreamers, as Poets fain Centaurs, Chimeras and other Monsters, so can he frame them in matter of wood, clay, stone, metal, stiled Images ; not to resemble any real thing, but only som phantastic Inhabiters of the devisers brain ; sith ther is a similitud of one to the other, as 'tis painted, carved, melted or moulded in matter by Art ; like the Image of that Idol conceived in nature. Image in an ampler accepton implies any resemblance of one thing by another, as a King is caled Gods Image, and an inferior Magistrate superiors ; yea Pagans adored such for Gods as had no semblance of the Idol in their phansy ; as an unhewn stone for Neptune, and Images of the same Saint diametraly differ, yet serv their turn wel enough, as names doo in History to present the Persons described. Idol is extended farther in Scripture to signify Fire, Sun, Star, or any other Creature (visible or invisible) worshiped as God ; but to put worship and Image together divers doctrins wil occur. To worship an Image, is Idolatry, voluntarily to doo such extern acts as are signs of honoring either the matter (wood, Stone, metal) or phantasm of the brain,

Image what.  
what.  
Idol what.  
Idolatry.

## *Supplements subjoined.*

brain, for which it was formed or figured, or both together as one animat compound of both Body and Soul. To be bare before a Prince or man of Place, or regal Throne or chair of State, is civil worship only; but if one shal suppose the Prince's Soul in the Stool, and present a Petition to it, 'tis divine worship or Idolatry; so to pray to him for what he can doo (tho on our knees) is civil worship; but to pray to him for fair weafer or what elf is in Gods power only, 'tis flat Idolatry. To worship God in a peculiar place, or turn ones face toward it in Prayer, or toward an Image, is not to adore the place or Image, but to acknowledg it holy or set apart from common use, by a new relativ appropriation to Gods service: yet no more Idolatry then for the *Israelites* to worship God before the brasen Serpent, or in time of captivity to pray toward the Temple, or for *Moses* to put off his shoos before the firy Bush as being holy ground, not by inherent sanctity, but by separation to Gods use; as Christians on the same score serv God in consecrat Churches: yet to serv God as if he animated an Image or inhabited the place of confinement, is Idolatry. *Moses* set up the brasen Serpent by Gods appointment or commandment, *Ergo* no Idolatry; but *Aaron* made the golden Calf by the Peoples importunity, which was Idolatry; the Gentiles adored *Jupiter* and other great men (who haply had done much good) as Gods, which was gross Idolatry, but Christians worship our Saviour as God and Man in one Person by special warrant of Gods word shewing his reveled wil, which cannot be Idolatry: so for adoration of the Eucharist, if Christ's words (*This is my Body*) signify, that he self and seeming Bread in his hand, with al seeming morsels since consecrated (or shal be hereafter) by Priests, be so many Christ's bodies, yet al but one Body; then 'tis no Idolatry: but if they doo not import or imply so much, 'tis a worship of humane institution and flat Idolatry: Nor is it enough to say God can transubstantiat Bread into a Body; for so Pagans may plead or pretend a transubstantiation of their wood, stone, metals into God omnipotent.

Such as make divine inspiration a supernatural entring of the holy Ghost into a man, and not acquisition of Gods graces by study

Andy or industry ; are in a dangerous *Dilemma* : for if they worship not thos Men whom they beleev so inspired, they fal to impiety in not adoring Gods personal presence : but if they worship him , they commit Idolatry ; sith the inspired Apostles refused al worship : therfore 'tis safest to beleev that when Christ breathed on them the holy Ghost, or it descended on them in fyre cloven toungs, or was given by imposition of hands; are understood the signs which God used, or ordained others to use of his promise to assist thos Persons on whom they were conferred, in their studies or indevors to preach his Kingdom ; and in their conversation, that it might not be scandalous to any, but edifying to al.

To melt, mould, carv, grav, or paint Images in memory of Friends dead or living, is no Idolatry ; but fancy or folly : but to beleev such things as hav no Eys nor Ears, doo see his actions, or hear his orisons ; and he kneeli before it or prais to it, 'tis Idolatry : nor is Romish worship of Saints, Images, or Reliques less. For the Gentils at first conversion left it in the Church, which Popes since countenanced and confirmed. The cauf was the high prices set upon their workmanship, which the owners loth to lose, gav them new names of Christ, the Virgin *Mary*, *Peter*, *Paul*, or others : which stil grew more and more by imitation. Yet after *Constantius* time, divers pious prudent Emperors, Prelats and general Councils disliked, detested, or deposed them ; but too late or weakly. Canonizing of Saints is another Relique of Gentilism, taken from *Romes* Common-wealth, who upon Oath of *Julius Proculus*, that *Romulus* after his death or discription told him how he dwelt in Heaven, and was calld *Quirinus* ; made him a Demigod, as they did long after *Julius Cesar* with many mo Emperors. So the Popes received their Title, Pomp, and Power of *Pontifex Maximus* from the Heathen : as also carrying of Images in Procession : who carried their Idols in a Charret calld *Tiberna* or *Vehiculum Deorum*, placing them on a shrie or frame calld *Ferculum* ; as the Senat decreed both to *Cesar*. In semblable sort they borowed their burning of Torches and Waxcandles before Images and in Churches from Ethnic superstition : Holy water is derived from their *Aqua Lustralis*:

## Supplements subjoined.

*Lustralia*: the Wakes or Revels from their *Bacchanalia*: the Carnivals from their *Saturnalia*: the Procession in Rogation week, from their *Ambervalia*: and som other scandalous Rites from their Religious Reliques.

3 Caus.

A third Caus of spiritual darknes is the Greeks vain Philosophy, specialy *Aristotles*: but leisure is Mother of Philosophy, and Common-wealth of peace or leisure. For the study of Philosophy began in great flourishing Cities or Stats : as the Gymnosophists of *India*, *Magi* of *Persia*, Priests of *Egypt* and *Chaldea* the first Kingdoms ; are held the most antient Philosophers : but when seven Men in *Greece* had got the reput of wisemen (som for venting Moral and Politic precepts ; som for studying the learning of Chaldeans and Egyptians) the Atheniens having quelled the Persian Armies, and became Masters at Sea ; erected Schools of Arts and liberal literature to train up their Youth. *Plato* betook to teach in certain public walks calld *Academis* of one *Academu*: *Aristote* to a walk calld *Lyceum* in *Pans* Temple : *Zeno* to the *Stoa* wher Merchants goods were landed, and others elsewhere. Hence the place was stiled *Schola* leisure, and the disputations *Dia-tribe* passing of time. This custom prevailed over al *Europ*, *Afric*, and *Asia* : wher public Schools were erected in most Republics. Such were the Jews Synagogs, wher *Moses* Law was taught every Sabbath : but they corrupted the Text with false glosses and fond Traditions, turning their Lawish doctrin into phantastic Philosophy ; of Gods incomprehensible nature and of Spirits : which they drew from the Greeks Theology, mixd with their own fancies and fabulous devises of their Ancestors, by wresting obscure places to their purpos.

University.

A University is a cojoining or incorporating of sundry public Schools under one Government, wher the Principal are designed to three Professions (Divinity, Philick, Civil-Law) but Arts only a subservient handmaid, wherin *Aristotles* authority soley is current : so that study is not Philosophy properly, but Aristotelity : yet nothing can be said more absurdly then what is vented in his Metaphysics, nor more repugning reason of Government then what is extant in his Polities; nor more ignorantly

ignorantly indited then much or most part of his Ethics.

Is it not said of *Erasmus* that general Scholar and great *Quare Critic*, *Quantum gloria detracitis ab aliis, tantum ad se accessisse putavit.*

To examin his Metaphysics (which he means Books written after his Physics, but others discourses of supernatural Philosophy, 'tis a certain *Philosophia prima*, on which al other ought to depend : consisting chichly in right limiting the significations of most universal names or appellations to avoid ambiguity or equivocation in reasoning. Such are caled Definitions (as of Body, Time, Place, Matter, Form, Essence, Subject, Substance, Accident, Act, Power, Finite, Infinit, Quantity, Quality, Motion, Action, Passion, &c.) necessary to explane a mans conceptions concerning the Nature and Generation of Bodies ; which Theory is termed Metaphysics. These mixd with Scripture to make Schoöl Divinity, teach that ther be certain Essences abstract or separat from Bodies caled substantial Forms : for interpreting which Jargon, take these solid grounds.

1. The univers or Mass of al created things, is corporal or an aggregat Body ; having the Dimensions (length, bredth, depth) of magnitud : so is every part of it a Body with like dimensions : but what is not Body, is no part of it, and consequently Nothing or No wher, becaus the univers is al in al. Yet it follows not that Spirits are Nothing or No wher, sith they hav dimensions, though commonly caled incorporeal.

2. Of Words, som are the names of things conceived, as of al Bodies in the World ; som names of Ideas, Images, and Imaginations of things, which we see or remember ; as Definition, Affirmation, Negation, Syllogism, Interrogation, Promiss, Covenant, and other forms of Speech : som names of names or several sorts of speech, as Universal, Plural, Singular : som to shew the dependance or repugnance of one name to another ; as when 'tis said a Man is a Body, being but several names of the same thing Man, by coupling them together with the word, *is*, in Latin, *est*, which signify their consequence, and may be expresid by placing two names in order without *est* or *is*, if it were the custome.

## *Supplements subjoined.*

But what then wil becom of thos terms (Entity, Essence, Essential) derived from it, with many mo depending on them, as commonly applied : so they are no names of things, but signs which notify how we conceiv the consequence of one Name or Attribut to another ; as when we say a Man is a living Body, we mean not that the Man is one thing, a living Body another, and Is or Being a third : but that Man and living Body is one thing, becauf the consequence is tru being signified by the word Is : so to be a Body, walk, speak, see, and lik Infinitivs which signify just the same, are the names of just Nothing.

3. This doctrin of separated Essences built on Aristotles vain Philosophy, frights men with empty names (as Birds are scared from Corn with a bare doublet, hat, and crooked stick) from obeying the Laws of their Country, for hence 'tis inferred that a Mans Soul or Lif can walk after death, and is seen among Graves : that the figure, color and tast of bread hath being ther wher they say is no Bread, but Christs Body : that Faith, Wisdom and other spiritual Virtues are sometime posseſed into a Man, sometime blown from Heaven ; which beleefs lessen Subjects dependance on Sovereign power : for who wil obey his Country Laws, if he expects cō obedience to be blown into him ? or who wil not obey a Priest that can make God, rather then his Sovereign or God ? or who that fears Ghosts, wil not honor such as can make holy water to chase them away ? This Error of separated Essences draws on divers other absurdities : for if thos forms be real, they must hav som place ; but becauf they hold them incorporeal (they doo not, but only invisible) sans dimension, and Place must be filled with corporals ; they are driven to devise a ridiculous distinction, that they are in place *Definitive*, non *circumscriptive*, when circumscription is the defining or determining of a thing to its place, and so both terms of their distinction are the same. Touching Mans Essence (Soul) they say 'tis al in the whol, and al in every part : who wil swalow such gudgeons or beleev thes gulleries ? Yet they must who beleev the real existence of a Soul or Spirit separat from the Body. If it be asked, how a Soul can be tormented with fire being incorporeal ? They only say

say it cannot be known how fires can burn Souls. Sith motion is change of place proper only to Bodies; they are troubled to resolv, how a Soul can go hence to Heaven, Hel, or Purgatory without a Body? Or Mens Ghofts (with Cloths) can walk by night? Haply 'tis *definitive, non circumscripitive*; or spirituall, not corporally and temporally.

3. Are not inanimats compounds consisting of two constitutive parts (matter and form) which last distinguisheth one kind from another, as a Stone from Iron? And are not animats so differenced by their several specifical Souls, as a Man, Mous, Marygold? If it be said they differ in external shape of Body, which is sufficient: how do we differ from Mair-mea (in shape not at al) say only in rational Souls which they hav not, nor any use of Reason more then brute Beasts? Much more may be alledged.

4. For eternity, they wil not hav it an endless succession of time; for then they can render no reason, how Gods Will or Decrees to com, should not be before his Prescience of the same, as an efficient caus before the effect; or Agent before the action: but a standing stil of the present, taled in Schools *Nunc stans*: which they nor any eli understand, more then they can *Hic stans* for an infinit immensity of place or the like. Wheras we hold a Body having many parts, to hav many places for them: they teach that by Gods Almighty power one may be in many places, or many in one at once: as if it were a magnifying of Divine power to say, that which is, is not; or that which has bin, hath not bin. Such incongruities with many mo Men fal into, who disputing Philosophically of divine nature, in stead of admiring or adoring it; heap absurdities one upon another.

Of Physics or natural Philosophy, they render no secundary Physics, subordinat causes of events, but empty words: if ye ask, why som Bodies sink down to Earth, and others ascend? They say from *Aristotle* 'tis through heavines: if ye ask what heavines is: they say an endeavor tending to the Earths Center, or to be below: is not this like a Hoof in a Mil, to say Bodies ascend or descend, becaus they doo? They say 'tis becaus the Center is a resting place for al heavy things wher they desire to.

## Supplements subjoined.

to be : as if stupid inanimats can discern the place they aim at, or desire rest like animals : or a peice of Glass were less safe in a window then falling to ground. If ye ask why the same Body (without adding or subtracting) seems sometime greater, sometime lesser ? They say it only seems so being rarified or condensed : as if ther can be matter which hath not a determined quantity, and one Body greater then another : or as tho a Body were made without any quantity, and more or less of it put in afterward to appear more or less deas or thin.

For Mans Soul, they say 'tis created by pouring in, and poured in by creating : what's that ? For the caus of Sens, they make an ubiquity of Species (or shews of objects) which appearing to the Ey make sight, to the Ear hearing, to the Palat tast, to the Nestril smelling, and to the rest of the Body feeling. For the caus of willing to doo any act, they make the faculty or wil it self doo sometime one thing, sometime another ; making the Power caus of the act, as if one should assign Mens ability to doo any things, the very caus of good or evil acts. Yet oftentimes they put their own ignorance to be caus of natural events or effects ; but disguised in other words : as when they make Fortune a caus of contingents, wherof they know no caus : or when they ascribe effects to occult qualities not known to them, nor as they surmise to any else : or to Sympathy, Antiphaty, Antiperitatis, specifical properties : which neither signify the agent producing, nor operation produced, being only Clokes to cover ignorance.

Their Moral and Politic Philosophy, hath the like or greater absonances, for if any doo injury or injustice contrary to Law, they say God is prime Caus of the Action, but not of the injustice or deviation ; this is vain Philosophy as to say, that one makes a right and crooked line, but another the incongruity or inconformity. This distinction was devised to defend the doctrin of Free wil not subject to Gods wil.

Why not to vindicat God from being Author of sin, notwithstanding his absolut irrespectiv Decree to Reprobate men, who must needs sin : Aristotle defines Good and Evil by mens appetit, which may seem tru, sith every one is ruled by his own lust or ire ; but in a Common-wealth the measure is fals, wher

Politics.

Quare.

wher not mens privat appetites, but public Law of the State is sole Rule : yet their doctrin soyl practised, wher every one doth what seems good in his own eys. To make lawful mariage unchast or impure (as they doo who deny it to the Clergy, under color of continual chait continence, to attend at the Altar, and administer the holy Eucharist) is vain Philosophy: whereby they make mariage a moral vice, and themselfs by abstaining spiritual, like the Angels in Heaven. From *Aristotels* Civil Polity, they cal al Common-wealtheſ ſav the popular (ſuch as then *Athens* was) Tyranny, and al Kings Tyrans: ſo they termed thirty Legiflators ſet up by the Lacedemonians (who subdued *Athens*) thirty Tyrans, and Democracy liberty. yet *Tyrant* truly taken signifies ſimply a Monarch; but when that Government grew odious in all Greece, it was branded with the Popular hatred of Tyranny; and when Kings were expell from *Rome*, they did the like. So when the ſame men are displeased with Democracy or Aristocracy, they nickname the firſt Anarchy, the laſt Oligarchy or Tyranny of a few. Hence riſeth another error of *Aristoteleſ*; that Laws (not men) ſhould govern: as if men wil be ruled by words or paper, and not by men which hav power by the Sword to puniſh or put them to death, giving life to the Laws: this is a peſtilent pernicious error, whereby they ſeduce men ſo oft as they like not their Gouvernores to raiſ war againſt them, which the Clergy cheriſheth. Another error in Civil Philosophy (which they never learned of Pagans) is, to extend the Law (the Rule onely of actions) to mens very thoughts and Conſciences, by examination or inquifition of what they hold, tho they conform in Words and Actions. Herby they are forced to anſwer the truth of their thoughts, or an untruthe for fear of punishment.

Another error (not drawn from Heathens) is, that a privat Man without the Common-wealtheſ authority, may interpret the Law by his own Spirit, but are not Scriptures wher they are a Law, made a Law by the Commonwealths authority, and conſequently a part of the Civil Law? So they which impropriet Preaching to one certain Order of Men, wher the State leavs it free, commit the like error: for if the State forbids me not

## Supplements subjoined.

to Preach, none ell can. If I be among Judians or Infidels, shall I being not in Orders, think it sin to Preach Christ Jesu, or expound Scriptures? In such cases of necessity (say they) wher is no Ministry, it may be doon without mission : as wherever a dispensation is du for necessity ; ther needs none, when no Law forbids it. Ergo to deny thef functions to whom the civil Sovereign denies them not ; is to take away lawfull liberty.

The Schoolmens writings are mostly insignificant terms or trains of strange barbarous words, otherwise used then in common Latin language ; which would pose *Cicero*, *Karro*, or any Grammariian of antient *Rome*. For let any try whether he can translat them into any modern Tong : which if he cannot, how can that be intelligible in Latin, which is not so in other languages? Howbeit this insignificance of speech is no fals Philosophy ; but both a quality to hide the truth, and make Men think they hav it being skild in School-notions ; and so desist from farther serch of it in others. He saith ell-where, what kind of felicity God ordains for them that devoutly serv him, one shal no sooner know then enjoy : being jois now so incomprehensible, as the School-mens words beatific Vision unintelligible : but doth not that signify to enjoy the perpetual presence of the divine Trinity, as Men delight in ech others company face to face? Which if Christ mult reign on a new faine Earth with his Saints for ever, none ever shal doo. For beatific Vision is to see the blessed Trinity face to face in his eternal mansion.

The last caus of spiritual Darknes, is to mix uncertain Traditions and untru Histories (like the golden legion of fall fictitious miracles in Saints lifes) of Ghosts, Goblins, and Apparitions alleged by Romish Doctors to varnish their Doctrins of Hell, Purgatory, Exorcisms, and such like. Which tho som pious Fathers (Pope *Gregory i.* St. *Bernard &c.*) broched ; yet they were Men, and might take it on trust from others, as *Beda* also did : but if any speake it of their own knowledg ; 'tis no confirmation of such vanity, but a detection of their fraud, fallacy, or frailty. The suppression of tru Philosophy by Men that hav no authority, nor sufficient study ; may be joind

Quere,

4 Caus.

join'd with the introduction of falsehood : for our late Navigators and all learned Men acknowledg Antipodes : as it appears daily more, that years, and days are determined by the Earth's motions : yet such as only supposed it heretofore, were punisht by Ecclesiastic power. What reason had they ? Is it because 'tis contrary to true Religion ? That cannot be if the opinions be true : let the truth be first disqured by competent Judges, or refuted by such as pretend to know the contrary. Is it because they disturb Government, or Religion established ? Let the Teachers be silenced or punisht by civil Rulers who can chaste disobedience in thos that teach even true Philosophy against Laws : but Ecclesiastics who are subject to any State, hav no proper right to govern ; but all what they assent to doo, is mere usurpation, tho they gild it with the gloss of Gods right.

Tully tells, that one *Cassius* a Roman Judg, if the Witnesses could not make clear a crime ; would ask the accusers *Cui bono*, what profit the Prisoner expected by the fact ? For no presumption so evidently declares the guilt of an Author, as the gain which he shal get by the action. So in the foresaid cases it must be inquired, what gain, glory, or greatness accrued to any by holding the same ? i. That the Church militant on Earth is Gods Kingdom of glory or Land of Promiss (not that of Grace, which is but a Promiss of the Land) the benefits arise to the Clergy : that the Priests, Pastors, or Prelats acquire as Gods public Ministers or Teachers of the People, a right to govern the Church, and consequently the Commonwealth, both being the same Persons. Hence the Pope prevailed with all Christian Princes subjects to believe ; that to disobey him in spiritual causes, was to oppose Christ himself, whose Vicar he was as St. Peters successor : which in effect is to usurp an universal Monarchy over all Christendom. For tho the Christian Emperors at first constituted them suprem teachers in all their Dominions under them, by the title of *Pontifex Maximus* or cheif Prelat : yet when the Empire was divided and after dissolved ; he easilly induced People being his Subjects already, to adore him as Christs Viceroy in the Church as his Kingdom of Glory : so it may be presumed, that he

## *Supplements subjoined.*

having the best benefit by this universal Monarchy, was author of that Theory. Afterward, when Princes, States, and Churches rejected the Popes universal power ; the civil Sovereigns should have referred their right before they let it go ; as *England* in effect did : say that the Clergy maintaining their function under them to be Gods right ; seemed to usurp if not a Supremacy, yet an independence on civil power : yet seemed only, acknowledging a right in the King to suppress the exercise of their function at his pleasure. Indeed when the Presbytery prevailed, then they abandoned many Romish Doctrines ; yet this that Christs Kingdom is already come, and began at his Resurrection, is still retained. Yet they claim power to excommunicate Kings as ordinary Sheep of their Fold, and be sole Moderators in all matters of Religion when they rule ; as the Pope chalengeth it over all Christians. For to excommunicate a Sovereign, is to expel him from all places of public service, and resist him by the Sword, as they did in *Scotland*. So to excommunicate any privat Person without the Sovereigns leave, is to bereave him his lawful liberty, and usurp unlawful power over their Brethren.

### 1 Infallibility.

To uphold this spiritual Sovereignty (*non minor est virius, quam querere, partiturus*) they use many Engins : 1. To perswade that the Pope in his Pontifical Chair or public capacity cannot err : so Presbyters would be beleaved in Pulpits.

### 2 Subjection of Bishops.

2. That Bishops have not their right, immediatly from God, nor mediately from Sovereigns, but soley from the Pope ; that they may side with him, upon all occasions : wheras Presbyterians shuffe off Prelates to usurp their power.

### 3 Exemptions of the Clergy.

3. That all Clergy-Men (Seculars and Regulars) are exempt from power of Civil Laws : who wil be protected by the State, yet pay no part of public expens to prop their power, nor are liable to penalties : the Presbyterians wish it to themselves.

### 4 The Name Sacerdotes.

4. That their Priests must be stiled *Sacerdotes Sacrificers*, which was the Israels title both of their civil Magistrat while God was King, and public Ministers afterward ; which with making the Lords Supper a Sacrifice, puts People in beliefe, that

## *Supplements subjoined.*

251

that the Pope hath the same power overal Christians which Moses and Aaron had over Israel, both Civil and Clerical: the Presbyters are intitled Elders, who were chief Assistants to the Apostles.

5. That Marriage is a Sacrament, which givs the Clergy authority to judg the lawfulness of it, and consequently what Children are legitimat: Presbyterians pretend no proper right in this kind, say only to hav the father at Baptism testify the child to be his own, which is of no great use.

5 Marriage a Sacrament.

6. That Priests may not marry, which assures the Popes power over sundry Princes: for if a King be a Priest (as many Sovereigns are Prelats) he cannot marry, nor transfer his Regal right to Posterity, without the Popes special dispensation: Presbyters are no way guilty herin, who marry twise, thrise, or four times.

6 Priests Celibat.

7. That auricular Confession is a Sacrament, wherby they acquire better intelligence of Princes purposes and Peoples projects in the Civil State, then thes possibly can of their subtleties, stratagems, or machinations in the Ecclesiastic Polity: here the Presbyterian parallel ceaseth.

7 Auricular Confession.

8. That to Canonize Saints and declare Martyrs, pertains so-ly to the Pope, which assures his power among simple sottish people, who wil obstinately oppose their Sovereigns (either hotly or proditoriously) even to death, if the Pope Excommunicat or pronounce them Heretics, and Enimies to the Church.

8 Saints Cano- nization.

9. That divers doctriis (Transubstantiation, Penance, Absolution, remitting and retaining sins) greatly ratify this spiritual Monarchy among the vulgar.

9 Doctrins.

10. That the devise of Purgatory justification by external works, and sale of Indulgences doo chiefly enrich the Clergy; the subtraction wherof excited Luther to revolt from the Pope who conferred the Indulgences of al Germany on his Sister.

10 Purgatory.

11. That by Demonology, Exorcisms, and other bug-Bear Rites they keep (or think they keep) people the more under their girdle; as doubtless men stand in more awe of them.

11 Demonolo- gy.

12. That Aristotles Philosophy (Metaphysics, Physics, Ethics,

12 School- points.

## Supplements subjoined.

thics, Politics precided) and School Divinity taught in every University erected or regulated by the Popes authority, keep al thos errors from being detected, and make men mistake Ignatius of vain Philosophy for his very Light of the Gospel. So that Roman Quare (*Cui bono?*) descries the Pope to be principal Author or Fautor of thos dark doctrins, from which, *Good Lord deliver us.*

3 Knots untied

There be three knots on Christian liberty :

1. That which the first Presbyters knit ; who assembling to agree what they should teach, and binding themselves to teach nothing against their assemblie Decrees, deemed People obliged to follow their doctrins, and forsook ther company (then called Excommunication) if they refused.

2. That which Presbyters of the chief City or Province got on Parochial Ministers, calling themselves Bishops or Prelats. Is it not the same office or order which Saint Paul first conferred on *Titus* and *Timothy*, to reside over al Presbyters in *Crete* and *Ephesus*? compare them ; no Eg can be liker one another.

3. That which the Bishop of *Rome* (the Imperial Metropolis) assumed as *Pontifex Maximus* over al Bishops in the Empire. Thes three were ravelled or resolved here by the same way, but preposterously for order, the last first and first last. For Queen Elizabeth totally dissolved the Popes power : but Bishops retained their Jurisdiction under hir, as under the Pope ; yet with a clause or claim of *jure divino* derived from God. 2. The Presbyterians in Parlement, put down Prelats with al their pomp (which perhaps they repented since) and so the secund knot was untied. 3. The Presbyterians soon after were unbisored or at least unsaddled, and so the last untwisted. So we are now reduced to the Independence of primitiv Christians, to follow *Paul*, *Cephas*, or *Apollos* (was not that stiled Schism?) as every Man likes best. Which if it be without raising debate, or measuring Christs doctrin by our partial affection to his Ministers Person, is perhaps best : but not absolutely. 1. Beacaus ther ought to be no power over Mens Consciences, sav by the word it self working Faith in every ones heart, according to Gods purpose. 2. Beacaus such as

teach

Quare.

Quare.

teach ther is great danger in every little error, should not require a Man endued with his own reason, to follow any others opinion, or most voices of many Men : which is to hazard his salvation at Croſſ and Pile. What is it then for People to obey the chief Civil Ruler in al points of Religion ?

Lastly he compares the Papacy (ſpecialy in the point, that the Church Militant is Gods Kingdom ſpoken of in the old and new Testament) to the Kingdom of Faeries or old Wifes fables teaching Ghosts and Spirits, with the fine feats which they are faimed to play at night. For the Papacy is the Roman Empires very Ghost ſitting triply Crowned on its Grav : for the language uſed in their Liturgies is Latin or old Roman tong. The Faeries in al parts or places hav only one universal King caled Oberon, but in Scripture Beelzebub Prince of Demons: ſuch is the Pope in His Clergy over the World. The Faeries are Spirits or Ghosts inhabiting darknes, ſolitud, or Gravs : ſo are Ecclesiastic spiritual Ghostly Fathers, who walk in dark Doctrins, Cels, Cloifters, Churches, and Churchyards. Faeries hav enchanted Castles and Gigantic Ghosts domineering over al Regions round about : ſo hav they Cathedral Churches, which by virtu of Holy water and charms cald Exorcisms, can turn Towns into Cities or Imperial Seats. Faeries take Children out of Cradles, and change them to natural Fools caled Elfs fit only to doo mischief : ſo they bereav young Men of Reason by certain charms composed of Metaphysics and Miracles ; with old Traditions and abuſed Scriptures : wherby they becom good for nothing but to execut their Superiors ſecret commands. Faeries are never feized on nor brought to answer the hurts they doo : ſo Ecclesiastics vaniſh from al Tribunals of Civil Justice. When Faeries are angry with any, they ſend Elfs to pinch them : ſo if the Clergy take teen againſt any State, they make ſuperſtitious Subjects to pinch their Princes, or one Prince inchantment with promises to pinch another. Faeries marry not, but their Incubi couple with flesh and blood : ſo their Priests marry not, nor are any of the chasteſt ſort. Faeries hate Diaries, and feed on feaſt on the fat of Cream, which they skim from Milk : No that Clergy is crammed with Cream or fat of the Land, by Zelots  
Quare. Compariſons.

Supplements subjoined.

devotions or donations, and toilles Tiths. In what Shop or Officin Faieries make their Inchantments, old Wifes resolv not : but the Clergies operatories are Universities erected and established by the Pope. What coin Faieries use, no History records : but Popish Ecclesiastics in al Receipts accept the same mony we doo ; yet being to repay, doo it in Masses, Indulgences, and Canonizations. Finaly Faieries hav no real exilence, but in the fancies of fond ignorant Idiots, rising from old Wifes traditions or young Poets fictions : no more hath the Popes spiritual plenipotence (beyond the verge of his own civil Territories caled the Churches Patrimony) any right or reality, sav only in the Panic fears of silly seduced People, which stand in aw of his Excommunications, upon hearing of fass Miracles, Traditions, and interpretations of Scripture. Theſe are Mr. Hobbs singularities (with many mo superseded) but his ſpecial Tenet is, that God was the Israelits ſole King (to whom Moses, Aaron, Joshua, Judges, and high Priests were Lieutenants or Deputies) and they his peculiar chosen People by Contract or Covenant for many ages : til at laſt they cast him off, and would hav an Earthly viſible King like other Nations : but Christ ſhal be King over al the chosen People of Beleevers, at the laſt day of Judgment and Resurrection of Men with whom he ſhal reign perſonaly in Earthly Jerusalem for ever.

The premisses ſpeak him to be a ſingular Scholar of moſt acut wit ; who hath a rare invention, ready pen, concise ſtyle, and elegant elocution : with whos Apollinean Harp my poor Panlike Pipe cannot contend.

*Cedat Apollinea Panis Avena Lyra.*

Let Pans plain oat-Pipe yeeld  
To Phabas Harp the Field.

In ſuch points wherin he and I differ (ſpecially four) I only confirm mine own Opinion by Scripture, but no way confute his by Arguments : but hav ſelected ſundry excepcions, and ſubnecced ſom ſcattered quarex extempore, for the Readers better ſatisfaction to ruminat on. I hope he ſhal hav no juſt cauſ,

caus, nor any Author ell (such is my sollicitud in exemplifying exactly) for any falsification, to say with *Martial*:

*Quem repetit menu est, O Fidentine, Libellum:*

*Sed male dum recitas, incipit esse tuus.*

*Fidentin*, the Book which thou repeatst, is mine:  
But while thou il recit'st, 'gins to be thine:

It rests that according to my common cours or custom, I  
doo close up the Catastrophe of al with an Essay or Epigram  
applied to Mr. Hobbs.

*Domino Hobso Epigramma:*

*An Essay to Master Hobbs.*

*The seven Disticks in Defens of Mans Soul, Church govern-  
ment, Christ, and the Saints eternal reign in Heaven.*

**S**I R, having a purpose in my extrem old age, to publish a few Theological speculations, tho beyond the lists of my Phisical Profession, that they may remain the Heir of my Brain, sith God hath bereaved the Heir of my Body; I met with som strange seeming passages or positions in your learned *Leviathan* (which is diversly censured, as al others works are, and generally construed to favor of self-conceit) contrary to my tenets, which I was bound by scholastic ingenuity fairly to vindicat, but not to refut yours, being far unable to grapple. If you take me for an Emulist or Antagonist, God the heart-searcher knows me to be neither; who would gladly imitat (not emulat) your accomplished abilities sans lording envy, and doo affect your person with amicable amity, free from servil flattery. *Figulus Figulo invader* (a quality of base Mechanics) never tainted my thoughts, nor is fit for any free minded Artist to intertain: but *Aiu, Aiu; Negus, Nego* (a property of self-seeking turn-coat Parasits) becomes no tru Scholar, nor ever harbored in my candid Dov-like habitation: the worth of your work wil shine the better and brighter by this foil, or at least

*Mutuum ausi-  
lium.*

## *Supplements subjoined.*

least spread farther. *Opposita justa se posita, magis & melius eluiscunt*: and my Book haply wil be more esteemed, becaus it brings such dainty exotic fruits and excellent flowers from your ful furnishd *Eden*. When Sir *Francis Bacon*, Viscount St. *Alban*, intended to divulge his *Instauratio Magna* to new model al liberal literature, he sent a MS. copy to crav Sir *Thomas Bodleis* accurat judgment on it, who after perusal highly commended (as indeed it deserved) both stile, stuf, and strukture; but told him the world would never want new Devisers, and old Readers like Carriers horses could not leav their beaten Road, being more addicted to antiquity then novitie: the application is obvious and superfluons. Of later ages many men hav translated *Davids Psalms* into English meters, seeking a priviledg to print them with our Bibles, intead of thos allowed by Queen *Elizabeth*, but could never obtein so base a Monopoly, favoring more of filthy lucre then Scholastic ingenuity. King *James* compiled a Translation, but neither he nor his Son caused it to be inserted in the Bible, sith new things seldom excel the old. I wish you would revise or examin my excpetions (not exceptions) as Aliens, and not your own; to see what faults you can find in the Positions so wel as misprisions, that fitting retractions may be made by your self, or me, or both in future Editions, or new Additions; for al men are too partial, and obnoxious to errors.

### *Summary.*

To recapitulat, the points that I dissent in are. 1. That mans Soul is an immortal substance first inspired by God into *Adam*, and ever after produced successivly one from another (though most Divines differ from us both) by virtu of the general benediction to Increas and Multiply in their kinds; but not life or breath only, which as an accidental quality or effect of the Soul, vanisheth, ceaseth, and perisheth with the Body: That after separation from the Body by Death, it subsists in Heaven or Hel for ever; wheras al Essential parts else extinguish with their Bodies.

2. That Church government belongs to the Clergy or Ecclesiastic Hierarchy, being a Body distinct (but subordinat) from the Civil State.

3. That the real kingdom of Heaven ( Gods high Throne) wher

Mr. *Witber*  
and others.

wher Christ sits at his Fathers right hand in glory, shalbe the Elect Saints eternal Mansion, wher they shal enjoy the beatific Vision or blessed presence of the *sacra sancta* Trinity face to face eviternaly.

4. That Christ shal reign or remain in this Kingdom of Glory for ever (resigning the Kingdom of Grace or Government of the Church to his Father, that God may be al in al) but not in any new finit World on Earth : sith after the general Judgment al shal be infinity. Your other Tenets touchig Gods Kingdom in *Israel* by contract or Covenant : that Hel, Helfire, Torments, Tormentors, Satan, Devil, Accuser, Destroier, and such like are meant Metaphorically (which al Divines take realy) for the Valley of *Hinnon* caleed *Gehenna*, Brimstone Lake of *Sodoms* and *Gomorrha*, the Churches Enimies or temporal Foes ; but no real Fiends which fel by pride : that Christ never dispossesed any Men of Devils, but only healed their bodily diseases or violent maladies : that ther is no Demonology, Sorcery, Witchery, or Witches : yet such justly deserve death for their false opinion and wicked intention to doo mischief if they could, which is hard Justice : that suprem Sovereigns in al Stats (whether legal Successors by long lineal Ancestry ; or late Conquerors and Intruders by power or policy) are to sway al matters of Religion by their decrees, dictats, or directions : both in defining the Canon of Scripture, and al Articles of Faith ; wherto People must simply submit or implicitly obey, whatever the civil Magistrat shal impose or innovat in Doctrin or Disciplin ; which is contrary to what they are taught, that in such cases of Conscience, they must rather obey God then Men. This the stubborn English wil scars subscribe, whos contumacy was such against our last King, that they rooted out him and his posterity upon pretext of Tyranny : wherwith the mutinous male-contented multitud, usually brand or blast al their Roial Rulers. Indeed Men ought with the noble Bereans to sift or serch whether thet things be so or no : els al Common-wealths shal be stil Subject to put on new Masques or Visors of Religion at their Princes pleasures, as Camaleons change colors : wheras Catholic constancy (even with loss of life) was ever

## Supplements subjoined.

esteemed the best blessed seed to sow Christian soil ; either under Pagans or Papists, as our Marian Massacres make manifest: but versatil wits like Weather-cocks, can turn every way or with every wind to serv turns: as *Protest* is fainted to vary.

*Nunc violentus Aper, nunc quem tetigisse timeres, Anguis erit.*

Now a fierce Bore fearful to see;

Next Snake horrid to touch hee'l be.

Al the premised Positions with som other suspected Novities, I touch not nor trench upon : but commend them to the Readers free judgment.

If you wil deign to accept thes bold addresses or advertisements, from an old Dotard (who intends them fairly, sans scandal or scurrility) in good part ; you shal shew a laudable disposition and liberal education ; according to the tru intention, as they are tendered for the public bchoof or benefit of the literary Republic : if not, I hav discharged my duty.

*Dolte, tuum Nomen colo, magnopereq; recordo :*

*Si modo veridicus vis humilifq; fore.*

*Noli Animsam violare tuam, nec tollere nostram :*

*Quam simul Authorum comprimat omne genns.*

*Nec tunicam foliato tuam renuendo, Ministros*

*Jure suo Gregibus posse praefesse suis.*

*Nec Christo & Sanctis Terrestria pradia finge,*

*Qui modo celso Dei Calica regna tenent.*

*Nec Tropice reputa Reprobos descendere ad Orcum :*

*Nec Calum Electis detrahe post obitum.*

*Parce mihi, mea si Theoremata reddere certo*

*Justia vindiciss soppita ab omne malo.*

*Audio non verbis contendere, viribus impar ;*

*Artibus, Ingenio, Literalisq; bonis.*

*Unius hand oculus licet integer, omnia cernit :*

*Multa scienda sapis tu, respice tamen.*

Learnd Sir, your Name I lov, and weigh greatly :

If you'l embrace truth and humility.

Doo not your own Soul wrong, nor ours take away :  
Which Authors of al sorts maintaing awysy.

Nor

Nor doo your Coat defile, right to deny ;  
That Pastors hav power their Flocks to rectify.  
To Christ and Saints fain not Earthly mansions,  
Who now posseſſ Gods Heav'ny habitations.

Nor deem the Damnd go t' Hel Tropicaly :  
Nor Heaven after Death to th' Elect deny.  
Spare m' if I to guard theſe Theſes contend,  
And by just means from al il to defend.

I dare not ſtriv in words, being ſhort in worth :  
In Arts, Wit, and Learning to ſet it forth.  
No one Mans Eye tho ſharp and ſound al doth ſee.  
Many known things you know, yet reſtaſtant be.

*Postſcripia ſubjuncta :**Postſcripts ſubnected.*

**M**An's Soul at firſt Creation on the fifth day, was infused or breathed into *Adam* by God, a Living, Rational, Intellectual Spirit, diſtinct from the Body; Invisible, Immaterial, Immortal: having a power, dower or faculty by his general blessing of Increas and multiply; to beget a ſubſtance (like Light from Light) endued with the fame qualities of intellect, Rationality, and Immortality, as al other Creatures doo in their feveſal kinds.

God can doo no wrong, nor ly, nor ſin being contrary to his Nature: who is Eſſentially and Abſtractely Justice, Verity, and Goodnes it ſelf. Al that he doth is just; but to ſay 'tis al just becauſe he doth it, is a pure error: for Justice is a cardinal Moral virtu, the ſame to God and Man by Nature; nor can God make an unjust act just becauſe he doth it. A Pope in Confiftory having denounced *Fiasmo* (which a Cardinal whiſpered was fal Latin) broke forth furiously into theſe words: *in contemptu omnium Grammaticorum Fiasmo*. 'Tis not ſo with God, who wil not make an unjust thing just, nor untrach truth: but if he ſhould Reprobaſ Men of meer free pleſure, by abſolut irrefpectiv Decree to ſhew his power, Sovereignty, or Dominion over al his Creatures: it were a flat

## Supplements subjoined.

flat unjust act, which al the water in *Thessalia* cannot wash  
whit becaus he did it : but to make Man a free Creature able to  
stand or fal ; and foreseeing in his simple intelligence who wil  
embrace the means ordained by him for salvation, and who  
refuse or resist his Grace : to elect the one, and reject or  
Reprobate the other ; is tru Justice mixd with Mercy : which  
is al that God doth in his Decrees of Election and Repro-  
bation.

3 Thesis.

Mr. Hobbs.

Before Kings converted to Christianity, the Apostles held  
al Ecclesiastic power in their hands, and after them such as they  
ordained to succeed : who appointed others subordinat (called  
Elders) to preach the Gospel by imposition of hands : which  
imports a giving of the holy Ghost or Spirit of God, enabling  
them with gifts fitting to discharge that office : as *Moses* laid  
his hands on *Josua* being to succeed him. Now the Divine Tri-  
nity in Unity is, that the Person of God was represented by  
*Moses* and the high Priests in the old Testament, but by Christ  
during his abode on Earth, and by his Apostles with their law-  
ful Successors ever since. The holy Spirit wherby the Apostles  
spake is God ; the son who represented his Father is God and  
Man : but the Father as represented by *Moses* and the high  
Priests, is the same God. Hence thos terms (Father, Son, holy  
Ghost or Spirit), are never used for God in the old Testament  
beacaus they be Persons denominated of representing: which could  
not be til divers Men had born Gods Person in ruling or di-  
recting under him. The holy Spirit is somtyme stiled *Paracletus* properly Assister or caled to help ; but commonly trans-  
lated a Comforter : who givs gifts or graces to Men, fit for  
such spiritual offices wherto they are ordained.

Presbytery or Ministry is of divine right, instituted by Christ  
in caling seventy Disciples, whom he sent as Harbingers to  
Preach and prepare the way ; and confirmed by the Apostles  
(to whom they were subordinat) in ordaining Elders every  
wher. So is Episcopat by the same right of Christs chusing  
twelv Apostles, and their substituted Bishops to succeed them :  
but Presbyterial single Government without Bishops by a  
mottly mixture of Ministerial and Laic Elders, a meer novity  
devised by Mr. *Calvin*, when the Genevans had expell their  
Soveraign

Sovereign Prelat, which exigent was caus of this change. This  
is most tru in point of fact.

**ULTIMAT END.**

*Valedic<sup>tio</sup> ad Lectores :*

**A Farewel to the Readers.**

*Pro libito Lectoris habent sua fata Libelli :*

*Noster & expetet publica Fata liber.*

On Readers pleasure Books doo depend :

And let my Book the Fate attend.

Opinion is a lofty Roial Dame :

Whos plumes are raisd on Air of vulgar Fame.

Who Courts hir Grace, shal with Ixion find

In Juno's stead, an empty Cloud or Wind.

Let such as list hir giddy favor curry :

I like not to be tosfd with common whoorry.

Fair Readers which to take or leav are free,

Scorn to return base Censures for a fee.

Let Critics, Momes, and Mimics doo their worst :

He that regards their scots shal be accuest.

My resolution fears not Censors knocks ;

Nor shal this Book, unles it fal 'mongt Blocks.

**VALETE : FAREWEL.**

*Supplements subjoined.*



*Postscriptum de Formis.*

A Postscript of al Forms.

**M**r. *Pembroke* a late learned *Oxford Man*; holds (which few elf doo) that al inanimat Forms, and two Souls (Vegetant, Sentient) are no distinct substances, but only the crasis or temperament of qualities in every Compound or Subject. His grounds or proofs are thes : if the Form of a natural Body be a substance, it must be, either material and corporeal; or immaterial and spiritual : but 'tis neither. Som say 'tis an imperfect substance in a middle degree between it and an accident ; which is a silly shift or shelter. For an imperfect substance wil require a new Predicament ; and Peripatetics repute Form most sublime, yea the perfection of matter in it self most imperfect : but a middle nature between both, is a mere *Chimara* or Catamountain not contained in any Category nor hath it any Entity.

That Form is no material substance, thes Reasons evince :  
1. That which informs the matter (i. so pierceth into al parts and principles, as to giv specifical essence) is not material or corporeal, becaus one Body cannot penetrat another, nor material substance matter. 2. Every corporeal thing is of it self quantitatit and divisible : but a form according to *Aristotle* is indivisible void of quantity. 3. Nothing generable or corruptible, is material or corporeal ; sith matter according to *Aristotle* cannot be begot or perish : but al forms (except Mans Soul) vanish or perish, and new are ingendered. 4. Principles of Constitution are divers or distinct in essence and proper passions, els al things generable would be uniform and homogeneal : but if forms be material, they differ not from matter say in som degrees of subtlety and purity ; which suffice not

to take away uniformity nor diversity. 5. A form is the fountain or origin of all actions : but if it be material, matter is also activ, not purely passiv : for it hath that activ virtu from matter, not elswher ; or else cannot be a Principle. That 'tis not an Immortal spiritual substance, thef pregnant Arguments prov : 1. Whatever is bred of matters essence must be material, as what is generated of pure Air is Aerial : but a Form is not material as foreproved, or being Immortal cannot be bred from the essence of matter ; nor can Principles be engendred one of another. 2. A Form cannot proced from the accidents of matter, sith no substance is bred of accidents, nor can a Principle be made of any former Entity ; sith that is the Principle, and Form an accident being framed of accidents. 3. Thef accidents are either the matters passiv power, or illimitid quantity, or previous dispositions to receiv a Form : but the two former cannot possibly be, sith they are not generativ : and the later may concur in the agent to produce a Forms ex:istence ; but cannot conduce to the constitution of its essence being meer Accidents. 4. Forms are not generated of nothing, for that's Creation : *non vacat exiguis rebus adesse Jovi.* To salv this scruple, they devise divers disguised distinctions : 1. That Forms are in the matter potentialy, not actuallly : this is a contradiction, they are yet are not, but may be, 2. That they are in their causes not realy, but eductivly : this is an Antiphrase, for their causes are in the matter, by which they also may be herafter. 3. That they are in it habitually, as Science is in a Scholar asleep : this is preposterous, sith Science is actuallly in a sleeping Scholar, tho he doth not exercise, nor is habitual inexistence opposit to actual : but Forms til education are not actuallly in the matter : as the form of Air is not in water til it be turned into it; nor the form of Gold in Earth, til it becom Gold : so these evasions are very aysstats. 5. Souls are not Spiritual (except Mans) much less inanimat forms : for what sober Man wil say fav in a Chymical sens, that ther is any substantial Spirit in a Stone, Herb, or Beast ? 6. Every divisible substance is material and corporeal ; for division folows quantity as an inseparable companion of matter : but form is divisible, and no spiritual indivisible substance. 7. No immaterial

## *Supplements subjoined.*

terial substance is corruptible : but al forms vanish and perish. 8. Every immaterial substance is nobler then any material: but if forms be immaterial, 'tis contrary in them, sith the base mater of a dumb Flea is permanent and can not be destroyed; but the Soul of a Roial Lion vanisheth to vapor, being no spiritual substance. It reflegheth that 'tis an accident or Temperament of qualities, but no Substance, as abundantly foreshewed. This is farther proved by three Parallels : 1. Accidents are generated, corrupted, and new produced : so are al forms. 2. Accidents are diffused through the whol Subject, and penetrat the least particles of matter : so doo forms. 3. Accidents depend on the matter for being and producing, nor can subsist without their Subject, nor depart from one to another : so 'tis with al forms except Mans Souls. Now the chief contrary objections shal be answered.

*Ob.* Every substantial compound consists of matter and form : but al natural Bodies are substantial compounds : *Ergo &c.*

*Sol.* Composition is duple : 1. Of matter and accidents, as al corporeal compounds : 2. Of substance and substance, as Man only, who hath a material mortal Body, and a spiritual immortal Soul : but al els only matter indow'd with several accidents.

*Ob.* Whatever actuats, specificats, and givs existence to matter, is a substance : but the form doth al this : *Ergo &c.*

*Sol.* To actuatu is either to giv the matter actual being that it shal be a substance : or to endu it with effectual qualities : in the first sens 'tis fal that a form actuats the matter ; sith 'tis a substance subsisting of it self together with the form ; and is more actuatu'd by the form, then it by the matter : but in the last sens 'tis tru, that a form actuats the matter or makes it activ. Yet it folows not that 'tis a substance, sith al action and acting power, may proced from the qualities of an efficient caus : but the matter being indifferent to al forms by receiving several sorts of qualities, exists in such or such a species. As a lump of Wax is formed into sundry shapes, and exists in form of a Creature by taking a new figure, which is an accident :

## *Supplements subjoined.*

253

cident : so the matter subtilts of it self, tho not separat from a form : but exists with the form, not by it : yea that alone exists of it : sith forms according to Aristotelians depend on it both for essence and existence.

*Ob.* That from which the matter receivs al activity and operations, is a substance : but so doth matter from form : Ergo &c.

*Sol.* Philosophers seeing matter dul or unable to action, and deeming accidents too weak to giv it ; devised another nature to be fountain of action which they cal form : but they are deceived in so deeming, sith accidents wil suffice to make any natural Body activ, without help of another substance. As light being sole form of al lucid Bodies (Sun, Stars, Fire, Carbuncle) illuminis al opacous obscure Bodies. So heat of fire an intens quality is its form : cold in water, Earth, Ice, and Winter air, hath the same effects to quench fire and condensat things : yet their forms differ, nor doo depend one on another to work thos effects. So the siccity of fire and Earth dries up water, having distinct forms. The like may be said of the humidity in water and air, which works the same effects under different forms. In semblable sort water and earth by their gravity descend, as fire and air by levity ascend : yet not by differing forms, but by divers accidents only.

*Ob.* That which essentially distinguisbeth one kind from another, is a substance : so doth the form : Ergo &c.

*Sol.* Every essential distinction is not made by a substance : for accidents (virtu and heat) differ essentially : so doo substances in their definitions by accidents. For in every Definition is a *Genus* (as the common matter) wherin al agree ; and a difference consisting of accidents to distinguish that matter. As fire is a simple Body most hot and light : water a simple Body coldest and heavy. Here the differences consist of accidents, yet are essential and internal : for as accidents are first causes of operations, so are they of essential distinctions in natural Bodies, and included in their definitions, without any substantial forms ; which plainly provs that accidents or temperaments of qualities are forms.

*Ob.* A form hath no degree of more or less, nor is varied : but accidents and their temperaments may be varied and re-

## Supplements subjoined.

ceiv degrees : Ergo they cannot be essential forms.

Sol. The Major Peripatetic proposition is false: for all forms (of simple Bodies, Mixt, and Animae) receiv intention and remission of degrees: as when Earth turns to Water, it requires divers preparations or predispositions before it becom water: doth then the form of Earth al that while remain firm or unchanged? If not, then 'tis more or less varied. So al Elements concur in mixtion, and continu in mixtis: doo their qualities remain, or forms, or rather both? as appears at dissolution, when they return to Elements: yet not in intensifg or formerly, but remitted or reduced to harmonical symmetry. Zabarel saith, forms may be varied with change of kind, not cl: as forms of Elements are so changed, not otherwise. This is mere obscurity ful of contradiction: as if the form of water in mixtil be less a form than formerly, containing stil the waters form: yet cannot be cal'd water having changed its kind and becom another Body. Therfore 'tis truer, that Elements forms receiv intention and remission: which variation proves them to be accidentes not substances; and when their just temperament is taken away, they transcend or are transmuted into new Kinds: So thos are idle questions touching Elements essential forms, or integrity in mixtis: of generation and corruption in an instant; as if a form were eraduced or perisht in a moment, with many mo of like bran. For water is made gradually in time, by changing its temperament: so in mixtil (Stone, Apple, Flesh) corruption comes by depraving the temperament: which if vitiated beyond the utmost degree of proportion, a dissolution follows by breaking the bonds of union: which is done by mixture of qualicies.

Repl. If the temperament be varied, definitions of things must also be altered: but they are always constantly the same, till the forms be changed: Ergo form is no temperament.

Sol. This is Childish, for definitions are made of things intire or perfect, and abstracted by imagination of the intellect: but if things be considered as they are in nature, definitions must be changed as nature varies. Can fading Flowers, rotting Apples, putrefying Flesh, or sickly Bodies retain the same definitions of sound? Shall the essence be changed by mutation?

muation of accidents, and not varied with them? Let such as so think feed on corrupt carrion, til they acknowledg there is one definition of sound food, another of putrid Flesh: or let them languish so long, til they learn to distinguish between *Corpus sanguineum*, *agrumentum*, & *nourritum*. What is substantial or material in Elements and mixtis, that remains invariable: but al accidental or formal is changed, generated, and corrupted by degrees, as temperaments alter: according to which definitions must be changed.

Now touching Souls, ther be three sorts, Vegetant, Sentient, Intelligent: but for better explication, he premiseth som Aphorisms. 1. Ther be three Principles of Bodies: *viz.* two constitutive, matter or subject, and accidents or qualities; and one transmutativ, the contrariety of thos accidents or qualities. 2. Matter is al that is substantial in natural Bodies. 3. Matter is indifferent to receiv al accidents, yet is not simply the fountain or root of al. 4. The origin of accidents and subjects is one, *viz.* Creation and concretion. 5. The accidents of matter are duple: 1. Som which immediately follow its essence and coexist with it, as passiv power, quantity or extention, place, and time, or successiv duration, of which matter is the fountain: 2. Such as make exsistence in a specifical kind, as al first and secund qualities: which doo not inherre primarily by necessity of nature, but at the Creators pleasure to distinguish kinds. 6. Both thes qualities are impressed immediatly like light in the air, needing no intermediate substance to unite them. 7. As quantities inherre immediatly in the matter: so the operations and powers of working flow directly from the qualities. 8. Al first qualities (light, heat, cold, humidity, siccity) and sundry of the secund (thicknes, thinnes, heawines, lightnes, fluidnes, firmnes) existed the first day of Creation. 9. The material substance of Heaven (wherof Philosophers know little) is common with inferior Bodies, being made of one chaos: so are the first accidents: but thos of the secund sorte differ, by the discrepant conjunction of first and secund qualities. 10. Ther be three Elements (Air, Water, Earth) needful to mixtion, and haply two wil serv. 11. Thes Elements essentially differ in their proper qualities given by God: in the Earth are conjoined cold, siccity, density, gravitie, consistence:

## *Supplements subjoined.*

in the water cold, moisture, remiss density, gravity, fluidnes : in the Air remiss heat, weak moisture, levity, tenuity, and fluidnes. 12. Fire is only intens heat, whether in Elements or mixtis ; but no Element, Body, or Substance. 13. Heat in Air or Mixtis, is partly implanted at Creation, partly infused or introduced by the Sun, Soil, and Elementar Fire if any such be : but the implanted soon decays without supply of infused. 14. Composition is duple : 1. Of Matter with both sorts of qualities, as in the Heavens and Elements : 2. Of Matter so qualified and new mixture of qualities arising from the other ; as in al Bodies els. 15. The union of qualities in Elements is most simple, but in Mixtis more compound ; as 'tis said of Colors, that whitnes and blacknes, are made with the various mixture of bright and dark : but middle colors rise from the mixtures of whit and black. 16. The measure and maner of al Temperaments, is founded on the first Creation : from which primary patern of nature deviat in excess or defect, a deformed Monster is bred. 17. To beget a like is the property of al activ qualities in Inanimats and Animats, as God bid them by his benediction to increas and multiply. 18. The qualities doo so diffuse themselves and beget others, that they make the matter proportioned to exercise their forces or functions. 19. The formativ faculty is founded on the very qualities : which the more simple, so much the more uniform configuration they produce : but if compounded of divers qualities, they make more diversity or dissimilitude in figuring the material parts. 20. Mixtion the less simple, the more subtle ; for 'tis a great Art to unite so many varieties of unlike qualities into one crasis or temper : but the more compound the weaker, because it consists of so many contrary qualities. 21. Ther is a reciprocal propagation of Temperaments in Animats : viz. of the Seed, and life of the Seed. 22. The Prolifical power in the Seed, proceeds not from any spiritual substance inherent in it ; but only from a subtle temper of qualities in a pure spirituous matter. 23. This energy is activly in the Seed still, but asleep or unactiv, til it meet with a fit Patient or rather Coagent to excite that virtu : as the strong spirits, whch ly hid in Barley, Wheat, Plants, Grain, or Seeds are easily extracted by destillation. 24. In Plants the Earth is

2 Womb to bring forth Seeds, by supplying heat from the Sun and moisture from Soil wherby the Spirits in Seeds swel, and extend the matter to fit proportion of several Figures. 25. In Egbreeders Male and Female must concur to make them feral: but to hatch and inlisen them, any heat natural or artificial (if wel ordered) wil suffice: because the yolk is moist enough, and needs only help of heat to rounz up the whits spirits. 26. In perfect Animal-begetters, both Sexes must actualy join to make one mass of Seed: which being aptly mixt, spirituous substance of that mass is blown up and augmented by heat of the Matrix and moisture of menstrual Blood: which beginst to form the Birth, and in fine brings it to perfection. 27. To the generation of living Creatures, Seed is not simply necessary; but a mixture of inlisening qualities in fit matter wil serv: as sundry Plants propagat sans Seed, and som Animals of putrefaction.

28. Summarily the Souls vegetant in Plants, and sentiente in Animals (whether general wherby they becom Plants, and Animals, or special specifical which distinguish them into Kinds) are only the nobler Temperament of more activ qualities in a subtler matter, whether propagated of Seed, or other waies engendered; but no substances. This needs no other proofs then thos already alleged to refute the Substantiality of Forms: but why Mans Soul should be a substance rather then Beasts (many of which are so intelligible and docile as most of simple People, witnes the dancing Horſe cal'd *Ajnege*) no satisfactory reason can be rendred in nature, sav only som dark places of Scripture.

(The result of al is, that no substance ever dies or perishes: for matter is invariable, and al Forms of Inanimats, together with the Vegetant and Sentient Souls meer mortal accidents or temperaments: only Mans Soul is a substance or Spirit infused or inspired at first by God, which is immortal and lives of it self for ever. Therfore his Principles of new Philosophy, touching the origin of Forms and Souls: which let every one relish as his palest affects. Now to answer Objections.

Ob. If the Soul be only a Temperament, every natural Body that hath a tempered Crisis shall be Animat: but this is not so: Ergo A Soul is no Temperament.

## *Supplements subjoined.*

*Sol.* This Argument consists of mere affirmatives in the second Figure, and therefore is a filthy Paralogism : but every Temperament of Inanimats is not fit for a Soul.

*Ob.* A Temperament is changed according to age, place, and diet : but a Soul is not so changed : *Ergo* 'tis no Temperament.

*Sol.* Forms are changed or varied gradually, as foreshewed : but in the argument is a duple error. 1. That it doth not distinguish between a total essential, and partil gradual change of Temperament : for in the total is not only a mutation but corruption of the Soul, and makes nothing to purpose : in the partil is a change more or less, which doth not vary or alter the kind : as a tender young Plant being removed from its natural Soil to a Forren, grows better or worse without changing the kind ; yet the unity of Form remains, with an alteration in the degrees of perfection. 2. That a transition from other Animals to Man is improper : for if his Bodily temper change, yet the Soul being a distinct substance varies not : but in all else Soul and Temperament : are one.

*Ob.* If the Soul be a Temperament, ther be in Animats so many Souls as Tempers : one of the rind and wood in Trees, another of Flesh and bones in Animals : but in every Animat is one only Soul : *Ergo* 'tis no Temperaments.

*Sol.* The Peripatetics place two Souls at least in every Animat, and three in Animals ; but divers forms in Inanimats essentially distinct : so according to them 'tis no absurdity to grant plurality of Souls : yet is ther no plurality of substances, but diversity of Temperament.

*Ob.* If the Soul be but a Temperament of humors and spirits ; it could not bridle the Bodies passions or perturbations : but it doth and is not led by them : *Ergo* &c.

*Sol.* This is true in Mans Soul, which sometimes bridles or moderates passions, and sometimes yields to them : but in no other Animats, whose Soul not only follows, but is Temperament it self.

*Ob.* That can be no Accident of Temperament, from which the noblest faculties and functions of imagining, remembering, and perceiving or judging sensibl objects proceed : but Beasts Souls hav such operations semblable to Mans : *Ergo* they are not Accidents.

*Sol.*

*Sol.* All such operations are merely Organical in a material subject, and depend on it : the Organ is a pure, clear, active Animal spirit fitted in the Brain as the seat of Sensation : which Spirit is not only the Organ, but first Principle therof. For in all Animal Spirits two things are found, *viz.* matter and mixture of lively qualities : matter is the first Subject, and Organ of Sens, qualities the first cause or origin ; and in both comming consist all the faculties of apprehension, imagination, and memory which Brutes have. These Spirits are the sole Instruments of all Sensation : but no substance useth or ruleth them being the first cause of Sens. That which they call Soul, must be either material, or immaterial ; if material, 'tis either possester than the Spirits, which cannot be, sith they are possester ; or viler and impurer, but 'tis absurd to grant that to the baser, which is denied to the best : if immaterial, let them answer all arguments alleged against Forms.

*Ob.* Tis above or beyond the power of purest matter, indeed or invested with most exquisit qualities to judge, remember, desire, shun, &c. but Brutes Souls doo al this. *Ergo Secundum Ousw.*

*Sol.* 'Tis not, nor is it more strange that such effects should proceed from the Temperament of Brutes Brains, then doo other admirable properties (as in the Magnet and many mo simples) from Inanimats Temperament, which is weaker then Animals. These are *magnalia Dei* Gods wonderful works, which Men must admire, not inquire.

Lastly he treats of Mans Soul's origin which was first in intention, and sole scope of this Subject or Speculation : touching whose essence, that 'tis a rational immortal substance or spirit, none but Atheists or Sadduces wil doubt : but of the origin is much dispute. Som deem they were al created eternally, and reserved in blessed Seats or States, till they be incorporated into Bodies. Som that they be created by Angels. Som that they be generated by the Son of the World, and made of Celestial Substance. Som that they consist of Elements. Som that they are framed of Gods own substance. Som that they be produced by the Heavens as an extern Efficient. Som that they propagat successively one from another. Som that they are continually created and infused in the Body by God like Adams first Soul, which is the common Tener. These two last Opinions (rejecting al the rest as futile and frivolous) he debats more freely and fully, which he that lists may contemplat :

## *Supplements subjoined.*

Censure.

templat : but being before abundantly agitated in the first Thesis, shall be suppressed or superseded.

Touching the Vegetativ and Sensitiv Souls, 'tis probable they are a mere Temperament of qualities or life it self : nor doth Scripture prov them to be substances : but they vanish or perish with the Bodies like forms of Inanimats, and new engendred or educed from the power of matter by the efficient Caus. For God made al Creatures in their kinds intire Bodies at once (both Plants and Animals) but Created Man in his own Image : the Body first of Dust or Earth from the previous preexistent Chaos like other Creatures ; into which he breathed the Spiracle or Spirit of Life, even a Rational Soul ; being far more divine and immortal then the rest, as all Orthodox writers agree. Hence 'tis said, Man became a living Soul, meaning that his Soul should liv for ever ; as he had doon in Body too, had he not eaten the forbidden fruit, contrary to Gods command upon pain of temporal and eternal death : yet afterward in mercy he ordained a remedy, that the Womans Seed (even Christ our blessed Saviour) should bruise the Serpents head, by dying for the sins of al such as shal penitently believ in him.

### *Pororatio ad Theologos :*

### *A Conclusion to Divines.*

*Hac quicunq; legent Medici Theorematum sacra;*  
*Censuras rigidas parcito ferro, precor.*

*Who shal a Phisitions sacred Theses read,*  
*I pray, spare to giv Censures ful of dread.*

*Nunc opus exiguntur : Laus Patri debita summo,*  
*Christo incarnato, Spirituali sacra.*

*The work's now doon : to God the Father du prais,*  
*To Christ incarnat, and th' holy Ghost alway.*

**ALLEUIA.**

